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# ANNALS OF THE REFORMATION AND

Establishment of RELIGION,  
And other various OCCURRENCES in the  
*Church of England;*

During the First Twelve Years of  
Queen *ELIZABETH's* Happy REIGN.

WHEREIN

Account is given of the Restoring of RELIGION from its Corruptions introduced under Queen *MARY*; Of filling the Sees with *Protestant* Bishops; Of the Famous Synod assembled in the Year MDLXII. Of the Workings and Endeavours of the *Papists*; And of the first Appearances of the Dissension from the Church Established.

Compiled faithfully out of Papers of State, Authentick Records, Publick Registers, Private Letters, and other Original Manuscripts.

TOGETHER WITH

An APPENDIX or REPOSITORY,  
Containing the most Important of them.

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By *JOHN STRYPE, M. A.*

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VOL. I.

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The SECOND EDITION, with large ADDITIONS both in the HISTORY and APPENDIX.

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*L O N D O N:*

Printed by, and for, THO. EDLIN; at the *Prince's Arms* over-  
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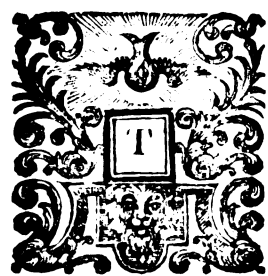
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TO THE  
KING.



HIS Presumption, Dread Sovereign, of setting Your August Name before these ANNALS of the Reformation of the Church of *ENGLAND*, will, I hope, obtain your Majesty's Pardon; since God hath placed You, next under Himself, the Great Patron and Supreme Head of the same Happy Reformed Church. And You have often, in a most gracious Manner, declared to Your  
A 2 People

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## DEDICATION.

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People Your Royal Defence and Protection thereof: the evident and remarkable Blessing of Almighty God, from Your Auspicious Entrance upon the Government of these Kingdoms, accompanying Your Majesty therein; and preserving us in this Holy Religion (as we pray in our excellent Office) in *Wealth, Peace and Godliness*.

D. Burnet,  
late Bp. of  
Salisbury.

King  
Charles II.

Nor is it without Precedent, that I offer my Dedication of this Part of our Church's History to Your Majesty, since the Beginning and Progress of it, written by a Right Reverend Bishop of this Church, the former Part of which was Inscribed to one of Your Royal Predecessors, and the latter Part to Yourself, with good Acceptance. And so the Favour to these Volumes, may seem entitled to Your Royal Patronage, as being but a Continuation of the same History, where the former ended: *Viz.* Commencing at the Happy Access of Queen ELIZABETH to the Throne; when the Great and Divine Work was taken in hand again, of removing the gross Superstitions and Errors of *Rome*, which had been restored by Queen MARY, her immediate Predecessor: Shewing the Steps then taken, in the restoring and re-establishing that Excellent Primitive Religion, professed among us, and continued (Thanks be to God) to this Day.

And



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## DEDICATION.

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And I cannot but add, that as we, Your Majesty's Subjects of this Protestant Communion, have abundant Cause to give God Thanks for his peculiar Blessing in setting over us a Prince, under whom we enjoy this True, Reformed Religion; so also for Your preserving and maintaining us in our Civil Rights and Properties; together with Peace at Home and Abroad. Infomuch that we seem to be altogether as happy a People now under Your Majesty's Influence and Care, as they that lived under the Glorious Queen ELIZABETH.

And as Your Majesty's Reign over us hath hitherto been so signally blessed by God; moved by the many Devout Petitions, daily and constantly made, in the Words of the *Liturgy* of this our Church; and the good Effect they have found; so I cannot conclude this my Humble Address to Your Majesty better than in another Address to the Great *King of Kings and Lord of Lords, the only Ruler of Princes*. That (as we pray in our said Holy Office) You may long Reign over us; And that he would rule Your Heart in his Faith, Fear and Love; and give You the Victory over all Your Enemies. And that as God hath set Your Majesty and other Kings and Princes of the Earth, in Great Place and Dignity; so to make You and Them Great Instruments of Benefiting Mankind.

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## DEDICATION.

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kind. And as You are Earthly Gods, so You may have Grace to imitate the GOD of HEAVEN in doing Good to ALL, and in executing Justice, Mercy and Truth in the Earth. And that We, Your Subjects, duly considering whose Authority You have, may faithfully serve, honour, and humbly obey You, according to God's Holy Word and Ordinance. And lastly, that Your ROYAL ISSUE that God hath blessed You and Us with, may be enriched with all Heavenly Graces, and prosper in all Earthly Happiness : And after You, may happily Reign over these Kingdoms in a long Succession of After-Ages. These are the Sincere and Daily Prayers of,

May it please Your MAJESTY,

Your Most Dutiful and

Ever Loyal Subject,

*JOHN STRYPE.*

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# T H E P R E F A C E.

**F**OR the Church of England, piously and rightly reformed under Queen ELIZABETH, have been written solid Apologies and Vindications, both of its Doctrine and Discipline, Ministry and Worship, by divers Able and Learned Men. Care also hath been taken from time to time to preserve and establish it by wholesome Laws and Constitutions. And the Members of it have (Thanks be to God) enjoyed plentiful Means of Christian Knowledge and Edification, not only by the constant Preaching of God's Word, but by the Practical and Devotional Books frequently published for their Use. But one Thing hath been wanting still, after so long a time, that this excellent Church hath flourished, Viz. An Historical Account of its Reformation, and the particular Method and Order of the Proceedings in that glorious Work; and what Oppositions or Encouragements it met with from time to time; What Friends or Enemies it found; What Bishops or Divines, singular for their Piety or Learning, it was adorned with; and the various Successes and Occurrences that attended it, after its first Settlement.

And it is some Wonder that we should be left destitute to this day of so material a Branch of our English History under that incomparable Princess, except what is written by Mr. Fuller (who is very brief); and Dr. Heylin, and the Right Reverend Bishop of Sarum, who goes little further than the Beginning of her Reign. It is probable such an Undertaking was intended long since, that is, in Camden's Time: For in his Annals of that Queen, he purposely passeth lightly over Church Matters; and in some Places hinteth the Reason, that he left them for the Ecclesiastical Historian: as if there had been some such fixed upon for that Work in his Time. And before him John Fox intended his last Labours that Way, and had prepared very considerable Materials for that purpose; some whereof are fallen into my Hands; many are dispersed elsewhere; and not a few lost. And I have been told, great Heaps of Collections were in and after the Times of that Queen, got together, in order to write her Ecclesiastical History: But that this good Work, and the Collections themselves were stifled, and lost in the Civil Wars.

Notwithstanding, of the Use of such an History, there is none, I believe, but is sensible. Both the Clergy of this Church, (who are the Ministers and professed Servants of it) and all its other Members may hereby satisfy themselves, and (as Occasion serves) inform



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## The P R E F A C E.

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*inform others; what reasonable, just and wise Methods were taken in the reforming of it: and how signally the Providence of God all along favoured and furthered it. It will shew us, upon what firm Ground of Scripture and Antiquity our Reformation stands, and will help to direct and enlighten us in our Controversies about it. And by making us understand what our Original Constitution is, we shall not be easily imposed upon; and we shall know, when we, or others, go beyond, fall short of, or vary from the true Reformed Church of England.*

*Since then, after so long a time, no abler Pen hath undertaken this Province, Viz. to relate, how true Religion was restored, under the foresaid Princess, so regularly, wisely and legally, by Consent of Prince and People, and what Progress was made therein; I have at length attempted it, and done my Endeavour, according to my small Capacity, to serve God, and this Church herein: and that from proper Collections by me, for many Years made, as well out of Private Studies, as other Publick Libraries and Treasuries of MSS. Where many choice and secret Matters are discovered, to furnish out a true Account of these Religious Transactions.*

*And that I might not write superficially, by undertaking too much at once, I have stinted myself to go no further than to the Thirteenth Year of Queen ELIZABETH. Within which Compass of Time, as there was great variety of Events, so at that Period the Religion seemed to have surmounted its chief Difficulties, and to have been well and strongly settled. However, there is room enough, in the succeeding Years of the Queen, for the Pen of an Ecclesiastical Historian.*

*In this Work I have pursued Truth with all Faithfulness and Sincerity. My Relations of Things are not Hear-says, nor taken up at second hand, or compiled out of other Men's published Writings; but I have gone as near the Fountain-head as possible; that is, to Archives, State-Papers, Registers, Records, and Original Letters, or else to Books of good Credit printed in those Times; directing more surely to the Knowledge how Affairs then stood. And the unfeigned Disposition I have ever had to Truth, and my Inclination to give fair and just Representations of Men and Things, will prepare the Reader, I hope, to have a good Opinion of my Integrity, and of the Impartiality of my writing.*

*I have set down as much as hath come to my Knowledge, of Moment, for the Illustration of our Religion, and to open a true Prospect into the Affairs of our Church in those Times. Tho' I suspect, I may be censured by some of different Persuasions: as, that I had not used a Discretion in concealing some things rather than in relating them; and that the knowledge of other Things, might have better, for the Service of the Church, been buried in Oblivion; because the bringing them to light might tend to provoke and irritate Party against Party, or supply Matter for Contest, or perhaps betray some Imperfection in the Government, or the like. But this Practice (which cannot be  
exempted*

## The PREFACE.

exempted from Partiality) becomes not a just Historian; nor ought he to assume such a Power to himself: Nor, in my Judgment, by any means to omit or obscure any Thing material, (whatever the supposed Consequences be) no more than to alter or misrepresent what he pleaseth: When by taking this Liberty, the History becomes defective, Actions and Events are not set in a full Light. And hence the Reader is not sufficiently instructed; and so either is led into Error, or disabled from making a true Judgment of Things. And therefore had I taken this Course, I could not have avoided the heaviest Charge against an Historian; which is, of writing Odio aut Favore: i. e. with Favour to some, or Displeasure towards others.

Besides the general Course of the History, (for the further laying open to View those Times) I have mentioned the Books written of Religious Subjects or Controversies, that were published from Year to Year, as many as I have seen; and given some brief Account of them. I have also made Notes and Remarks of the several eminent Men, of what Persuasions or Principles soever, that have been spoken of in the Series of the History, and have given them their just and due Characters. I have also observed the several Bills brought into the Parliaments, relating to Religion, and shewn, as I have had Light, their Ends, how they were managed, and with what Success passed or rejected. And many short and particular Notices I have interspersed of Civil or more private Affairs and Transactions, past over by our Historians, and yet perhaps not unworthy recording to Posterity.

I have chosen commonly to set down Things in the very Words of the Records and Originals, and of the Authors themselves, rather than in my own, without framing and dressing them into more Modern Language. Whereby the Sense is sure to remain entire as the Writers meant it. Whereas by affecting too curiously to change and model Words and Sentences, the Sense itself, I have observed, often to be marred and disguised.

In Conclusion, he that readeth and weigheth this History, will see great Reason to acquiesce in the Reformation of our Church, and to be a peaceable and thankful Member of it; and be convinced what a mighty Hand of God over-ruled in this blessed Work, and overthrew all Opposition before it. For (take it in the Words of one that lived in the Beginning of these Times, and bore a great Part in them;) 'All these Things came to pass at such a Time, as to any Man's Reason it might seem impossible, when all the World, the People, Priests and Princes were overwhelmed with Ignorance; when the Word of God was put out of Sight; when he [the Pope] took upon him the great Rule of all together, was crept into the Holy Place, and had possessed the Consciences of Men, as if he had been God; and had set himself above the Scriptures of God, and gave out Decrees, that whatsoever he should do, no Man should find Fault with him: When all Schools, Priests, Bishops and Kings of the World were

Bp. Jewel's  
Serm. p. 207,  
208.

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‘ sworn to him ; that whatsoever he took in Hand, they should uphold it : When he had chosen Kings Sons and Brothers to be his Cardinals ; when his Legats and Espies were in every King’s Council ; when nothing could be attempted any where, but he by and by must have Knowledge of it ; when whosoever had but muttered against his Doings, must straitways have been excommunicated, and put to most cruel Death, as God’s Enemy : When no Man could have thought there had been any Hope that even these Days should have been seen, that God of his Mercy hath given us to see : When all Things were void of all Hope, and full of Despair ; even then, I say, even contrary to all Men’s Reasons, God brought all these Things to pass. Even then God defeated their Policies ; not with Shield and Spear, but only with the Spirit of his Mouth ; that is, with the preaching of the Gospel. And therefore this is the Day that the Lord [and not Man] hath wrought.

‘ And the Power of God was as remarkable, that all the bloody, cruel and inhumane Methods, to destroy all that would not submit to their Errors, could not prevail. No Persecution, no Torments, no Fire, no Faggot did ever weaken the Cause of the Gospel. This must be acknowledged the Lord’s Doing, and marvellous in our Eyes.

‘ And such a Religion now was brought in and settled, that whosoever shall come near (as the foresaid Father shewed) and view it well, and try it to the uttermost, shall find that all Things were done seemly and orderly, according to the old Doctors, to the Apostles and to the Primitive Church of Christ ; and shall fall down to the Ground and confess, that the Order and Manner thereof, or any thing that is taught therein, is not Heretical, as the Papists most falsely charged it. And if any stood in Doubt of this Religion, whether it were of God or no, he bade him but consider and think with himself, how great Numbers of Errors were now revealed ; Superstition was removed ; Idolatry was taken away ; the Sacraments rightly and duly used, the Dumb speak ; the Blind see ; the Poor afflicted Minds receive the Gospel : The Prayers are in such Sort used, as the People may take Profit and Comfort by them.’ Thus Bp. Jewel.

And by whose Influence under God these blessed Things in our Church were brought to pass, is another Contemplation ; wherein more of the Miracles of Mercy towards us shine forth. Which I will give in the Words of another great Divine, that lived a little after the former. ‘ That Work [namely, that King Henry VIII. and King Edward VI. had begun and proceeded in,] was in short space so overtaken, as if it almost had never been ; till such time as that God, whose Property is to shew his Mercies then greatest, when they are nearest to be despaired of, caused in that Depth of Discomfort and Darkness, a most glorious Star to rise ; and on Her Head settled the Crown, whom himself had kept as a Lamb from the Slaughter of those Bloody Times. That the Experience of his Goodness in Her own Deliverance might cause Her merciful Disposition to

Hooker’s Ec-  
clesi. Pol. Lib.  
4. p. 184.



## The P R E F A C E.

to take so much the more delight in saving others, when the like Necessity should press. But that which especially concerns ourselves, was the State of the Reformed Religion; a Thing which at her coming to the Crown, was even raised, as it were, by Miracles, from the Dead: A Thing which we so little hoped to see, that even they which beheld it done, scarcely believed their own Senses at the first beholding.

Here we have a Work, (writeth another great Divine and Bishop not long after him) for which we are bound to glorify God. ELIZABETH, a Prince at the beginning weak, destitute of Friends, unfurnished of Treasure, unprepared of all Things; had in no other Account of her great Neighbours round about her, but as one left as a Prey to the strongest that would invade her and her Kingdom: Yet preparing her Heart to God, giving God the Glory, establishing his Truth in her Land, and trusting in him, she was in a few Years made strong against her Enemies. They feared her more than she feared them. This is an Example can hardly be paralleled: It was the Work of God in the Deliverance of his Church here. This was the Sense of those Wise, Learned and Godly Fathers, concerning this great Work of the Reformation, and of Her that under God was the chief Instrument thereof.

Bp. Carlton's  
Thankful Re-  
membr.

These Passages concerning the Queen, together with her vigorous Methods used for the overthrowing of Popery, and her frequent publick Declarations of her Mind (apparent in the following History) are abundantly sufficient to evince how little Affection She had to that Religion; however Parsons the Jesuit would impose upon the World a different Conceit of Her: which hath indeed amused some observing men. But we may resolve briefly what he relates concerning Her, partly into Her dissimbling for Her Life, in Her Sister's Reign; the rest into uncertain Hear-says, and Popish Calumny.

Gh. 15, & 16.  
of his An-  
swer to the  
5th Part of  
Sir Edward  
Coke's Rep.

This Church thus planted, reformed and continued by the wonderful Providence of God, still stands now for a Century and half of Years, and more, and flourishes at this day under the Influence of an incomparable KING, by the same peculiar and singular Care and Favour of God towards it; notwithstanding all the Plots and Machinations used by its open sworn Enemies, and its pretended Friends, to overthrow it. Thus many Years (to use the Words of the aforesaid Judicious Author) it hath continued standing by no other means, but that one only Hand which erected it: That Hand, which as no kind of imminent Danger could cause at the first to withhold itself; so neither have the Practices, so many, so bloody, following since, been ever able to make weary.

Mr. Hooker.

Mr. Hooker goes on: 'And no other Aid or Help hath been hereunto ministred for the preservation of the Work of Reformation, other than such kind of Help as the Angel in the Prophet Zachary spake of: Neither by Army nor Strength, but by my Spirit, saith the Lord of Hosts: Which Grace or Fa-

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‘ your of Divine Assistance hath not in one thing or two; nor  
‘ for some few Days or Years appeared, but in such sort, so  
‘ long continued, (our manifold Sins and Transgressions striving  
‘ to the contrary) what can we less thereupon conclude, than  
‘ that God would at leastwise by Tract of time teach the World,  
‘ that the Things which he bleisseth, defendeth, keepeth so strong-  
‘ ly, cannot choose but be of him.’ ”

*This Conclusion is more abundantly illustrated since that Writer's Time, by those manifold Additions of Divine Protection, and signal Footsteps of Providence, shewn in the Behalf of this Reformation, and this Reformed Church.*

“ *The Reason of this Second Impression of these ANNALS, was, because the First was gone off some Years ago, and was wanted by divers Learned Persons, especially such as are studious of the History and Transactions in the introducing and Settlement of our happy Reformation, when Queen ELIZABETH first set that great Work on foot, and our holy Religion then so regularly and carefully reformed, according to the Word of God, and the Primitive Practice. And I, having since met with many other Historical Remarks, for the further Improvement of this Volume, (communicating more Knowledge of those Ecclesiastical Affairs) was loth to let them lie in Obscurity, since an Opportunity by this new Edition presented itself, to make them publick.*

*These Additions are of two Sorts. Some entred in the Body of the History, in many Places of it; and divers Records more set in the Appendix. Among which are not a few Original Letters of our Divines and Bishops at the Beginning of the Reformation to the Divines of Zurich in Helvetia, and of them to ours. For between them there was a very Brotherly Correspondence. They are Authentick, having been transcribed from the Originals (extant in the Library of that Church) divers Years ago by Daillée, a French Refugee; and communicated to me by Mr. Roger Morice, who had employed the said learned Man to write them out: as were divers more of them sent hither. At the End of all which the said French Minister wrote thus:*

N. 665.

*Superiores Epistolas ex MS<sup>to</sup> Codice Ecclesiæ Tygurinæ (quæ Magnum Monasterium vocatur) ubi Autographæ servantur, scripti mense Martio, ineunte Anno Christi 1689. Joannes Dalleus, F. Fil. Parisiensis Ecclesiæ Patriæ-----Carentonæ olim (heu!) sacros cœtus habebat, Pastor; nunc autem Evangelii causa exul, Tiguri.*

*And for the Supply of both Sorts of Additions, to such as have the First Edition, and so want them, they are all upon Request printed by themselves: and may be added at the End of the Second Volume: together with Directions to the severall Places, to which those additional Insertions and Records do belong. Thus, good Reader, I take my Leave: and wish you both Profit and Pleasure in the Reading.*

Jan. 14. 1724.

J. Strype.

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ANNO

1558.

## INTRODUCTION.

## S E C T. I.

*Queen ELIZABETH Proclaimed. The present ill Condition of the Kingdom. What presently to be done. Counsils taken. A Fleet set out. A Plot already against the Queen. Conjurers. Dangers from France and Scotland. The Queen makes warlike Preparations. She removes from Hatfield. France intends a Conquest of England.*



OR Entrance into this present Undertaking, of shewing the happy Steps Queen *ELIZABETH* made for bringing in, and settling Religion reformed from Popery in Her Kingdom, it is necessary to see with what Policy and Counsil she began her Reign. Without which, and a wonderful Success attending her Affairs, it had been impossible she should so soon have attempted, and so fortunately proceeded in this great Work. And I shall the rather do this, because our printed Historians are so silent, or so short and superficial in these Matters, which were the very Basis of her succeeding prosperous Government; and have been all taken by me, partly out of a Book of the Minutes of the Council, sometime belonging to this Queen's Secretary, and partly out of divers other Authentick MSS. either in the King's Paper-House, the *Cotton* Library, or elsewhere.

Queen *MARY* deceased the 17th day of *November An. 1558.* and about Eleven or Twelve a Clock aforenoon, the Lady *ELIZABETH* was proclaimed Queen by divers Heralds of Arms, Trumpets sounding, and many of the chiefeſt of the Nobility present, as the Duke of *Norfolk*, the Lord Treasurer, the Earls of *Shrewsbury* and *Bedford*; also the Lord Maior and his Brethren the Aldermen, with many others. In the Afternoon the Bells in all the Churches in *London* rung in token of Joy; and at Night Bonfires were made, and Tables set out in the Streets, where was plentiful Eating and Drinking, and making Merry. The next Day being *Friday*, it was not thought decent to make any publick Rejoycings, out of respect, I suppose, to the Day, being a Fasting-day. But on the next, viz. *Saturday November 19. Te Deum Laudamus* was sung and said in the Churches of *London*. Thus the Satisfaction generally conceived by the People for this new Queen, superseded all outward Appearances of Sorrow for the Loss of the old one. And no

*Elizabeth proclaimed Q.  
Cotton Libr.  
Vitel. P. 5.*

**ANNO** 1558. wonder, since the Nation was not pleased with her Administration, having left the Kingdom in as low and miserable an Ebb as ever it was known to have been in, in any former Times; Embroiled in War with France and Scotland, the Exchequer very low, that Queen having contracted great Debts. By this means **ELIZABETH** had formidable Enemies before her and behind her: but illy Guarded at *Portsmouth*, the Isle of *Wight*, *Dover*, against *France*: So that an Invasion was feared on that side. And on the *Scotch* Quarters, *Berwick* was in a woful Condition, wanting both Fortifications and Men. Thus the new Queen's Hands were now full, to secure herself and Kingdom.

How the Q.  
stood affected  
to Religion.

January, 28.  
1559.

Causa sine qua  
non.

Nov. 16. Cot.  
Libr. Titus C.  
10.

The Nation in  
ill Case.  
J. Elmers  
Harb.

And indeed what to think of the Queen at this Time, as to her Religion, one might hesitate somewhat: Who in her Sister's Reign went to Mass, and complied outwardly with her Practice; as *John Knox* told her in a Letter dated from *Edinburgh*; tho' indeed (as he added) it was for fear of her Life, that she declined from Religion and bowed to Idolatry. And Sir *Richard Shelly*, called Lord *Prior* of *St. John's* of *Jerusalem*, but living beyond Sea under this Queen, in a private Letter to her, speaking of what he had lost for his Diversity of Conscience in Religion, disagreeable to the Law established, 'Whereunto, saith he, your Majesty's self at the first was not easily brought to condescend;' and mentioning the *Schism*, as he called the Religion Reformed, 'Whereof, said he, your Majesty was not the Cause efficient, but one without which it could not take effect.' She protested also to Count *Peria*, (whom King *Philip* had lately sent into *England*) that she acknowledged the *Real Presence* in the Sacrament. Which he signified to the said *Philip* in a Letter dated in *November*, but the Day before Queen *Mary* died. The same also she protested to the Lord *Lamac*; and also that she did now and then pray to the Virgin *Mary*.

And moreover, to see in what ill Case the Kingdom was when *Q. Elizabeth* came to the Crown, here what one at that Time spake. She received it at the Hand of her Sister entangled, (I will not say oppressed) with foreign Wars: The *French* on the one side, and the *Scots* on the other: Which sucking out of their Ancestor's poisoned Breasts immortal and deadly Hatred against this Realm, lay in wait like Thieves to invade and spoil it. The *French*, tho' in Truce, when he heard of Queen *Mary's* Death, kept still his *Germans* about him, upon hope, that if there had been any Stirs in *England*, he might have set in a Foot. And for that Purpose had willed the Cardinal of *Lorraine* to confer with our Churchmen to see what might be done. Whether he did so or no, God knoweth: But it was certain, that the Cardinal had such Commission. And besides that she was thus left, who saw not the Realm not *Philipped*, but fleeced for *PHILIP's* sake, by maintaining all the last Summer such a Navy on the Seas, and an Army on the Land; besides, some Tokens of Love [Money and Provisions sent over] that past, I am sure, from the Queen to her Spouse, to shew that she was a loving Wife?

This

This was well known and observed by the wise Men in those days. In so much that the Lord Keeper *Bacon* in his Speech, at the opening of her first Parliament, spared not to call it *The ragged and torn Estate* of her Kingdom by *Misgovernance*: And noted, 'The great Decays and Losses of Honour, Strength and Treasure, and the Peril, that happened to this Imperial Crown of late time, the marvelous Wast of the Revenue of the Crown, the inestimable Consumption of the Treasure, levied both of the Crown, and of the Subject, the exceeding loss of Munition and Artillery, the great loss of divers valiant Gentlemen of very good Service, the incredible Sums of Money owing at that present, and in Honour due to be paid, and the biting Interest that was to be answered for forbearance of this Debt.'

1558.

Lord Keeper's  
Account there-  
of to the Par-  
liament.  
D'Ew's  
Journ.

These Evils, the said Statesman, under the Commendation of the present Queen, laid to the Charge of the former, Saying, 'That she [the present Queen] was a Princess, that was not so wedded to her own Will and Fantasy, that for the Satisfaction thereof she would do any thing that were likely to bring Servitude or Bondage to her People; or give any just Occasion to them of any inward Grudge, whereby any Tumults or Stirs might arise, as had been done of late Days, [by the *Spanish Match*.] Things most pernicious and pestilent to the Common-wealth: A Princess that never meant nor intended, for any private Affection, to advance the Cause or Quarrel [of another] with any foreign Prince or Potentate [as *Mary* did with *France* for her Affection to *K. Philip*] to the Destruction of her own Subjects, to the Loss of any of her Dominions, or to the Impoverishing of her Realm.'

The late Q.  
Misgovern-  
ment.

Of this Queen's first Course, she took in her Government, this Account was given by one who had opportunity of knowing well the Court, and lived at that time: 'That whereas the former Queen did all in haste in the beginning of her Reign, her Sister did every Thing with more Advise and less Trust. For she knew, said he, that to be true which *Seneca* saith, *Velox Consilium sequitur poenitentia*, i. e. Repentance follows that Counsel that is taken too speedily. Whereas she being God's chosen Instrument to represent here among us his Majesty, walked wisely in the Steps of him that called her; and studied diligently to represent a lively Image in her Mortality of the incomparable and infinite Majesty; by using Correction without Severity, by seeking the Lost with Clemency; by governing wisely without Fury, by weighing and judging without Rashness, by purging evil Humours with Deliberation; and to conclude, in doing her Duty without Affection.'

The Queen's  
Course in Go-  
vernment.  
Harb. of the  
Faithf. By  
J. Elmer. pr.  
at Strasb.  
1559.

The Choice of her Counsellors bespoke also her Wariness and great Discretion, and contributed much to her first Successes. For such she picked out to serve her (as the former observing Man related) as were neither of common Wit, nor common Experience. Of whom some by Travel in strange Countries, some by Learning, some by Practice, and like Authority in other Ruler's Days, some by Affliction, either one way or other, for their Gifts and Graces

The Choice of  
her Council.



ANNO which they had received at God's hand; were Men meet to be called to such Rooms.

1558.  
Qualified to  
Reign by her  
Afflictions.

Add, That this Wisdom and Caution wherewith she managed herself and her Affairs, took place in her in a great measure by occasion of the Hardships and Misusages she underwent before; whereof she had a greater share than commonly falls to the Lot of Princes born; but out of which Dangers God miraculously delivered her. She was taught by Afflictions. I think (saith the Person beforementioned) no *English* Man is ignorant, that her Afflictions were far above the Condition of a King's Daughter; for there was no more behind to make a very *Iphigenia* of her, but her offering up upon the Altar of the Scaffold. How she behaved herself in those Storms and Tempests, let them witness, who being her Adversaries had the maying of her. Of which he would say nothing, tho' he could say much. But this he must say, that then she must be in her Afflictions marvellous Patient, who shewed herself now in her Prosperity to be utterly without desire of Revenge, or else she would have given some Token, ere this Day, of Remembrance how she was handled. And then he descends to some Particulars of her unjust Sufferings: 'Was it no Wrong, think you, that she sustained to be first a Prisoner, and guarded with a sort of Cut-throats, which ever gaped for the Spoil of her House, that they might have been finger-ing of somewhat? Then with great Solemnity, with Bands of Harnessed Hangmen (happy was he that might have the carrying of her) to be fetched up as the greatest Traitor in the World; hoisted into the Tower; there kept, not like a King's Daughter, nor a Queen's Sister, but as one that had come out of *Turky* to betray *England*. What Assemblies and Councils, what Examinations and Wrackings of poor Men were there, to find out the Knife that should cut her Throat? What gaping among many Lords of the Clergy to see the day wherein they might wash their goodly white Ratchets in her innocent Blood?

The Measures  
she took.

But through all these Difficulties the Divine Providence brought *ELIZABETH* safe to the Government; which nevertheless ended not her Dangers, beginning her Reign at so great Disadvantage, as was shewn before. But she, by taking other Measures than her Sister did, and using more moderate Counsils, and favouring a Reformation of Religion, was as prosperous to this Church and Nation, and retrieved again its antient Splendor and Glory. Information much that within four or five Years after her Accession to the Crown, by means of her wise and careful Administration, she was extolled among her People for a Princess, *worthily to be compared with the most Noble, most Peaceable, most Honourable, most Merciful, and most godly Governors that ever Reigned in the World.*

Elizabeth a  
most fortunate  
Queen.  
Epist. Dedic.  
to Muscul.  
Comm. Place.

A Memorial of  
Cecil for her  
Government.

And what Methods she took we may perceive by a Paper or Memorial drawn by her great Counsellor Sir *William Cecyll*, November the 17th, (that is, on the very day of the former Queen's decease) for the first Steps she was to take in her Government; taken out of one of the Volumes of the *Cotton-Library*, viz.

I. ' To consider the Proclamation, and to proclaim it; and to ANN<sup>O</sup>  
' send the same to all manner of Places, and Sheriffs with speed, 1558.  
' and to put it in Print.

II. ' To prepare the *Tower*, and to appoint the Custody thereof Cott. Libr.  
' to trusty Persons: And to write to all the Keepers of Forts and Titus C. 10.  
' Castles in the Queen's Name.

III. ' To consider for removing to the *Tower*: And the Queen  
' there to settle her Officers and Council.

IV. ' To make a Stay of Passages to all the Ports, until a certain  
' Day. And to consider the Safety of all Places dangerous toward  
' *France* and *Scotland*; especially in this Change.

V. ' To send special Messengers to the Pope, Emperor, the Kings  
' of *Spain* and *Denmark*, and to the State of *Venice*.

VI. ' To send new Commissioners to the Earl of *Arundel*, and  
' the Bishop of *Ely*, (who were treating a Peace at *Cambrai*.) And  
' to send one into *Ireland* with a new Commission, and Letters under  
' the Queen's Hand, to all Ambassadors with foreign Princes, to  
' Authorize them therein.

VII. ' To appoint Commissioners for the Intermment of the late  
' Queen.

VIII. ' To appoint Commissioners for the Coronation; and the  
' Day.

IX. ' To make a Continuance of the Term, with Patents to the  
' Chief Justice, to the Lord Treasurer, Justices of each Bench, Ba-  
' rons and Masters of the Rolls; with Inhibition, *Quod non conferant*  
' *aliquod Officium*.

X. ' To appoint new Sheriffs and Justices of Peace, or continue  
' the old, by a Proclamation to be sent to the Sheriffs under the  
' Great Seal.

XI. ' To inhibit by Proclamation the making over of any Money  
' by Exchange, without Knowledge given to the Queen's Majesty;  
' and to charge all manner of Persons, that either have made any,  
' or have been privy to any Exchange made by the space of one  
' Month before the 17th of this Month.

XII. ' To consider the Condition of the Preacher of *Paul's Cross*,  
' that no occasion be given by him, to stir any Dispute touching the  
' Governance of the Realm.

As to the first of these Articles, she took Care with speed to have  
her Right and Title proclaimed to the Imperial Crown of this Realm,  
' As the only right Heir by Blood and lawful Succession to the King-  
' doms: Giving knowledge by the same Proclamation to all her  
' Subjects, That from the beginning of the seventeenth Day of No-  
' vember, at which time her Sister departed this Life, they were  
' discharged of all Bonds and Duties of Subjection towards her, and  
' bound only to *ELIZABETH* as their only Lady and Queen.  
' And then professing on her part no less Love and Care towards  
' their Preservation, than had been in any of her Progenitors. And  
' lastly, straitly charging all her Subjects to keep themselves in Peace.  
' And [as tho' she meant the better to conceal her Intention of al-  
' tering

*The Queen  
hath her Title  
proclaimed.*

**ANNO** 1558. <sup>terring Religion] not to attempt upon any Pretence, the Breach or</sup>  
<sup>Alteration of any Order or Usage at that time established in the</sup>  
<sup>Realm. The Proclamation may be read in the *Repository*.</sup>

Numb. I.  
*The Queen's*  
*first Council,*  
 Novemb. 20.  
*Council-Book;*

The Lady *Elizabeth* was at her Seat at *Hatfield* when Queen *Mary* died. Thither some great Persons forthwith repaired to her, namely, the Earl of *Pembroke*; Lord *Clinton*, Lord *Admiral*; the Earl of *Arundel*, Lord Chamberlain: Which three, with Sir *Thomas Parry*, Sir *William Cecil*, Sir *Ambrose Cave*, Sir *Ralph Sadleir*, (who was sent from the Lords at *London*) and Sir *Richard Sackville*, sat at *Hatfield* in Council with her, being the first Privy Council she held. (Yet the Lords of the deceased Queen's Council sat at *London*.) The chief Matters then done, were, that Sir *Thomas Parry*, Kt. aforesaid, who had been a Servant much about her, was by her Command, and in her Presence, declared the Comptroller of her Household, and sworn of her Privy Council; Sir *Edward Rogers*, Kt. her Vice-Chamberlain, and Captain of her Guard, and one of her Privy-Council; Sir *William Cecyl*, Kt. her Principal Secretary, and one of her Privy Council. And Letters were dispatched by this present Council to Dr. *Walter Haddon* to repair thither: And in like manner to *John Norris*, Esq; late Gentleman Usher of the deceased Queen's Privy Chamber.

Robbers.

The next day, viz. Nov. 21. the Earl of *Bedford* came to *Hatfield*, and sat in Council with the rest beforenamed.

And whereas Robberies were now very rife, the Robbers expecting their Pardon of course upon the Coronation; This occasioned the drawing up of a Proclamation touching such as robbed on these Hopes: Which was sent to the Lords of the Council at *London* by Sir *Ralph Sadleir*; who also carried Letters to the said Lords.

A Fleet set  
 forth to Sea.

The late Queen's Commissioners were now treating beyond Sea about *Calais*, lately lost. And now at this Council, Nov. 21. a Letter was dated from *Hatfield*, sent by the Queen and her Council there to *Malyn*, Vice-Admiral of the Narrow Seas, to equip the Ships in his Charge to the Seas, to keep the Passage, and to hinder as much as he might the Victualling of *Calais*, and to see good wafting of such as should come from the Commissioners; and to set none over except he had a Passport from hence.

Orders to Lord  
 Admiral about restrain-  
 ing Ships to go  
 to Sea.

And this Order was so strict to *Malyn*, that not so much as Fishermen or Coasters were allowed to go out. But the Inconvenience arising hence, made the Lords of the Council soon after, viz. Novem. 24. to send a Letter to the Lord Admiral, that he would take Order, That Fishermen and other Coastmen, that crossed not the Seas, should be suffered to go to Sea about their Occupations and Business, notwithstanding the former Restraint: Yet foreseeing that such as had charge of the Ports, should have good Eye unto them that were so suffered, that they carried not out any of the Commodities of the Realm, or any Persons not having License; and to stay all Persons that should be found suspicious herein.

Council-Book.

And to the  
 Lord Warden  
 of the Cinque-  
 Ports.

And on the same Novemb. 24. this Restraint was taken off in a great measure by another Order to the Lord Warden of the Cinque Ports, to set the Passages at Liberty, and to suffer all Men that were not otherwise

otherwise prohibited by the Law, to pass thereby. And the Lord Admiral was required to suffer such Lords as had been stayed, to pass to the Seas. ANNO 1558.

The Queen and Council, still at *Hatfield*, are taking care of her Remove to *London*; and considering what noble Persons to have present: Whereof the Marquis of *Winchester*, and the Earls of *Shrewsbury* and *Darby* were sent for by a Letter; in which were enclosed the Names of such other Noblemen as her Highness thought good to attend upon her to *London*; and the Archbishop of *York*, with Sir *William Patre*, and Sir *John Mason*, appointed in the *Interim* to transact any urgent Business emerging. The Letter may be consulted in the Repository.

*Cave for the Queen's Remove.*

There were some already of the Popish Faction contriving Mischief against the Queen, by setting up the *Scotch Queen's* Title, and by getting Assistance from the *Guises* in *France*, to carry on their Designs in her Behalf, and by dealing with some Conjurers, to cast their Figures to calculate the Queen's Life, and the Duration of her Government, and the like. In this Plot Cardinal *Pole's* Brothers were concerned. The knowledge of this coming to the Queen and her Council, it was ordered at Council *November 22d.* that *Anthony Fortescue*, who had been Comptroller to the Cardinal, should be apprehended; a Letter being sent for that purpose to the Earl of *Rutland*: And that he should have Conference with nobody. Sir *John Mason* had the Bodies of two more charged in the said Accusation, viz. *Kele* and *Preston*. He was willed to examine them diligently upon such Points as the said *Kele* should open unto him, and to keep *Kele* in safe Custody in his House; so as none should have Conference with him. Accordingly Examinations were taken by *Mason* and the Earl of *Rutland*. Which Examinations the Lords perused *Novemb. 25.* and resolved, they should be forthwith set at Liberty; Bonds being first taken of each of them for their forthcoming, when they should be called by the Lords of the Council.

Numb. II.  
*Some already Plotting against the Queen, apprehended.*

One named *Thirkel*, a Taylor, was now also in Hold for Conjuring about the Matters aforesaid, and in the Custody of *John March*, Esq; who was ordered *Novemb. 24.* to examine him, and to keep him in safe Custody without Conference with any. And *Richard Parlaben* was another of these Conjurers, taken up, and in Custody of *Thomas Sackford* of *Greys-Inn*, Esq; Thus early did this excellent Lady's Enemies plot, and continue their Devices of Mischief against her, and combine to dethrone her, when she had been scarcely possessed of her Crown.

*Conjurers!*

Divers other Conjurers were now also in Custody, of the same Design and Purpose, I suppose, with the former; and were Examined. And *December 18.* the Lords sent their Letters to the Bishop of *London*, viz. *Boner*, with certain Examinations, sent withal by Mr. Attorney: And he was willed to proceed by such severe Punishments against them, that should be proved culpable herein, according to the Order of the Ecclesiastical Law, as he should think meet: And to signify back what he did herein.

*Orders to Boner to proceed against them.*

'Tis

**ANNO** 'Tis strange to consider, how these Sorceries prevailed about this  
 1558. Time, and so on for some of the first Years of the Queen's Reign,  
 Sorceries frequent. Jewel's Serm. and the Mischiefs they did, and the Fears many good and sober Men  
 had of their bewitching the Queen herself. This is evident from a  
 Passage in a Sermon of Bishop *Jewel's* before the Queen: Wherein  
 he thus addresseth himself to her: ' By the way to touch but a Word  
 ' or two of this Matter, for that the horrible using of your poor Sub-  
 ' jects enforceth thereunto. It may please your Grace to understand,  
 ' that this Kind of People, I mean Witches and Sorcerers, within  
 ' these few last Years are marvelously increased within your Grace's  
 ' Realm. These Eyes have seen most evident and manifest Marks  
 ' of their Wickedness. Your Grace's Subjects pine away, even  
 ' unto the Death, their Colour fadeth, their Flesh rotteth, their  
 ' Speech is benumbed, their Senses are bereft. Wherefore your poor  
 ' Subject's most humble Petition unto your Highness is, that the Laws  
 ' touching such Malefactors may be put in due Execution. For the  
 ' Shoal of them is great, their Doings horrible, their Malice intole-  
 ' rable; the Examples most miserable: And I pray God they never  
 ' practise further than upon the Subject. This I make no doubt was  
 the Occasion of bringing in a Bill the next Parliament, for making  
 Enchantments and Witchcraft Felony.

Apprehensions  
by reason of  
the Scotch  
Queen.

The Arms she  
gave.

And now because this *Scotch* Business falls thus in our way, we  
 shall relate what the Acts and Practices of the Friends of that Party  
 were; from whence we may conclude, what just Jealousies were  
 raised in the Queen's Mind hereby. *Mary* Queen of *Scotland*, and  
 the *Dauphine* of *France*, to whom she was married, gave broad  
 Signs of their Pretences to the Crown of *England*, by the Coat of Arms  
 that they gave: Whereby the Queen became in danger at this Time  
 of two Nations invading her. It was born *Baron and Femme*:  
 In the first was the Coat of the *Dauphine* of *France*, which took up  
 the upper half of the Shield; the lower half contained the Arms of  
*Scotland*. This impaled quarterly. 1. The Arms of *Scotland*. 2.  
 The Arms of *England*. The Third as the Second. The Fourth as  
 the First. Over all, half an Escutcheon of Pretence of *England*,  
 the Sinister half being as it were obscured or cut off: Perhaps so  
 given to denote that another, (and who should that be but *Q. Eli-*  
*zabeth*?) had gotten Possession of the Crown in her Prejudice. Un-  
 der the Arms were writ these Rhimes in the *Scottish* dialect;

**The Arms of MART Queen Dolphiness of France,  
 The Noblest Lady in Earth, for till adbaunce:  
 Of Scotland Queen, and of England, also  
 Of France, as God hath providit so.**

The Heralds  
judgment  
thereof.

This Escutcheon being lately brought out of *France*, was deliver-  
 ed to the Duke of *Norfolk*, Earl Marshal of *England*; who sent  
 it to the Office of Heralds for their Judgment upon it, *June* the 13th.  
 1559. Their Answer was to this Tenor.

‘ Hyt

‘ Hyt may please your Grace, that upon good Deliberation, we *ANNO*  
 ‘ *Garter* and *Clarenceux* with others of the Office, have perused this *1558.*  
 ‘ Escutcheon of Arms, delivered by your Grace; and we find the  
 ‘ same prejudicial unto the Queen’s Majesty, her State and Dignity: *MISS. N. 51.*  
 ‘ And that hyt doth not appertain to any Foreign Prince, what Mar- *init. Pre-*  
 ‘ riage soever he hath made with *England*, to quarter, bear or use *idents in Offic.*  
 ‘ the Arms of *England* otherwise than in *Pale*, as in Token of Mari- *Armor.*  
 ‘ age. And albeit *James*, late *Scottish* King, Grandfather to the  
 ‘ *Scottish* Queen that now is, married with one of the Daughters of  
 ‘ King *Henry VII.* And the said *Scottish* Queen, being but one of  
 ‘ the Collaterals, cannot, nor ought not to bear any Escutcheon of  
 ‘ the Arms of *England*: Nor yet the Dolphin her Husband in the  
 ‘ Right of her, or otherwise.  
 ‘ Furthermore, we find the said Escutcheon falsly Marshalled, con-  
 ‘ trary to all Law and Order of Arms.

But that the *French* King might keep his Pretence to *England*, he *These Arms*  
 would not forego usurping the Title, and quartering the Arms of *Eng-* *still usurped.*  
*land* and *Ireland* with *Scotland*. *July* the 27th. The Arms of the  
*Scotch* Queen, with the Arms of *England*, were set up at the Marriage  
 solemnized for the King of *Spain* with the *French* King’s Daughter, and  
 those Verses written, *The Arms of MARY Queen Dolphinefs of*  
*France, &c.* as before. And in *November*, the Queen of *Scots* made  
 her Entry into the *Castle Heraut*, where her Stile was published as  
 Queen of *England*. And Four Verses were made upon her; where-  
 of the Two last were,

*Nunc Gallos totoque remotos Orbe Britannos,*  
*Unum dos MARIÆ cogit in Imperium.*

But Queen *Elizabeth* in the Treaty did require *Francis* of *France*,  
 and *Mary* of *Scotland*, to leave off this usurping Title and Arms. To  
 which they gave no direct Answer, but solicited Pope *Paul IV.* to  
 declare the Queen’s Title not good.

And this was long after, *viz. Anno 1572.* laid to the *Scotch* Queen’s *Just Resent-*  
 Charge, when she was detained in *England*, (among other Articles *ment of it.*  
 drawn up against her,) namely, ‘ Her Claim to the Crown of *Eng-*  
 ‘ *land*; in Possession, with Refusal and Delay to remove the same: *Cot. Libr. Ju-*  
 ‘ Giving the Arms of *England* without Difference, in Escutcheons, *lius, F. 6.*  
 ‘ Coat-Arms, Plate, Altar-Cloaths, which were openly seen at the  
 ‘ Triumph; writing of the Stile of *England, Scotland, France,* and  
 ‘ *Ireland*, in Letters Patents during her Coverture; and of her Pe-  
 ‘ digree, conveying her Three Ways to the Crown: First, as de-  
 ‘ scending from the Eldest Daughter of King *Henry VII.* Another  
 ‘ from the Duke of *Somerset.* The Third from a Daughter of *Ed-*  
 ‘ *mund* before the Conquest.

To which may be added, that there was a Grant, dated *Jan. 16.* *Sir William*  
 1558. of certain Things made to the Lord *Fleming*, by the Dauphine *Cecil’s Diary*  
 of *France*, and his Wife the Queen of *Scots*, by the Stile of King and *in the Cott.*  
 Queen of *Scotland, England, and France and Ireland.* *Libr.*

VOL. I.

C

And

ANNO  
1558.

Camd. Eliza.  
in the Intro-  
duction.

The Queen  
makes war-  
like Prepara-  
tions.

Dec. 6.

Council Book.

And the Queen had still more Reason to be jealous of the *Scotch* Title, since her Sister, the late Queen *Mary*, used to taunt her, by telling her often, That the Queen of *Scots* was the certain and undoubted Heir of the Crown of *England*, next after her self. Add to this, that the Cardinal of *Lorrain* in a Conference with some Delegates from *Spain* at *Cambray* about this Time asserted, that his Niece, the said Queen of *Scots*, was most just Queen of *England*.

Which Consideration might well be the Reason of the Queen's and Councils forementioned Order to the Vice-Admiral, forthwith to set out a Fleet to guard the Narrow Seas: And that in the Beginning of *December* strict enquiry was made what Ammunition was in the *Tower*, in order to a supply thereof. For *December* 6th the Council sent a Letter to Sir *Richard Southwel*, Master of the Ordnance and Armoury, to make his Repair to the Lords, and to bring with him a perfect Declaration of the State of his Office, as well touching the Provisions, Expences and Remains; as also of the present Wants of the same. Care was also taken about *Portsmouth* and the strong Places on that Coast. For at the same Council *Richard Worsely*, Esq; was ordered to repair to *Portsmouth* and the Isle of *Wight*, and the Forts, Castles, and Bulwarks thereabouts: And consider the State of the same.

The Removes  
of the Queen  
from Hatfield.

Comes to the  
Tower.  
Vitell. F. 5.

Now these were the several Removes of the Queen, before she came to the Palace at *Westminster*. And she sat in Council every day, except her days of Travelling. She sat first in Council at *Hatfield*, (where she was saluted *Queen*) *November* the 20, 21, 22. The next day being the 23d, she removed towards *London*, attended with a Thousand or more, of Lords, Knights, Gentlemen, Ladies and Gentlewomen; and came to the *Charter-house*, then the Lord *North's* Place; where the Archbishop of *York* and the Earls of *Shrewsbury* and *Darby* came to her. Here she remained six days, and sat in Council *Novem.* the 24, 25, 26, 27, 28. Her next Remove thence was to the *Tower*, which was on the 28th day of *November*. All the Streets she was to pass, even to the *Tower*, were new gravelled. And so she rid through *Barbican* and *Cripplegate*, and along *London Wall* unto *Bishopsgate*, and thence up to *Leaden-Hall*, and so through *Grasschurchstreet* and *Fauncchurchstreet*, turning down *Mark-lane* into *Tower-street*, and so to the *Tower*. Before her rode many Gentlemen, Knights and Nobles; after them came the Trumpeters blowing; then all the Heralds in Array, my L. Mayor holding the Queen's Sceptre, riding with Garter: My Lord of *Pembroke* bare the Queen's Sword. Then came her Grace on Horseback, apparelled in Purple Velvet, with a Scarf about her Neck: The Serjeants of Arms being about her Person. Next after her rode Sir *Robert Dudley* (afterwards Earl of *Leicester*) Master of her Horse: And so the Guard with Halberds. There was great shooting of Guns, the like was never heard before. In certain places stood Children, who made Speeches to her, as she passed; and in other places was singing and playing with Regals. Here at the *Tower* she lay untill the 5th of *December*, which was the Eve of *St. Nicolas*. The 1, 2, and 4th of which Month, with the last day of the Month preceeding, were Council days there.

Then



Then *December* the 5th she removed a little nearer to *Westminster*; *ANNO*  
*Viz.* to the *Strand-house*, or *Somerset-house*, going by Water, and 1558.  
 Shooting the Bridge, Trumpets Sounding, much Melody accompany-  
 ing, and universal Expressions of Joy among the People. Here she  
 sat also in Council daily, *Viz.* *December* the 5, 6, 8, 9, 10, 11,  
 12, 13, 16, 17, 18, 19, 20, 21, 22. And now at last she came  
 to *Westminster*; that is, the 23d day of *December*; where she kept  
 her *Christmas*, and continued all the ensuing Winter; her first Par-  
 liament then sitting there: And where she was in *April* 1559.

Thence to So-  
 merfet-House.

Comes to  
 Westminster.

And now having brought the Queen to her Palace, let us proceed  
 in shewing her present Cares. It was concluded at Court, and taken  
 for granted, that the *French* meant to endeavour the Conquest of this  
 Realm, by Reason of the Pretence of Title which they made there-  
 to, in these four Regards; Their open Challenge at the Treaty of  
*Cambresy*; The bearing of the Arms; The using of the Stile, and  
 the making Commissions under the Seal, and with the Stile of *Eng-  
 land* and *Ireland*. It was likewise concluded, that the *French* would  
 attempt this Conquest this present Year; and that upon these Grounds  
 which Secretary *Cecil* drew up.

France in-  
 tends a Con-  
 quest of Eng-  
 land this  
 Year.

First, they would not defer it, because of the Doubt of the  
 Queen [of Scots] Life. Secondly, they had now got an occasion to  
 conquer *Scotland*; and had already Men of War there, and prepared  
 a great Army, both out of *France* and *Almain*. Their Captains  
 were appointed; their Victuals provided; their Ships in Rigging.  
 Thirdly, they reckoned within a Month to have their Wills in *Scot-  
 land*. Fourthly, That done, it seemed most likely they would pro-  
 secute their Pretence against *England*; which had no Fort but *Ber-  
 wick* to stay them: And that was imperfect, and would be these  
 Two Years day. Fifthly, If they offered Battle with *Almain*,  
 there was great doubt how *England* would be able to sustain it; both  
 for lack of good Generals and great Captains; and principally for  
 lack of People, considering the Waste that had lately been by Sick-  
 ness and Death these three last Years. Again, if it were defended  
 with Strangers, the Entertainment would be so chargeable in respect  
 of Money, and so hurtful to the Realm, as it could not be born.

So concluded  
 by the Council  
 for these Rea-  
 sons.

Hence these Questions were propounded by the said Secretary. First,  
 What to do. Next, Whether it were better to impeach the Enemy in  
*Scotland* now in the beginning, before their Army were come; and so  
 to take away their Landing Places: Or to permit them therein, and  
 to provide for the Defence of the Realm?

Several things  
 to be considered  
 hereupon.

Upon the Question, it was to be considered, as convenient to be  
 done; First, that the Queen's Majesty did with speed send to King  
*Philip* to understand his Mind, and to obtain his Friendship. Item,  
 That one be sent to the King of *Denmark*, to stay him, and to cause  
 him to doubt of the *French*. Item, To send to the Princes of *Al-  
 main*. Item, to provide all manner of Ways for Money, Ar-  
 mour, &c. Item, to send with all speed to the *French* King, to  
 declare to him, what Occasions the Queen hath to doubt his Pro-  
 ceedings.

ANNO

1558.



ceedings. And therefore to let him know her purpose of Defence. And that if his Proceedings increased as they were begun, her Majesty must needs provide to prevent the Dangers. *Item*, That in the mean Season, the Ships lie in the *Firth* of *Edenburgh*, and to pike as many Quarrels as they might of themselves, to impeach any more Succours to come out of *France* to *Lethe*. And this to be done by them upon their own Heads, without Notice of a Commandment so to do: And so to use the Matter, as the Cause might come of the *French*. *Item*, That if the *French* armed any greater Navy to the Seas, which by appearance should annoy ours in the *Firth*; then also the like to be armed by the Queen's Majesty. *Item*, The Duke of *Norfolk*, Lord Lieutenant of the *North*, to have a Power of Horse and Foot ready upon the Borders, both to defend, and invade, or offend if Cause were given.

Ambassadors  
sent from  
England.

And upon this it was moved that Sir *Nicolas Throgmorton* should be dispatched to *France*; and the Lord *Mountague*, and Sir *Thomas Chamberlain* to *Spain*. And so they were.

## S E C T. II.

*The Queen procures Money diligently. She calls in her Debts. She requires her Myxas from Wales. She looks to her Forts and Castles. Berwick: Orders for that Place, and for Newcastle; and the East and Middle Marches. Letters to the Lord Warden. The Assured Scots. Peace with Scotland.*

She is diligent  
in procuring  
Money.  
Takes up Money.

Nov. 28.  
The City bound  
for Payment.

Arrears of the  
late Subsidy  
called for.

Dec. 1.

**F**urthermore the Queen, for the better strengthening herself, and providing against her Enemies, besides what she had already done, saw that Money was with all speed to be procured. Presently therefore she employed her Merchant and Agent, Sir *Thomas Gresham*, Kt. to take up at *Antwerp* divers Sums of Money; and the City of *London* gave their Bonds for Payment; a Letter having been sent from the Queen's Council to the Lord Mayor, Aldermen, and Common-Council, for sealing Bonds for that end. Which Service towards her they readily shewed their good Will by doing.

She was diligent also in calling for the Remainders of the Fifteens and Tenths given by Act of Parliament to her Sister, which had not yet been brought into her Exchequer. And because several of the Collectors were behind-hand in their Accounts, Letters from the Lords of the Council dated in *December* 1558. were sent forth to the Sheriffs of the several Counties of *Bucks*, *York*, *Gloucester*, *Nottingham*, *Oxon*, *Berks*, *Stafford* and *Warwick*; and to the Mayors of the Towns of *Northampton*, *Darby*, *King's Lyn*, and *Southampton*, to apprehend the Collectors of the Fifteens and Tenths, in the said Shires and Towns behind of their Collections; and to bind them into good Bands in treble the Sums, to make payment of all that was by them due in the Exchequer, within fifteen days after the Bands taken.

taken. Again, Letters were sent to *John Aylworth* Receiver of the Counties of *Somerset, &c.* and to the Sheriffs of the Counties of *Lincoln, Nottingham, Darby, and Chester*, to make Payment forthwith into the Receipt of the Exchequer, of all such Sums as were by them due in their several Collections at *Michaelmas* last, as they would answer for the contrary at their utmost Peril. And when it was understood, that some of her own Household were behind in their Payments of the Subsidy, a Letter proceeded from the Council to the Tellers of the Exchequer, to send them a perfect Book of the Names of all such as were behind, within the Queen's House, of the Payment of the last Subsidy granted to the late Queen.

ANNO  
1558.  
Dec. the 9.

A Letter to  
the Tellers of  
the Exchequer.

And for the better understanding of the Debts, the Lord *Paget*, with others, having been appointed Commissioners in the Time of the late Queen, for the taking Knowledge of what was owing to her; was prayed to give a particular Note of what he had found touching the same Matter.

And to the  
Lord Paget.

The Queen began thus early to look intently also into her own Revenue, and unto all such as were the chief Farmers of it. And in this Business Sir *Walter Mildmay*, one well versed in Accounts, (having a great while belonged to the *Augmentations*) was chiefly to be employed. And a Letter was directed to him from the Lords, to send to all the Auditors, and such others as he thought good for his better Instructions in the Matter, for the Names of all the Head Farmers, within the Realm, of the Queen's Majesty's Revenue; and especially of all the Copy-holders Westward: Requiring him thereof to make a Book out of Hand, and to send the same to Court with all convenient Speed.

The Queen  
calls the Far-  
mers of her  
Revenue to ac-  
count.

Dec. 22.

And the next Council-day, the Lord Treasurer, (who was the Marquis of *Winchester*), was ordered to cause Process to be made with all speed out of the Exchequer, for the answering of the Temporalities of these Bishopricks now void, *viz. Canterbury, Norwich, Rochester, Bristol, Oxon, Chichestre, Hereford, Sarum, Gloucester* and *Bangor*: Signifying also unto his Lordship, that the Queen's Pleasure was, That Sir *John Mason*, Treasurer of Her Chamber, should have the Care of seeing this prosecuted with speed.

The Temporalities  
of the  
vacant Bishop-  
ricks to be an-  
swered to the  
Queen.

And that she might know the true State of her Purse, Mr. *Damsel* was sent to certify all manner of Debts due in the Court of *Wards*: And so was Sir *Ambrose Cave*, Chancellor of the Duchy, to do the like in the Court of the *Duchy*. And the Lord Treasurer at the same time, namely *December 24.* to cause speedy certificate to be made to the Queen, of all manner of Debts due in the Exchequer. To the intent, the same being known, Order might be given by such as she had appointed in Commission, to see the same answered with all Expedition.

Debts to be  
certified due in  
the Court of  
Wards; and  
in the Duchy.  
Dec. 24.

To this may be added, that she appointed a Commission to understand what Lands had been granted from the Crown in the late Queen's Reign. The Commissioners whereof were the Marquis of *Winchester*, the Lord *Rich*, the Lord *North*, *Mildmay*, &c.

A Commission  
for Lands  
granted from  
the Crown.

In the same Month she also took her Advantage against certain *Italian* Merchants for bringing in Commodities from the Enemy: Ordering

**ANNO** 1558. *Debts called for from some Foreign Merchants. She requires her Myzes from Wales.* dering her Customers of *London* to levy and get into their Hands the Sum of 2542 l. 7s. 4d. [by way of Fines and Forfeitures] due to her from *Germin Ciol*, *Alexander Bonvice*, *Augustin de Sexto*, and *John Heath*, for the Impost of certain Wines and other *French Wares*. And also laid *Ciol* in Prison.

Nor did she forget her *Myzes*; that is, what was due to her from the People of *Wales*, by antient Custom due to the Princes of *Wales*, and to all the Princes of the Realm at their first Entrance upon the supreme Government. Which thing was antiently an Honorary Present to the Prince, of Corn and Wine from each County towards the Expence of his Family: But afterwards paid in Money. For the receiving of this she appointed a Commission, which in *February* 1558. met with some Opposition in the Town of *Carmarthen*, chiefly by one *Thomas Lloid* of *Llan Stephan*, Gent. and certain others his Complices, making a Disorder against her Commissioners in that County: Who were therefore committed to Ward; and a Letter was sent to the Lord President and Council of *Wales*, to send for them to the Marches, and to take such Order at their coming thither, as to send up forthwith unto the Queen's Council, under safe Custody, the said *Lloid* and two or three other most Faulty; and to commit to Ward the rest there, to remain till the Principals had been brought up and received condign Punishment for their said Disorders. The Names of the others sent up with *Lloid*, were *David ap Gorwarded*, *John Palmer* and *William Jack*. All which were presently committed to the Tower. But it being for a Contempt only, and for the Terror and Example of others, the Letter from the Council had instructed the Lieutenant to use them honestly: But to keep it to himself. They were committed *March* 18. 1558. and discharged *April* the 8th following. And of this the Lords of the Council advertised the Lord President of *Wales*: And mentioned withal, how they alledged, That after the Death of King *Henry VIII.* and King *Edward VI.* greater Sums were levied for the *Myzes* in the County of *Carmarthen*, than was answered to the Prince. The said President therefore was willed to hear what the said *Thomas Lloid* could say herein: And to call for such before him as should be found faulty in this Matter: and to cause them to repay to the Queen's Use what they had detained; and further to punish them as the quality of their Default should demerit.

*The Welchmen's Petition on account of their Myzes:* Let me here add one Passage more *in transitu* concerning this Custom. In the Month of *March* the Inhabitants of *Wales*, and of the County Palatine of *Chester*, presented the Queen a Supplication for their antient Liberties and Customs to be allowed, in respect of their *Myzes*, of certain Debts, Felonies, &c. Which Business the Queen committed to the Lord President and Council of the Marches of *Wales*.

And upon another Petition of theirs, an Order was made in the Queen's first Parliament, by the Queen with the Consent of the Lords, That in this Year wherein a Subsidy was to be paid the Queen, they should not be charged with the Payment of the *Myzes*: Nor at any other

other time that she received them, her Subsidies should not be paid *ANNO* that Year.

But to return a little backward, to observe further this part of the new Queen's State-Wisdom, in her Care of her Treasure: She also called upon Sir *Anthony St. Leger*, late Lord Deputy of *Ireland*, and *Andrew Wise* of *Baigtiss* in the Kingdom of *Ireland*, Esq; Vice-Treasurer of that Kingdom, requiring their Accompts, (as well as she had done others) especially being in considerable Arrears with her. The former she wrote to, to this Purport, 'That being indebted to her in great Sums of Money, he was willed to make payment thereof forthwith to her Use; and to signify with speed to the Lords what he minded to do.' And in *February* certain Soldiers of *Ireland* claimed their Wages for One and Twenty Months, due in the time that he was Deputy there; and he ought to have paid: Which made the Lords write to him another Letter. And a third was sent him in *March*, with order to pay the poor Soldiers of *Ireland* such Sums of Money as were due to them. And if it should be found that he ought not to pay the same, it should be defalked out of such Sums as he owed to the Queen. As for *Wise*, he was put into the *Fleet*. And a little after, *viz.* about the middle of *January*, a Bond of 12000*l.* was taken of him, with two Sureties, to discharge all such Sums of Money with which he stood Charged and Indebted to the Queen. And the Lords appointed Sir *William Petre*, Sir *John Mason*, Sir *Richard Sackville*, and Sir *Walter Mildmay*, to audit his Account. But it seems he was not able to give up his Accounts to the Satisfaction of the Queen; and so his Bond was forfeited, and he committed again to the *Fleet*, *April* 12th 1559.

1558.  
The Deputy  
and Vice Pre-  
sident of Ire-  
land, their  
Debts to the  
Queen called  
for.

March 11.

Nor would the Queen Release the Merchant Adventurers of a new Impost laid by Queen *Mary* upon Cloth and other Commodities: Which the said Merchants did earnestly sue to the Council to be released of: Refusing a good while to answer such Sums as were by them due upon the same Account. Whereupon in *January* 30. they were Summoned before the Lords; where they declared they would stand to such end as should be ordered by Law. And this they subscribed to in a Bill, which was delivered to the Lord Great Seal. But after divers Appearances before the Privy-Council, they were finally answered, *March* the 30th, that the Queen's Majesty could by no means (her great Charges considered) either undo or mitigate the same. Nevertheless they gave the Merchants further day to be again before them: Who were pleased both to them what they could further say in this Matter, and also to consider certain Licences which they claimed of the Grant of the late Queen, for the carrying out of Cloths.

She calls in for  
an Impost  
from the Mer-  
chants.

Thus did the Queen play the good Husband, that she might have Treasure, for the better providing for the Charges of her Royal Estate. For she saw round about her vast Expences necessary to be laid out, for the Defence of her self in this State of Hostility, wherein she found the Kingdom involved. She was to pay off her Sister's Debts besides her Funerals; The Garrisons and Army were behind

The Queen's  
great and ne-  
cessary Expen-  
ces.

*ANNO* 1558. behind in their Wages : The Strength and Fortifications on the Frontiers, both against *France* and *Scotland*, very defective : Her Number of Soldiers too few ; and her Forces to be increased.

*A Book of all the Forts of the Realm required to be sent.*

And that the Queen might the more effectually look to herself, a Letter was wrote in the Beginning of *January* to the Lord Treasurer, to send thither a perfect Book of all the Castles, Forts, and Bulwarks of the Realm ; and what Captains and Soldiers were placed in the same ; and what Entertainment each of them had. Which Letter was in order to what was agreed to by the Board, a Day or two before, *viz.* That the Lord Admiral should have the Consideration of all the Forts and Bulwarks of the Realm, and to understand the present State of the same.

*The Condition of Berwick. Orders for that Place ; Nov. 21.*

And now let us see what Care was taken for *Berwick*, whereof the Lord *Eure* was Captain. The Place was found to be in great danger of being taken by the *Scots*, wanting both Men and Strength. Some Fortifications had been begun under that Lord : and a Letter dated in *November* 1558. was sent to him, that he should go forward as the Season of the Year would suffer : So as at the least, so much might be done as should have been done by the late Queen, had she lived. Ordnance and Munition was also hastened thither. And the Lord Admiral had Instructions to give order for the waisting of it. And in the same Month a Letter was sent to the Lord *Eure* for the Garisons at *Berwick* ; requiring him, for the better meeting with such Fraud as was used at Musters, and for that it appeared, that the Numbers appointed to serve, were not full, and divers wanting ; to cause on a sudden, without warning given, Musters to be taken by some fitting Persons, and to observe what Defects were in their Numbers, and in their Arms. The Queen also encouraged the said Lord, Captain of *Berwick*, upon his suit, granting him 20 s. a Day, by way of her Majesty's Relief, towards the Entertainment of an Hundred Horsemen serving there under him, tho' not as Captain of *Berwick*. But whereas he sued to come up, and leave his Charge for a time with Mr. *Bowes*, the Marshal there ; he was by the Lords required to forbear, until a more convenient time hereafter, that her Highness might be moved, and her Pleasure therein signified unto him.

Nov. 30.

*And for Provisions.*

*Abyngton*, the Surveyor of Victuals for *Berwick*, had bought up at *Hull*, for the better Furniture of that Place, an Hundred Quarters of Wheat, and as many of Malt. And a Letter was dispatched to *Alrede*, Customer of *Hull*, requiring him to suffer it to pass unto *Berwick* : Yet to keep a perfect Docket of the very Quantity that passed.

*Soldiers commanded to repair to their charge here. Dec. 20.*

And because the Soldiers in those Parts were too apt to be absent from their Quarters (a thing of very dangerous Import, while Invasion was daily expected) therefore the Queen caused a Proclamation to be made for *Berwick* ; as also for the Frontiers governed by the Earl of *Northumberland* ; that all Captains and Soldiers that were absent from their Charge, should repair thither upon pain of Forfeiture of all such Wages as were due unto them, from the last Pay unto the first of *January* next, if they were not found there at that Day.

Day. She also confirmed the Liberties and Corporation of this Town *ANNO* of *Berwick*.

*Newcastle* was now in great danger of being surprized by the *French*, who intended that way to invade *England*. But some secret Intelligence thereof coming to the Queen, she endeavoured timely to prevent the Danger by Fortifying the Place, and supplying it with sufficient Forces, to be sent from the Neighbouring Parts, the Duke of *Norfolk* being Lord Lieutenant of the North. This present danger she signified to the Earl of *Shrewsbury*, Lord Lieutenant (as it seems) of *Derbyshire*: And by her Letters in *December*, committed a special Charge to him for the Defence of the Realm, against these Attempts of the *French* that had been lately discovered (as the Lords of the Council wrote to him) tho' not disclosed, to levy certain Horsemen, both Demy-Lances and Corflets: And she sent also her Letters to divers Persons of good Livelihood within that County, to will them with all speed to make ready certain Horse, and to send them to *Newcastle* by the 25th of *January*. The Council gave the Earl particular Instructions in this Emergence; as to send for the Sheriff, and for other of the Principal in every quarter of the Shire, and to confer with them how this Charge and Service might best be performed. The Queen also at this Time ordered the said Earl to levy certain Numbers of Footmen to be raised in *Yorkshire*, to be sent to *Berwick*. And Secretary *Cecyl* in a Letter shewed him, that the *French* had pressed 15000 *Almains* in *Germany*; and were arming all their Ships to the Seas.

1558.

The French intend to surprize Newcastle.

Dec. 23.

Dec. 26.

On *Thursday* the latter End of *December*, the abovesaid Lord *Eure* Governor of this Place, did some Service against *Scotland* (for which he received a Letter of Thanks from Above) namely, in annoying the Enemy, and burning the Mill, the Kill and other Houses near unto *Aymouth*. But he was required utterly to forbear to embrace any *Frenchman's* Offer (of which Nation several Supplies were already sent to *Scotland*) that should run away from *Scotland*, if they might be suffered to pass through the Realm; nor otherwise to use any one of them during the Wars, than to procure Intelligence at their Hands, and to learn somewhat that might advance the Service of the Queen.

The Governor does Service against Scotland.

Council Book.

Care was also taken to send Treasure to Sir *William Engolby*, Treasurer of *Berwick*; that is, so much as should make the full Pay for the old ordinary Garrison there; and for what should be due *Feb.* 14. And the same Month a Thousand Tun of Timber was bought by the Queen's Order of Sir *Richard Lee* at 10s. the Tun, to be sent to *Berwick*; and delivered at *Hull*. For which the Queen's Council sent order to *Richard Whalley*, Esq; to go forward in the Bargain: And the said Sir *Rich. Lee* not to make Sale of any Wood that he should fell, but to keep the same for the Queen's Majesties Use at the said Price. And in *March* they were very busy in making strong the Fortifications there. And *Abyngton* Surveyor of the Victuals, received a Letter from the Council, signifying unto him, That the Queen's Highness might be the better answered of such Mony as should be due by the Labourers and Workmen of the Fortifications

Treasure sent to Berwick; and Timber.

Mar. 9.



**ANNO** there, for their Victuals; her Highness Pleasure was, that he should  
 1558. appoint certain particular Victuallers under him, to take upon them  
 the Care and Charge of the victualling of the same Labourers from  
 time to time; and to be present also themselves at every Pay, and  
 to defalk so much of their Wages as should be due by them, for the  
 said Victuals so received at their Hands.

Sir Ja. Crofts  
 made Captain  
 of Berwick.

March 28.  
 1559.

And finally, Sir *James Croft*, Kt. who had been employed by  
 the Queen in Over-looking, and Examining, and Ordering of all  
 Matters relating to *Berwick*, by many particular Letters wrote to him  
 from the Council, at length in *March* had a Commission under the  
 Great Seal of the Captainship of the Town and Castle of that Place,  
 in the room of the Lord *Eure*. *Crofts* had desired a Continuance of  
 a Benevolence for the encrease of the Wages of the old Garrison  
 (which was 3 *d.* a day) granted the last Year. But it was answered  
 him, that forasmuch as this was a new Charge, the Lords did not  
 think meet the same should be continued. And therefore he was  
 required to perswade the Soldiers to be contented with their ordina-  
 ry Entertainment, until her Highness should be of better Ability to  
 consider them. The sick and unserviceable Men he was ordered to  
 casse, by taking up Money of the Merchants at *Newcastle*; which  
 should be repayed them at the coming down of the Treasure, that  
 should be shortly.

And this was the Provision and Care the Queen took for *Berwick*;  
 for the restoring it to its pristine Condition and Strength, to be able  
 to maintain its self against *Scotland*.

Care taken for  
 the East and  
 Middle Mar-  
 ches.

The like also she took for the Frontiers of the East and Middle  
*Marches*, which were under the Government of the Earl of *Northum-  
 berland*, Lord Warden thereof. There was an evil Practice among  
 the Soldiers for these Borders, which was of very dangerous Conse-  
 quence: It was, that their Numbers being not full, but divers of them  
 wanting, at the Musters Persons were procured to appear then only,  
 that it might seem as though none were wanting. Therefore for  
 the better meeting with this Fraud, as Sir *Henry Percy* had reported  
 it, the Lord Warden was appointed to cause forthwith, in most secret  
 Manner, certain discrete Gentlemen, not being *Northumberland-  
 Men*, or Borderers, to repair at one instant time to all the several  
 Places where any Numbers were set, and to take Musters of them,  
 to see how many were wanting, how many were *Northumberland-  
 Men*, and how many Inland Men; how they that remained were  
 appointed and furnished with Arms; and to signify the same up to  
 Council: And what other Device he thought meet for redress here-  
 of. As Order was also given for the like purpose to the Lord *Eure*  
 aforesaid for his Government. This was done in *November*. And  
 Sir *Henry Percy* (who was the Earl's Son) as he had been lately  
 dispatched out of the *North* from the Earl to the Court; so he was  
 sent back again to him with these Instructions.

Orders for the  
 Lord Warden  
 thereof.

Orders were also given to the said Earl to see the Bands diligently  
 furnished. An Hundred Hagbutters were sent to the Frontiers from  
 the Lord *Dacres*, Lord Deputy of the West *Marches*. And the Earl  
 was required to be careful in Mustering the Bands; to have Espials  
 in

in *Scotland*; to keep the Fords and Watches: And as the Queen added 3 *d.* a Day to the Pay of the Soldiers, so it was to be publickly declared for the better Encouragement of the Soldiers in their Duty.

ANNO  
1558.

And to secure the Loyalty of Sir *Raphe Grey* in those Parts, who had before the Grant of leading an Hundred Men, in consideration of his Losses upon the Borders, and his good Forwardness in Service, she caused a Letter to be wrot to him, signifying her good Pleasure that he should be continued in his Place; and that he should also have an Augmentation, by way of Reward, for the said Number: And so was required to shew himself answerable to her Majesties Expectation in Service, as she might think this Charge to be well bestowed: Otherwise it was plainly told him she would not fail to place another in that Charge.

Sir Rap. Grey  
a Captain in  
these Parts,  
encouraged.

There was a Proclamation to be issued out for these East and Middle Marches to be published in those Parts, *viz.* that all Captains and Soldiers having Charge upon the Frontiers being absent from it, should repair thither upon pain of Forfeiture of all their Wages that would be due the first of *January*. The Lord Deputy was required accordingly to put this Proclamation in execution upon all such as should not accomplish the Contents thereof, And all this Care was taken for these Borders in the Month of *December*.

A Proclama-  
tion for these  
Marches.

According to a late Order, the Earl of *Northumberland* sent up the Muster-Book of Garisons under his Charge, together with his Letters for Instruction in certain Points. It was signified to him from above, 'That as the Lords did very well like his Diligence and Searcity in taking of the Musters upon the Frontiers, so it could not but much mislike them that there were such Deficiencies in the Numbers. And whereas he wrote that the Garison of the Enemy was encreased, the Lords thought, that if the Numbers under his Charge, and the Garison of *Berwick* were reduced into one Number, the same would far exceed the Power of the Enemy: And considering that the Enemies Force was for the most part placed in Forts; and that they would not leave the same in danger to come to the Frontiers; yet nevertheless his Lordships Request was allowed, to have some further Relief, wherein Order should be taken.

The Council to  
the Lord War-  
den,  
Council Book.

In the mean time the Lord *Eore* was writ to, to help the Lord *Warden* in time of Necessity only, with some Horsemen out of *Berwick*, in the day time; so as they might return to *Berwick* before Night, for the guarding of that Piece. For it was thought the Enemy would attempt nothing before the next light Night.

And to the  
Captain of  
Berwick;

Orders also were sent to the Bishop of *Durham*, to send Men from the Bishoprick in case of Necessity. And finally the Earl was desired to stand upon his Guard.

And to the Bi-  
shop of Dur-  
ham.

And when toward the beginning of *January*, *Leonard Dacres* the Lord *Dacres* Son, had by his Valour and Conduct done some considerable Service against the *Scots*, the Lords of the Council sent him the Queen's Thanks; and required him to thank Captain *Tutty* and the rest that served with him. And that as the Lords did very well like his Forwardness, so they would have wisht he had forborn the annoying of them, and stood only upon his own Guard, consider-

Dacres sett  
upon the Scots  
successfully.

**ANNO** ing that they would seek to revenge it. And indeed so it proved; for the *Scots* soon after did some Exploit upon the *English*, and encrease their former Forces upon the Frontiers.

1558.

A thousand  
men to be raised  
for the Borders.

Whereat the Queen determined to send forthwith to the Borders a Thousand Men: And for that purpose, as she had addrest her Letters to the Bishop of *Durham*, *January 7.* to put the Force of the Bishoprick in such Readiness as they might, upon any sudden Warning, be ready to serve under Sir *George Conyers*; so four days after by another Letter, he was enjoined to levy in the Bishoprick 500 Footmen; and that he should confer with Sir *J. Croft* concerning fit Gentlemen to have the leading them; and to have special Forelight, that none of the Officers used any Frauds for the sparing of any man from this Service; a Disorder which as it had been practised in the *South*, so the Lords would be sorry it should creep into the *North*. Letters were also written to certain Gentlemen of the North Riding of *Yorkshire*, to levy 200 Men in that Part of the Shire: And to the Earl of *Northumberland*, to levy 300 Men in *Richmondshire*, where he was Steward. And he was also willed, to confer with Sir *James Croft*, who was newly sent down there touching the placing the same Numbers upon the Borders in such sort as might most annoy the Enemy: And that he should always have good Espials.

Instructions to  
the Lord Warden  
and Lord  
Dacres.

The Queen also now took occasion to let the Earl know of the Notice she took of his Son Sir *Henry Percies* Activity and Forwardness, commending it; but adding, that she would not in any Case he should hazard himself, otherwise than that he should be at all times ready to make his Party good. And lastly, She advised, that the Lord *Dacres* (which now came from her) and he, the Earl, should confer, for the better annoying of the Enemy: Which the Lords thought would be best done, if they agreed upon some Enterprize against them at one time. These were the Transactions of *January* and *February*.

A Cessation of  
Arms between  
England and  
Scotland.

In *March* the Lord Deputy of the *East* and Middle Marches discharged the Garison of the *Northumberland* Men; and orders were sent to him to discharge and casse many others as by reason of Sickness, or any other respect, should be thought unfit or superfluous for their present Service. Yet so, that his doings tended not to the weakening or danger of his Charge. Now about the middle of *March* there was a Cessation of Arms between the *English* and *Scots*. And Instructions were sent to the Lord *Dacres*, upon his Letter, how to use the *Assured Scots* during the Abstinence from War: He was willed to signify their Names and Behaviors, and to send a Copy of the Articles of their *Assurance*: To the end some Order might be taken for them upon the Conclusion of the Peace: And in the meantime give them in charge to forbear to make any IncurSIONS into *Scotland*, but to use themselves quietly as the Subjects of this Realm; as they minded the Preservation of their Security.

The assured  
Scots.

Orders to discharge  
many  
of the lately  
raised Forces.

Now there being a fair Prospect of Peace, the Earl of *Northumberland* was ordered to procede in cassing the Number of Horsemen on the Frontiers, for the abridging of the Queen's Charges; so far forth as he should perceive the same might be done without any danger to the

the Frontiers: And to casse all such as might conveniently be spared, *ANNO* especially *Northumberland* Men, and those that joyned upon them. And for the better understanding what he was to do in this Matter, *1558.* to have good Espial of the *Scots* doings. And a Mass of Mony was soon after sent down.

And in the beginning of *April 1559*, Peace was concluded with the *Scots*. Which occasioned another Letter from the Council, to the Earl of *Northumberland*, signifying the same; and therefore requiring him to give order, that none serving under him should annoy the *Scots*, but to use them as Friends. And he was willed to stay the publishing of this by Proclamation, until he should further understand from the Queen. And the like was sent from Sir *James Croft*, now Captain of *Berwick*. *Peace with Scotland. April 7.*

The Queen's Commissioners for *Scotland* were the Earl of *Northumberland*, the Bishop of *Durham*, the Lord *Dacres*, and Sir *James Croft*; (whereof the Bishop was of the *Quorum*) these met the Commissioners of *Scotland*: And in *July 1559*, they fully concluded the Articles of Peace with the *Scots* accordingly. And the 14th, of the said Month, the said Bishop was at *Doncaster*, onward of his Journey to Court, to make a full relation of the said Commission: Taking small Journeys; tho' they were great to him; carrying his old Carcass with him, as he wrot from *Doncaster* to the Earl of *Sbrewsbury*. *Epist. Com. Salop. in Offic. Armov. E.*

Now the *English* Forces were revoked from the Marches of *Scotland*; but as for the *French*, the Queen's other Neighbour Enemy, their Army continued still in *Scotland*, and encreased by secret Supplies out of *France*. The Gallies were appointed to be brought from *Marseilles*: A great Navy prepared in *France* for the Marquis *D'Albeuf*, to pass into *Scotland* with wonderful Preparation. *Monfieur Martiques* assembled the Nobility of *Scotland*, moving them to invade *England*. But they after Deliberation answered, That the Success would never be good. Captains were sent into the East Parts of *Germany* for Soldiers, and put aboard two Men of War, not signifying where they should be employed. Hereupon the Queen amassed some Numbers of Men both by Sea and Land; and sent them into *Scotland*: Where an Accord was made, that the *French* should avoid. *Dangers still from France, by the way of Scotland.*

This was two or three Years afterwards urged by the Queen's Ambassador to *France*, for the restoration of *Calais*; viz. upon the Breach of an Article agreed upon at the Treaty at *Chasteau in Cambresis*: Her Ambassador (Sir *Thomas Smith*, if I mistake not) arguing from these aforesaid Attempts, that the *French* thereby had lost their pretended Right to *Calais*, according to the Orders of that Treaty; since this evidently was *Attentare, Armis innovare & moliri vel directe vel indirecte*, as the Article ran: And had also thereby forfeited 500000 Crowns *nomine pænæ*. *Cott. Libr. Julius F. 6.*

## S E C T.

A N N O

1558.



## S E C T. III.

*Provision for Portsmouth, and the Isle of Wight: And Dover: And the Cinque Ports: And for Wales: And Guernsey; And Ireland. The Condition of the Ordnance. Commissioners appointed for the Care of the Kingdom: Treaty with France. The Queen enquires into the Loss of Calais. Embassy from Sweden. Her Respect to Spain. Preparations for the Coronation. A Call of Serjeants; and some to be Ennobled. The Queen comes to the Tower. Goes through London Triumphantly. A Bible presented Her there. Crowned: Queen Mary's Funeral celebrated. Letters to the Sheriffs for Elections. Other Miscellaneous Matters.*

Portsmouth  
and the Isle of  
Wight provi-  
ded for.

AND as the Queen took this care of her Northern Confines against her Enemies the *Scots*; so she had the like Caution for her Southern Quarters, against her other Enemies the *French*. For this purpose Provision was made for *Portsmouth*, and the Isle of *Wight* especially. To that intent an hundred Soldiers were commanded from *Guernsey*, left there *September* last, to be conveyed to *Portsmouth*. And the Lord *Chidiack Poulet*, who had the Charge of the Government there, was instructed to receive them, or so many of them as should be thought necessary. And *Rich Worsely* Esq; was ordered to repair to *Portsmouth* and the Isle of *Wight*, and the Forts, Castles and Bulwarks thereabouts; and to view and consider the State of the same. The said *Worsely*, and one *Peter Smith* joyned with him, were appointed to muster the Garison at *Portsmouth*: And the Lord *Chidiack Poulet* was sent to, to be aiding unto them therein, and in such other things as they had Commission to do there.

Sir Richard  
Lee comes  
from thence to  
be conferred  
with.

And the Lord Marquis of *Winchester*, Lord Treasurer, had a Note sent to him of such Provisions as were thought requisite to be made for the Fortifications there, and at the Isle of *Wight*; which Note Sir *Richard Lee* brought him. And the said Marquis was desired by the Queen's Council to confer with the said Sir *Richard* herein: And if he thought it needful, to appoint some trusty and skilful Person for the providing of the same. The Queen also ordered the Garisons here should be paid by *Peter Smith* by the Mony brought down with him, according to certain Instructions; and to use the Advice of the foresaid Lord *Poulet* herein. And that being done, to proceed to the viewing of the Forts and Munition at *Portsmouth* and thereabouts, according to former Directions, and to make *Worsely* privy to his doings; who was then indisposed in his Health. And that no unjust Embezzilment of Powder and Munition might be concealed, the Lord *Poulet* the Governor of *Portsmouth* was sent to, to signify with speed,

speed, how much Powder was spent the last Year, and for what Purpose; and what remained of that Quantity that was sent thither; that order might be taken therein. And all this was done in the Month of *December*. ANNO 1558.

In the beginning of *March* the Queen made the said *Rich. Worsely* Captain of the Isle of *Wight*, as about the same time Sir *James Croft* was made Captain of *Berwick*, as is before said.

The like Care was taken for *Dover*. The Soldiers whereof were behind of their Pay now in *March*, 1558. for seven Months; of which they complained to the Council. Order was taken for the looking carefully into that Piece, lying also against *France*. And *Tho. Wotton*, Esq; (who, if I mistake not, was now high Sheriff of *Kent*) was required either by himself in person, or to appoint one *Rudston*, or some other trusty Gentleman, to repair thither, to take the Muster of the Soldiers on the sudden: And to learn whether any of them were wanting; how long they had served there; and what Money they had already received; and what Armour and Weapon they had. And soon after the Queen sent them their full Pay. *Care taken for Dover. The Condition thereof.*

There was a Decay of the *Pere* and *Black Bulwark* there. A Complaint of which the Mayor and Jurats of *Dover* made to the Queen. Therefore the said *Wotton* was willed to cause the same to be viewed; and to signify what should be done therein. And in *April* following, She sent thither Sir *Will. Woodhouse*, Kt. to view and consider the State of the said *Pere* and *Black Bulwark*; and to take order for the Repair of the same, according as was prescribed him. And a Letter was now also sent to the said Mayor and Jurats, and such other to whom it did appertain, to attend upon the said *Woodhouse*, and to shew him what they thought meet to be known for the Redress thereof. *The Mayor and Jurats their Complaint.*

The Lord Warden of the *Cinque Ports*, Sir *Thomas Cheyne*, being lately deceased, the Queen well considered those Places, and caused five several Letters to be writ to the said five Ports; willing all the Officers and Inhabitants to continue the accustomed good Order, in keeping of Peace, Justice and Quietness, until She would appoint a Lord Warden there. And in the mean time, if any Wreck or other Casualty should happen in any of the Ports, or Members of the same, to signify it up to her; and to take care that the Thing were kept to the Queen's Majesties Use, or such as her Highness should appoint. *Orders sent to the Cinque Ports Jan. 3.*

*Wales* was another of her extreme Borders that she found needful to be lookt after. Here being a Government constituted, called, *The President and Council of the Marches of Wales*, was signified unto them, in *November*, the Queen's Pleasure for their Continuance in their Commission. And that the Instructions they had already, they were to follow, until the contrary should be signified unto them. And if they thought any thing necessary to be added to their Instructions, when they should be signed anew by the Queen, they were willed to put the same in Articles, and to send them up for that Purpose. *Wales: Instructions for the Council there. Nov. 18.*

III

**ANNO** In *April* 1559, the Council sent down Sir *Hugh Poulet* to be  
 1558. Vice-President there in the Absence of the Lord *Williams*, who was  
 appointed President.

*Sir Hugh Pou-  
 let, Vice-Presi-  
 dent there.  
 Guernsey.*

Sir *Leonard Chamberlain* was Captain of *Guernsey*. He now  
 wrot to the Queen for greater Forces to be sent thither ; and Licence  
 to be granted him to repair to Her. Which he had accordingly.

*The State of  
 Ireland.*

In *Ireland* also things were but in ill case ; for Sir *Anthony St. Leger*,  
 Lord Deputy there, and *Andrew Wise* Treasurer, consulting their own  
 Profit more than the Good of that Kingdom, had left great Debts  
 upon the Queen, and the Soldiers unpaid, notwithstanding the Sums  
 they had received for public Uses. The Queen therefore called them  
 to account, as was shewed before. And the Lords set apart a day on  
 purpose, about the beginning of *February*, to bestow it wholly, Fore-  
 noon and Afternoon, for the considering the State of that Kingdom,  
 and taking order therein.

*The Condition  
 of the Ord-  
 nance and  
 Ammunition  
 of the Tower,  
 examined ;  
 Decemb. 6.*

For the better strengthening herself in the midst of her dangers  
 round about her, She had a careful Regard to her Arms and Am-  
 munition. In order to which, in *December*, Sir *Richard South-  
 wel*, Master of the Ordnance and Armory, was ordered to make his  
 repair to the Council ; and to bring with him a perfect Declaration  
 of his Office, as well touching the Provisions, Expences and Re-  
 mains, as also of the present Wants of the same. And on the 17. of  
*December*, the said Sir *Richard* made suit to the Lords to make a  
 Declaration before them of the State of his Office : When it was re-  
 solved, the Earl of *Bedford*, the Lord Admiral, Mr. Vice-chamberlain,  
 and Sir *Ambrose Cave* should hear the same, and make report thereof.

*And in the  
 North. Gower  
 Master thereof  
 there to come  
 up.  
 Dec. 17.*

The like Care the Queen took about her Ammunition in the North ;  
 whereof *Thomas Gower* was Master. For in this Month of *Decem-  
 ber* he was ordered by the Councils Letter to set all things in his  
 Charge in good order ; and thereupon to repair up with speed, bring-  
 ing with him all such Books and Writings for Declaration of the State  
 of his Office. And in the beginning of *February* the Council sent a  
 Letter to Sir *James Croft* and Sir *Will. Engleby*, to consider what Pro-  
 portion of Munition, Ordnance, and other things the said Master had  
 issued out of his Office for the Queen's Service at *Berwick* : And to  
 comptrol his Books from time to time. And when they would have  
 any thing out of the said Office for the Service and Furniture of the  
 Town, they were required to addess their Warrant to the said *Gower*  
 signed with the Hands of both of them.

*Certain Ord-  
 nance embez-  
 ziled, enquired  
 into.*

Information was someways brought, that certain Pieces of Ord-  
 nance were delivered by *John Benet*, late Master of the Ordnance in  
 the North, and were concealed by certain Inhabitants of *Newcastle* ;  
 and that they had caused the Queen's Arms and Mark to be defaced,  
 and taken out of the said Ordnance : Whereupon a Letter was sent  
 from the Council to the Mayor of *Newcastle*, to *Bartram Anderson*,  
 and to the said *Tho. Gower*, to examine diligently where, and in  
 whose Hands any of those Pieces remained, and to cause the same to  
 be returned to the Office of the Ordnance : And to signify what they  
 had found therein.

Thus



Thus exactly and pensively did the Queen mind her Business at **ANNO**  
Home. And in short, *December 23.* to put the Cares of her Kingdom  
into a Method, she distributed them into several Commissions. First, **1558.**  
for the Care of the North Parts towards *Scotland* and *Berwick*, the  
Earls of *Arundel*, *Shrewsbury*, *Bedford*, and *Pembrake*, the Lord  
Admiral and Sir *Ambrose Cave*, were Commissioners.

*Commissioners  
for the Care of  
the Kingdom.*

Secondly, to survey the Office of the Treasury of the Chamber,  
and to assign Orders of Payment, Lord Chamberlain, Mr. Comptrol-  
ler, Mr. Secretary, and Sir *Walter Mildmay*.

Thirdly, for *Portsmouth*, Mr. *Worsely* and Mr. *Smith*.

Fourthly, for consideration of all things necessary for the Parlia-  
ment now suddenly to meet, the Keeper of the Great Seal, the  
Judges, Serjeants, Attorney, Solicitor, Sir *Thomas Smith* and Mr.  
*Goodrike*.

Fifthly, to understand what Lands have been granted from the  
Crown in the last Queen's time, Marquis of *Winchester*, Keeper of  
the Seal, Lord *Rich*, Lord *North*, Mr. *Mildmay*.

Only I may insert here a Note of this early Care that was taken  
for staying the further Persecution of the Professors of the Gospel by  
an Order from the Queen's Privy Council, to Sir *Ambrose Fermyn*,  
(a Justice as I think, in *Suffolk*) dated *Nov. 28.* this Year: On this  
Occasion: Commissions were given out under Queen *Mary* to certain  
Persons in the Countreys, for the giving Information of all such, which  
the Commissioners made their Privy Use and Benefit of: by getting  
Mony out of such as they found of that sort, to prevent any protec-  
tion of them: or by vertue of some Order given, to lay a pecu-  
niary Punishment upon them. But now Sir *Ambrose Fermyn*, upon  
this Change of Government, put a stop to the Practice of these Men  
and their Doings. Which the Queen's Council being made ac-  
quainted with, sent him their Letters of Approbation of what he  
had done, and gave him some further Instructions to deliver to the  
other Justices in those Parts in this Matter; and of requiring an Ac-  
count of those in the aforesaid Commission, *Viz.*

*The Council's  
Letter to Sir  
Ambr. Fermyn  
to stop Persecu-  
tion.*

The Council then sitting at the *Charter House*, sent their Letter of  
Thanks to him, 'For his discreet Doings, touching the Stay of that  
' Commission, granted to *John Shepherd* and his Fellows. Whereof  
' he was both required by them to warn the Justices of Peace his  
' Neighbours in those Parts to do the like; and also to certify thither  
' to them, what Sums of Mony had been extorted, or otherwise re-  
' ceived, by any Colour of the said Commission, of the Queen's  
' Subjects there; with such further Particularities, as he could by  
' Examination learn, of that Matter. To the End the same being  
' objected there, [at Court] to the Parties, they might be further pro-  
' ceeded withal as should be thought convenient.'

*Mss. Cecilian*

And as became a Prince that intended not to rule with Rigor, but  
with Justice and Clemency, one of her earliest Actions was to relieve  
the Captives, and to restore Liberty to those that were Freeborn;  
especially if their Faults were pardonable, or none at all. Of this  
Matter we shall have the Particulars hereafter.

*She sets many  
imprisoned at  
Liberty.*



**ANNO** These were the Queen's Cares at home for her own Security and  
**1558.** her Kingdoms. Now to look abroad, and to see what was to be de-  
 pended upon from *France*, as she had brought her self to good  
 Terms with *Scotland*, as was shewed before. *Thirleby* Bishop of  
*Ely*, and Dr. *Wotton* Dean of *Canterbury* were Queen *Mary's* Com-  
 missioners to treat with *France*, about the restoration of *Calais*, and  
 for making Peace. To them Queen *Elizabeth* sent a new Commis-  
 sion, and in *January* 1558, by her Council, writ to them to pro-  
 ceede according to that Commission: Sending now the Earl of *Arun-*  
*del*, Lord Chamberlain, to joyn with them. For she was much dis-  
 posed to be at Peace with her Neighbours, having great Matters to  
 do at home, and in no very good Condition to go to War.

Treaty with  
France.

Jan. 19.

Peace with  
France.

Give note a-  
gainst trans-  
porting Bul-  
lion.

French Priso-  
ners at Ric.

The Pains of these her Commissioners succeeded. For in the be-  
 ginning of *April*, the Council sent a Letter to the Lord Mayor, de-  
 claring the Peace concluded between the Queen and the *French* and  
*Scots*. Which he was willed to cause to be proclaimed in such Pla-  
 ces within the City, and in such decent manner, as had been accu-  
 stomed. And Letters were likewise sent the same day to the Cu-  
 stomers, Comptrollers and Searchers of the *Five Ports*, *South-*  
*ampton*, *Pool*, *Bristol*, *Plimouth*, and *Dartmouth*, to have special  
 Care that now upon the publishing of the Peace, no Bullion or Mo-  
 ney be suffered by them to be transported out of the Realm.

Several *Frenchmen* Prisoners were in hold at *Ric*, that expected  
 now to be set at Liberty freely, without paying their ransom. But  
 the Lords of the Council let the Mayor and Jurats of the Town un-  
 derstand, that it was not meant otherwise by the Conclusion of the  
 Peace, but that such *French* as were taken and remained in the  
 Town, should pay their Ransoms to their Takers, notwithstanding  
 the Peace: Which they were willed to declare unto them; and  
 upon the Payment of their Ransoms to set them at liberty.

She enquires  
into the Loss  
of Calais.

And now Peace being effected, but *Calais* still in the hands of the  
*French*; and a great Question whether it were ever like to go out  
 thence again, the Queen thought it convenient to look into the Causes  
 of the Loss of it. And if any of the Captains or Officers had not  
 done their Duty, She resolved to frown upon them, and call them  
 to a strict Trial for their Lives, in case she found any want of Trust  
 and Faithfulness in their respective Charges: Tho' perhaps this was  
 more for a Cover, to satisfy the angry People in a Loss so dishonoura-  
 ble to the *English* Nation. Therefore several of them were indicted  
 of High Treason. And among the rest *Harleston* Captain of *Rice-*  
*bank*, one of the Forts of *Calais*: Which *Harleston* now in the be-  
 ginning of *April* 1559, being come over, was retired among his  
 Friends in *Essex*. But this coming to the ears of the Queen and her  
 Council, a Letter was speedily dispatched to *Tbo. Mildmay*, Esq;  
 High Sheriff of the County, importing, That it could not but seem  
 very strange, that he, the said *Harleston* being indicted of High Treas-  
 on, and being come over, and presently remaining in *Essex*, was  
 suffered to go at Liberty. He was therefore commanded in the  
 Queen's Name to cause search to be made for him; and to apprehend  
 him, and send him to the Lords under safe Custody. He was soon  
 brought

Captain Har-  
leston.

April 2.

brought up. For in two or three days after, he was by the Order of the Lords sent to the *Tower*: And by a Letter to the Lieutenant he was willed to keep him in Ward, without Conference with any, until he were examined. And within a few days after, the Lord *Wentworth*, the late Governor of *Calais*, was also committed by the Councils Letter to the said Lieutenant to receive him, and to keep him in safe Ward without having Conference with any, until he should receive Order from the Lord Marquis of *Northampton*, appointed High Steward of *England* for the Time. But he was acquitted by his Peers. *Harleston* nevertheless, and another Captain, called *Chamberlain*, were cast; but pardoned. I was willing to lay these *French* Matters together, tho' this last mentioned belong to the beginning of the Year following.

1558.

April 13.

Lord Wentworth.

April 21.

It was not least in the wise Queen's Thoughts and Endeavours to carry all fair abroad, and to express all obliging Behaviour towards the States and Princes her Neighbours. The King of *Sweden* had already sent an Ambassador to her, as well to court her for a Wife, as to congratulate her Accession to the Throne of *England*. But upon some Disgust to the Ambassador, occasioned I know not how, a great Uproar was made at his House by the Common People, *Decemb. 16.* at Night, against the Ambassador, and certain of his Servants. But the very next day the Queen caused a Letter to be sent to the Lord Mayor, willing him to send some discreet Persons to the said Ambassador, to learn the Circumstances of this Matter, and the Doers thereof. And thereupon to cause them to be committed to Ward, and further punished according to the Quality of the Fault. And that the said Ambassador might understand, that it was not otherwise meant, but that he and his should be courteously treated here: The said Mayor was also ordered to signify to the Ambassador the time, when the Mayor minded to proceed to the Punishment of the Offenders, to the end, the Ambassador might send some one that he trusted to see the doing thereof.

An Embassy from Sweden.

She was also very respectful towards *Spain*; being loth to give any Offence to King *Philip*. As appeared by these two or three Passages. *John Galarzo* and *John de Sarauisse*, Servants to certain Officers of the King of *Spain*, were going in *December* by Ship from *Rie* to *Spain*. But they were arrested; by occasion I suppose of the Order of the Council to stop all Passengers from going over Sea, especially carrying Bullion with them. But a Letter was sent from Above to the Mayor of *Rie*, and all the Queen's Officers of that Port, requiring them to suffer those two to pass in their intended Voyage to *Spain*, with their Provision of Wax, Rozen and 1300 Ducats in Money, which they had in their Pinace, for the Furniture of the King of *Spain*'s Army: Commanding the said Officers further in her Majesties Name, friendly to aid them with Victuals and all other Things necessary to their Voyage, for their reasonable Money.

Her respect showed to Spain.

Decemb. 22.

And some days before this, certain Merchants of *Flanders* complained to *Dassoleville*, the King of *Spain*'s Ambassador, concerning Wrongs and Delays of Justice done them here. The King layed this be-

Some of his Merchants of Flanders complain.

**ANNO** fore the Queen's Council. Whereupon *Decemb.* 18. they sent a Letter to Dr. *Lewis*, Judge of the Admiralty, with a Note of these Complaints, willing him to consider them, and to signify to them the State of the same Suits in the Court of the Admiralty, the sooner to give them Justice and Dispatch.

*Implements of  
Coinage in the  
Mint belong-  
ing to the K.  
of Spain.  
January 3.*

Again, the King of *Spain* had coined Money in the *Tower*. But his Implements of Coinage were for some time stopt by some Officers, supposing they might belong to the Queen's Mint. But upon Mr. *Stanley*, Comptroller of the Mint, his Certificate to the Council, a Letter was directed to the Lieutenant of the *Tower*, to suffer *Seignior Frauncis de Lixalde*, Treasurer of the King of *Spain*, to carry and convey out of the *Tower* at his pleasure, certain Iron Tools and other Instruments belonging to the said King, and not to the Queen's Majesty; as did appear by Letters addressd in the Matter to Mr Secretary *Cecil* from *Stanley*.

*The Coronation  
prepared for.*

*Crimson Silk.*

*Cardin. Pole's  
Plate.*

Having seen these Transactions of the Queen for the Security of her Self and Kingdoms, let us proceed to relate another of her first Cares; which was for her *Coronation*. Which that it might be done with the greater Magnificence, the Customers of *London* were appointed in *Novemb.* last, to stay all Crimson-coloured Silk as should arrive within their Ports, until the Queen should first have her Choice towards the Furniture of her Coronation: And to give warning to the Lords of the Council, if any such should arrive there: But nevertheless to keep the Matter secret. And perhaps that was the Reason of another Order of Council the next day by Letters to Sir *Nicolas Throgmorton*, and Sir *Garwen Carew*, to desire *Seignior Prioli*, Executor to Cardinal *Pole* lately deceased, to suffer certain Parcels of that Cardinal's Plate, which were thought meetest by the Officers of the Jewel-house for the Service of the Queen, to be bought: And that some of his own Folks might bring them. That the same being viewed he might receive the value thereof, or of so much of it as should be thought meet for her Highness's Use: And the rest to be safely returned back to him again: Which, as the Letters ran, they might be bold in her Majesties Name to assure him.

*For Robberies  
no Act of Grace  
from the Coro-  
nation.*

*Preparation  
for the Q.  
coming to  
London.*

Another Provision was also thought fit by the Council to be made respecting the Coronation. The Hopes of Pardon and Grace, usually accompanying it, occasioned many Enormities, and especially Robberies to be committed. Therefore for the preventing of it as much as might be, a Copy of a Proclamation was sent *Novemb.* 21. from *Hatfield*, to the Lords of the Council at *London*; wherein public Warning was given, that such Violators of Peace and good Order should expect but little Favour by any such Acts of Grace.

In order to this Inauguration, Preparation was making for the Queen's coming up to *London*, and Reception at the *Tower*. Therefore *Novemb.* 21. those of the Nobility and Council that were with her at *Hatfield*, wrote to the Marquis of *Winchester*, and the Earl of *Shrewsbury* and *Darby*, to attend upon her to *London*, with a Scedule enclosed of the Names of certain other Noblemen, whose Compa-  
ny

ny she thought good to have at that Time. And Letters soon after were sent to Sir *Tho. Cawarden* and others at the *Tower*, willing them, for the making room against the Queen's being there, to take order for the removing of certain Persons out of their Lodgings there: And particularly Dr. *Weston*, late Dean of *Windſor*, committed in the last Reign [not for his Goodness] of him to take Sureties, such as he had in a readineſs, for his good Behaviour; and to ſuffer him thereupon to have the Liberty of the *Tower*, until ſuch time as his Cauſe might be further conſidered. He was for Sickneſs, ſoon after removed to one *Wintour*, a Friend's Houſe in *Fleet-ſtreet*, where he died *Decemb. 8.* and was buried at the *Savoy*.

ANNO  
1558.  
Novemb. 24.  
Room to be  
made at the  
Tower;  
Dr. Weston;

And as for certain others, namely, *Dudley, Bowyer, Mylford, Pollard* and *Flabell*, (Persons I ſuppoſe, or ſome of them, concerned in a late Inſurrection, headed by *Stafford*, wherein *Scarborough Caſtle* was taken) they were all to be appointed to one Lodging; there to remain, till upon further Examination of their ſeveral Caſes, the ſame might be further ordered. Of theſe *Bowyer* ſoon after had the Queen's Pardon.

And certain  
other Prifoners  
in the Tower  
diſpoſed of.

One *Henry Middlemore* was ſent beyond Sea, *Decemb. the 13.* in- to *Flanders*, to provide things neceſſary againſt the Coronation. For which he had a Paſſport to the Mayor and Jurats of *Dover* to ſuffer him to paſs without Search for that reaſon.

Middlemore  
ſent into Flan-  
ders,

Now the Queen alſo made a Call of Serjeants, accuſtomably pra- tiſed at ſuch times: And *December 11.* commanded *Martin*, Clerk of the Crown, to make Writs after the uſual manner to the Perſons following, being appointed to be Serjeants at the Law; viz. to *Tho. Carrus*,--*Reignold*,--*Corbet*, *John Welſh*, and *John Southcote* of the Middle-Temple; *William Symonds*, *George Walle*, *Richard Harper* of the Inner-Temple; *Randolph Cholmely*, of *Lincolns Inn*; *Nicholas Powtrel* and *John Birch* of *Grays-Inn*. And to *Oliver St. Johns* Eſq; the Lords wrote, that the Queen's Highneſs, for his Worthineſs and E- ſtate, was determined to advance him to the Degree of a Baron at her Co- ration. And therefore that he was required both to put himſelf in readineſs, and to repair to the Court to receive the ſame accordingly. With him alſo ſhe raiſed to Honour Sir *Will. Par*, *Edward Seymour*, Lord *Thomas Howard*, and *Henry Cary*; and no more.

A Call of Ser-  
jeants.

St. Johns  
appointed for  
Baron.

Let me add one particular more as preparatory to the Queen's Co- ration. The Lords ſent to *Boner* Biſhop of *London*, to ſend to the Biſhop of *Carlile*, who was appointed (as they writ) to execute the Solemnity of the Queen's Majelties Coronation, *Universam Appara- tum Pontificium; quo uti ſolent Episcopi in hujusmodi magnificis Il- luſtriſſimorum Regum inaugurationibus, i. e.* All the Pontifical Habit that Biſhops were wont to uſe in ſuch glorious Inaugurations of moſt Illuſtrious Kings.

The Biſhop of  
London's  
Robes borrow-  
ed.  
Jan. 2.

In *Chriſtmas* Week Scaffolds began to be made in divers Places of the City, for Pageants againſt the Day the Queen was to paſs thro' to her Coronation, which was to be *January 14.* and the Conduits to be new painted and beautified.

The City begin  
their Prepara-  
tion.

On the 12th day the Queen took Barge at *Whitehall*, and ſhooting the Bridge went to the *Tower*; the Lord Mayor and all the Crafts waiting

The Queen  
comes to the  
Tower.

**ANNO** 1558. waiting upon her in their Barges, adorned with Streamers and Banners of their Arms.

On the 13th day the Queen made Knights of the *Bath* within the *Tower*.

*Rides through  
the City.*

On the 14th she came in a Chariot from the *Tower*, with all the Lords and Ladies, all in Crimson Velvet, and their Horses trapped with the same; and Trumpeters in Scarlet Gowns blowing their Trumpets, and all the Heralds in their Coat Armour; the Streets every where laid over with Gravel. The City was at very great Charge to express their Love and Joy, in the magnificent Scaffolds and Pageants they had erected, in adorning the Conduits, appointing Musick, preparing Speeches and Verses to be said to her; which the Queen took very well and promised to remember it: Besides the Present of a Purse of a Thousand Marks in Gold, which they presented her at the Little Conduit in *Cheap*, where the Aldermen sat; and the Recorder in the Name of the City made a Speech to her. But for a full Relation of all the Splendor of this Day Recourse may be had to *Hollingshed's* Chronicle.

*An English  
Bible present-  
ed to her.*

Yet let me mention one Particular, as having some more special Respect to Religion. In a Pageant erected near the said Little Conduit in the upper end of *Cheapside*, an Old Man with a Scythe and Wings, representing *TIME*, appeared, coming out of a hollow Place or Cave, leading another Person all clad in White Silk, gracefully apparelled, who represented *TRUTH*, (the Daughter of *Time*,) which Lady had a Book in her Hand, on which was written *VERBUM VERITATIS*, i. e. *The Word of Truth*. It was the Bible in *English*: Which, after a Speech made to the Queen, *TRUTH* reached down towards her, which was taken and brought by a Gentleman attending, to her Hands. As soon as she received it, she kissed it, and with both her Hands held it up: and then laid it upon her Breast, greatly thanking the City for that Present; and said, *She would often read over that Book*. Which Passage shews as well how the Citizens stood affected to Religion, (notwithstanding the Persecution that had raged among them for some Years before) as what Hopes the Kingdom might entertain of the Queen's Favour towards it.

*Crowned.*

On the 15th day she was Crowned with the usual Ceremonies at *Westminster-Abbey*. She first came to *Westminster-Hall*. There went before her Trumpets, Knights and Lords, Heralds of Arms in their rich Coats. Then the Nobles in their Scarlet and all the Bishops in Scarlet: Then the Queen and all the Footmen waiting upon her to the Hall. There her Grace's Apparel was changed. In the Hall they met the Bishop that was to perform the Ceremony, and all the Chappel, with three Crosses born before them, in their Copes, the Bishop mitred: and singing as they passed, *Salve festa Dies*. All the Streets new laid with Gravel and blue Cloth, and railed in on each side. And so to the Abby to Mass. And there her Grace was crowned. Thence, the Ceremony ended, the Queen and her Retinue went to *Westminster-Hall* to Dinner: and every Officer took his Office at Service upon their

their Lands; and so did the Lord Mayor of *London*, and the Aldermen. ANNO

1558.

On the 16th day, in Honour of the Queen's Coronation, were great Justings at the Tilt; there being Four Challengers, whereof <sup>Great Justings.</sup> the Duke of *Norfolk* was the first.

And on the 17th, was Turneyng at the Barriers at *Whiteball*.

Now, to set down a few more Historical Collections of less Moment, yet not fit to be lost, of Things that happened between the Queen's first taking the Sceptre, and the Conclusion of this Year 1558. Various Historical Matters.

November the 20th, *Maurice Griffin* Bishop of *Rochester*, and *Peter* son of *St. Magnus* on *London-Bridge*, dyed. Nov. 30. he was carried from his Place in *Southwark*, unto the said Church; and had a Herse of Wax, and five Dozen of Pensils, and the Quire hung with Black, and with his Arms; two white Branches, and two Dozen of Torches, and two Heralds of Arms attending: Sir *William Petre* Chief Mourner, Sir *William Garret*, Mr. *Low*, and divers others, Mourners. Twelve poor Men with black Gowns, and twelve of his Men bearing Torches, waited. *White* Lord Bishop of *Winchester* preached his Funeral Sermon. The Funeral was adorned with a great Banner of Arms, and four Banners of Saints, and eight Dozen of Escutcheons. And after he was buried, they all repaired to his Place to Dinner. Bishop of Rochester buried.

Decemb. the 10th. The late Queen *Mary* was brought out of her Chappel (where her Corps had been laid) with all the Heralds, Lords and Ladies, Gentlemen and Gentlewomen attending, and all her Officers and Servants in Black; and brought to *St. James's*. On the 13th day she was brought from *St. James's* in great State, in a Chariot with an Image resembling her, covered with Crimson Velvet, her Crown on her Head, and Sceptre in her Hand, and many goodly Rings on her Fingers. And so she was attended along *Charing-Cross* to *Westminster-Abbey*. December the 14th was the Queen's Mass said, and all offered on the High-Altar. The Bishop of *Winchester* preached her Funeral Sermon. Q. Mary's Funerals.

About this time of this Queen's Death and Burial, being a very sickly Season, many other Men and Women of Quality, and eminent Churchmen died, and had Honourable Burials, as Attendants of her into another World. *Novemb.* the 22. *Robert Johnson*, Gentleman to the Bishop of *London*, was buried in *Jesus-Chappel*, [a Chappel I suppose in *St. Paul's*,] with many Mourners accompanying, and the Masters of [the Fraternity of] *JESUS*, with their Black Satten Hoods. *Novemb.* 26. --- *Basset*, Esq; one of Queen *Mary's* Privy Chamber was buried in the Friars Church in *Smithfield*. *November* 30. The Bishop of *Rochester*, as is above-mentioned. *December* 7. Lady *Cholmely*, Wife of Sir *Roger Cholmely*, Kt. late Lord Chief Baron of the Exchequer, buried in *St. Martins Ludgate*. *Decemb.* 8. Dr. *Weston* Many Persons of Quality dyed.

ANNO 1558. *from Dean of Westminster, and after of Windsor, buried at the Savoy.*  
 December 9. Dr. *Gabriel Dun*, buried honourably at St. Paul's. *Dr-*  
*cardinal Pole* December 10. Cardinal Pole was removed and carried forth to his Burial, *buried.*  
 from *Lambeth* towards *Canterbury*, being the same Day the Queen's  
 Funerals began. Ditto 12. Sir *George Harper*, Kt. buried at St.  
*Martins Ludgate*. And the same day, *Verney*, Master of the  
 Jewel-House, buried within the *Tower*. At, or near the same day,  
 was the Lady *Windebank* (late of *Calais*) buried in St. *Edmund's*  
*Lombardstreet*. The 16th, the Lady *Rich*, Wife of the Lord *Rich*,  
 was carried in a Chariot from St. *Bartolomew* the Great, into *Es-*  
*sex*, to the Place where she dwelt there; [which was either *Lees* or  
*Reckford*] and on the 18th she was buried in the Parish-Church in  
 great State. The 23d. was performed at *Westminster* the Solemnity  
 of the Obsequies of *Charles V.* Emperor of *Germany*. The 28th.  
*Bishop of Chi-* *Christopher* Bishop of *Chichester* was buried at *Christchurch, Lon-*  
*chester buried.* *don*, with all the Popish Ceremonies. A great Banner was carried of  
 the Arms of the See of *Chichester*, and his own Arms; and four  
 Banners of Saints. Five Bishops did offer at the Mass, and two sung  
 Mass. And after, all retiring from the Place of Burial, were enter-  
 tained at a great Dinner. In *January*, The Lord *Cheyne* (who died  
*December* the 8th) Master Treasurer to the late Queen, Lord War-  
 den of the *Cinque Ports*, and Knight of the Order of the Garter,  
 was buried in great State in the Isle of *Shepey*. The same Month al-  
 so was Sir *John Baker*, Kt. sometime Chancellor of the Augmenta-  
 tions, buried with much State in *Kent*. Finally, In the Beginning of  
*February* was the Marchioness of *Winchester* carried down in a Cha-  
 riot to *Basing* to be buried: And Sir *Thomas Pope*, Kt. a Great  
 Man with the former Queen, buried with much Magnificence in *Cler-*  
*kenwell*. But now to some other Remarks.

*Comest be-* The Lord Chief Justice of the Queen's Bench, Sir *Edward Saun-*  
*tween the Lord* *ders*, had made out an Attachment against the Judge of the Admi-  
*Chief Justice* *rality*, Dr. *Lewis*; upon pretence that he had intermeddled within  
*and Judge of* his Jurisdiction, in a Matter depending between one *Adam Wintrop*,  
*the Admiral-* of *London*, and *John Combes* a Frenchman. The Lords of the  
*ty.* Council, *December* 3. upon the Hearing of both the said Judges, and  
*Min. Council* what either of them could alledge for himself, ordered that the Pro-  
*Book:* cess awarded against the said Judge, and the said Matter in Contro-  
 versy between *Wintrop* and *Combes*, be stayed, until their Lordships  
 should take some further Order therein, upon Consideration of what  
 should be alledged on both Sides, for the Maintenance of their sever-  
 al Jurisdictions. For the better doing whereof, they were command-  
 ed to bring to the Lords of the Council a Note in Writing, of the  
 Causes wherein they have contended, or may contend for their said  
 Jurisdictions: That thereupon the Lords might determine some Stay,  
 and Order between them, according to Equity and Justice.

*Gilb. Gerard.* *December* the 9th. *Gilbert Gerard*, Esq; was sworn in the Coun-  
*Thomas Sack-* cil-Chamber the Queen's Attorney-General; and *Thomas Sackford*,  
*ford.* Esq;



Esq; was also in the same Day and Place, sworn one of the Masters *ANNO*  
of Requests in Ordinary.

1558.

*Decemb. 25.* The Marquiss of *Northampton*, Queen *Katharine* Marquiss of Northampt.  
*Parr's* Brother, condemned but pardoned in the late Reign, was by  
the Queen's Command declared by Mr. Secretary to be sworn one of  
her Privy Council.

*December ult.* The Council wrote to Sir *John Mason* and *Clement* Bp. Ridley's Kinsmen complain.  
*Tbrogmorton*; to examine diligently a Complaint made to the Queen's  
Highness, by certain near Kinsmen of Dr. *Ridley* late Bishop of *Lon-*  
*don*, for divers Parcels of his Goods, that came into the Hands of  
the Bishop of *London* that now is [*viz. Boner*] and to signify to  
them what they should find out therein.

*January* the 7th. Letters were dispatched from the Council to Letters to Mildmay High Sheriff.  
*Thomas Mildmay*, Esq; High Sheriff of *Essex*, touching the chusing  
of Knights of that Shire at the next County-Court, according to the  
Minutes in the Council-Chest.

Such Letters to the High Sheriffs, instructive of the Persons to be Letters to the Sheriffs for Elections, from Q. Mary.  
elected Parliament-Men for the Shires, were not unusual in former  
times. At least, so it was done by Queen *Mary*, this Queen's imme-  
diate Predecessor. There be extant her Letters, which I have seen,  
to the Sheriffs, for chusing such Parliament-Men, 'As were of the  
' Wise, Grave and Catholic Sort, such as indeed meant the true Ho-  
' nour of God, with the Prosperity of the Commonwealth: The  
' Advancement whereof she and her Dear Husband, the King, did  
' chiefly profess and intend; without Alteration of any particular  
' Man's Possessions, as, among other false Rumours, was spread  
' abroad to hinder her Godly Purpose, by such as would have their  
' Heresies return, and the Realm by the just Wrath of God to be  
' brought to Confusion. From which she had seen the same marvel-  
' lously delivered; and minded, by God's Help and the Advice of  
' her Counsellors and Estates of that Parliament, to uphold and con-  
' tinue: As she wror in the said Letters.

The same day *Robert Gascoyn*, *John Foster*, *John Winter*, *Tho.* Messengers.  
*Clark*, *John Man* and *Robert Kicheman*, Messengers, being sent  
with Letters, [to the High Sheriffs, I suppose, for the Purpose above-  
said] Sir *John Mason* Treasurer of the Chamber was ordered to pay  
them such Sums as he should think necessary.

Against the time of this Election, the Lord *Rich* (who was a Lord Rich.  
Great Man in the County) had taken up one *Scots* House in *Chelms-*  
*ford*. Afterwards the said *Scot* let his House to Sir *John Raines-* Sir J. Rainesford.  
*ford*. But upon this, *Rainesford* was ordered to appear before the  
Council. And *January* the 5th. a Letter was writ to him from  
thence, requiring him to give place to the said Lord *Rich*, consider-  
ing it was first appointed for him, and for avoiding all Inconvenience,  
that might otherwise arise.



ANNO

1558.

Nele Hebrew  
Reader at Ox-  
ford.

*Thomas Nele* Batchelor of Divinity, had the Reading of the *Hebrew* Lecture in *Oxford*, according to the Foundation of King *Henry VIII.* The Council *Jan 16.* wrot to the Dean and Chapter of *Christ-Church*, to pay to him all such Money as was due to him for the Reading of the said Lecture, and to continue the Payment thereof, until they should receive further Order from thence. They writ again to the same Dean and Chapter *Febr. 20.* to the same purpose, requiring them to pay the said *Hebrew* Reader, whose Salary they had detained without just Cause. This *Nele* was of *New-College*, Chaplain to Bishop *Boner*, and remained Reader to the year 1569.

Bp. of Winton  
enlarged.

*January* the 19th. This day the Bishop of *Winton*, who had been before commanded to keep his House for such Offences as he had committed in his Sermon at the Funeral of the late Queen, was called before the Lords of the Council; and after a good Admonition given him, he was set at Liberty, and discharged of his said Commandment of keeping his House.

Commissioners  
of Peace with  
France.

*Ditto.* A Letter was sent from the Council to *Thirleby* Bishop of *Ely*, and *Dr. Wotton*, Commissioners now abroad for settling Terms of Peace with *France* and *Scotland*, signifying the Queen's Determination to send the Lord Chamberlain, Lord *Arundel*, to join with them: And that they should in the mean time proceed according to their Commission now sent. And *John Malyn* Admiral of the Flote in the Narrow Seas, received an Order the same day, to waft *John Sommers* presently sent with these Letters to the Commissioners; and to provide Shipping for Six Geldings of the Lord Chamberlain's to be transported over.

ANNALS

ANNO

1558.

# ANNALS

OF THE

## REFORMATION

OF

### RELIGION,

UNDER

### QUEEN ELIZABETH.

#### CHAP. I.

*Prohibition to Carne Resident with the Pope. Cardinal POLE's Burial. Letters in favour of his Executor. The Queen dismisseth Prisoners for Religion. Orders from the Council for that Purpose. A late Commission against Lollards looks into. Preaching prohibited. Notwithstanding Papists preach; And Protestants. Slanderous Words of Papists. Pulling down Images in Churches. The Council's Letter to the City about it.*



HAT with more special Regard to Religion was transacted, or fell out, upon Q. ELIZABETH's first Assumption of the Crown, we shall now proceed to declare.

According to the Twelfth Article of the Memorial given to the Queen by Cecyl the first day of her Government, the next Sunday after, being the 20th of November, Dr. Bill her Chaplain and Almoner, a prudent and learned Man, preached at St. Paul's Cross, and made a pious Sermon.

Whereas the late Queen had an Old Civilian, viz. Sir Edward Carne, Resident at the Court of Rome, the present Queen intending to have little Correspondence with that Roman Prelate, gave him a

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F 2

Check

**ANN** Check very early, not to meddle in the transferring of any Causes within her Dominions to that Court. And there being now a Controversy about a Matter of Matrimony, depending between Mr. *Cbetwood* and Mr. *Tyrrel*, a Letter was dispatched to him from her Council, requiring him, that forasmuch as he was heretofore placed there as a public Person by reason of his Ambassade, he should therefore from henceforth forbear to use his Authority in soliciting or procuring of any thing in the said Business. And so he abode there privately till *February* following, when it was signified unto him by the Council, That the Queen was pleased, in Consideration there was no further Cause why he should make any longer Abode there, to command that he put himself in Order to return Home, at such time and with such speed as he should think most meet. But *March ult.* the Pope hearing that the Queen had received the Discipline of Protestants, required this Knight, by Virtue of his Command by the Oracle from his own Mouth, under Pain of the great Excommunication, and Forfeiture of all his Goods, that he should not stir out of the City of *Rome*, and take upon him the *English* Hospital near *St. Hierom's* Church.

1558.  
Letter to  
Carne, Res-  
ident there;  
Decemb. 1.  
Min. of Conn.

February 1.

Sent for Home.

The Pope com-  
mandeth  
Carne to re-  
main at Rome

Dies at Rome.

But before the Year came about he dies, viz. *January* the 18th. And tho' the aforesaid Command of the Pope was pretended for his not coming Home, yet in Truth it was his own Choice to remain where he was: As appears by his Monumental Inscription, which was as followeth; giving some Account of him and the Time of his Death, tho' not a Word of his being Rector of that *English* Hospital.

### EDWARD CARNO.

Varior. Itiner.  
Delicia.

*Britanno, Equiti Aurato, Jurisconsulto, Oratori, summisque de Rebus Britannia Regum. ad Imperatores, ad Reges, bisq; ad Romanam & Apostolicam Sedem, quarum in altera Legatione a PHILIPPO MARIAq; piis Regibus, misso. Oborto deinde post mortem MARIE in Britannia Schismate, sponte Patria carens ab Catholicam Fidem, cum magna Integritate, veraq; Pietatis Existimatione decessit. Hoc Monumentum Galfrid. Vacbanus & Thomas Freemannus Amici ex Testamento pos. Obijt MDLXI. 14. Cal. Febr.*

An Appeal in  
the Court of  
Rome allow-  
ed.

The abovefaid Cause being an Appeal depending at *Rome* (which this *Carne* solicited there) had it seems obtained so much Favour in the Queen's first Parliament, that in the Act then made for restoring to the Crown the Ancient Jurisdiction over the State Ecclesiastical, wherein the Pope's pretended Authority was extinguished over all the Queen's Subjects; there was notwithstanding a Clause, that if the Sentence in the said Appeal should be given at the Court of *Rome* before the End of Threescore Days after the Session of that Parliament, then it should be judged and taken good and effectual in the Law. The Matter was thus: One *Richard Cbetwood*, Esq; and *Agnes* his Wife, by the Name of *Agnes Woodbull*, in a Case of Matrimony solemnized between them, at the Suit of *Charles Tyrrell*, Gent. were brought into the Consistory at *St. Paul's*, before certain Judges

Judges Delegate, by the Authority *Legatine* of Cardinal Pole; and a Sentence was obtained against them, as it seems, to annul the Marriage, in favour of *Tyrrel*. From this Sentence they, the said *Cherwood* and *Agnes* appealed to the Court of *Rome*. Which Appeal depended there till Queen *Elizabeth* came to the Crown; and yet while the Parliament was sitting was undetermined. Perhaps it stopt by the Council's Letter to *Carno* abovementioned. But now in favour of the said *Cherwood* the Cause was permitted to go on, and the Sentence in that Court to stand good in Law, if it could be obtained in Sixty days, for the Reversing of the pretended Sentence given against him by Cardinal Pole's Delegates. But if not, then the said *Richard* and *Agnes*, and either of them, at any time hereafter might commence, take, sue and prosecute the said Appeal from the said pretended Sentence, within the Realm, as was used to be done at any time since the 24th Year of King *Henry VIII.* upon Sentences given in the Court or Courts of any Archbishop within the Realm; and the Sentence therein to be judged good and effectual in Law.

1558.

Cardinal Pole, who died at his Palace at *Lambeth*, *Novemb. 17.* between Five and Six in the Morning, (or about Three according to the Author of the *British Antiquities*) lay there till the Council gave Order for his Burial, both as to the Time and Place. And his Corps being intended and allowed to be interred at *Canterbury*, *Seignor Prioli* his Executor requested the Queen and Council, that two Bishops of the Cardinals great Acquaintance, and who formerly had adhered to him, when he was an Exile, might attend his Funerals, namely, *Pate* Bishop of *Worcester*, and *Goldwell*, (who had been his Chaplain) Bishop of *St. Asaph*. Whereupon a Letter dated the latter end of *November* was directed from the Council, then at the *Charter-house*, to the said Bishops, signifying that it was the Queen's Pleasure they should attend upon the said Funerals, according to *Seignor Prioli's* Request; which two Bishops perhaps performed, the one the *Latin*, the other the *English* Oration pronounced at his Funeral.

Cardinal Pole  
his Burial:  
Two Bishops  
attend it.  
Vitellius F. 3.

Novemb. 28.

The Council sent another Letter in *December* to Sir *Tho. Finch* (to whom was committed the keeping of the Park at *Canterbury* after the Cardinal's Death) to deliver to the said Executor, all such Cattel, Hay and Wood felled in that Park, belonging to the said Cardinal, and in the House of *St. Augustin's*; and six or eight Does, and one hundred Couple of Conies for the furnishing of the Funeral of the Cardinal.

Letters of the  
Council in fa-  
vour of his Ex-  
ecutor.  
Decemb. 10:

The said Executor was courteously assisted by the Council for the better Recovery of Debts and Arrears due to the Cardinal; There being an open Letter dated in *December* from the Council to all the Receivers, Bailiffs and Tenants of the late Cardinal, to pay all such Rents as were by them due at the Feast of *St. Michael* the Archangel last, of the Revenues of the Archbishop of *Canterbury*, to Mr. *Pynning*, for the use of the said Cardinals Executor.

The Council  
order Debts to  
him to be paid;  
Decemb. 2.

And whereas by the Act of the 2. and 3. of *Phil.* and *Ma.* the Tenths, Improvements and other Spiritual Rents and Pensions due to the Crown, were given for Augmentation of small Livings and better Maintenance of the Clergy; and the Payments of them to be made to the Cardinal, who was to dispose thereof according to his Discretion;

And Pensions,  
Tenants and  
Improvements  
in Ar-  
rears.

**ANNO** Discretion ; (and of these were many Arrears) the Queen and her Council were so obliging to this Executor, that in the beginning of **1558.** *January*, Letters were sent to all the Bishops of the Realm, and where Bishops wanted, to the Deans and Chapters of the Cathedral Churches, to make Payment in the City of *London*, by the last of *January* next, such Sums of Money due of the Revenues arising of the First-fruits and Tenths and Benefices impropriate within every several Diocese ; either to the Ministers of the late Lord Cardinal, that were appointed for this Purpose ; or to such as should be appointed by the Archbishop of *York*, and the rest of the Council.

Another Letter  
to the Mayor of  
*Chichester*.  
Jan. 21.

Another Letter was written the same Month by the Council to the same purpose, to the Mayor of *Chichester*, and the Bailiff of *Lewis* ; to make several Proclamations in the same Towns where they had charge, upon the next Market Days, that all and singular Persons, as well Spiritual as Temporal, that had not yet paid such Rents as were by Act of Parliament granted to the Disposition of the late Cardinal, within the Diocese of *Chichester*, should make Payment of the same within Six or Seven days after the publishing of the Proclamation, at the Bishop's Palace in *Chichester*, to *Peter Adished* appointed Collector for this purpose : Or else to repair forthwith to the Council to make payment of the same there to such as the same Collector should appoint. This gives me occasion to suspect, that a great Share of these Tenths and Pensions designed for Augmentations, were converted to *Pole's* own Use, and went partly to maintain that Cardinals Port and Family, and partly distributed among his Retinue.

And this is the last Tidings we hear of the Cardinal and his Concerns here in *England*. For the *Italian* his Executor, as soon as he could pick up the Cardinals Debts, and had distributed his Legacies, which were chiefly to *Italians*, retired into *Italy*.

The Queen  
speedily sets  
Prisoners at  
Liberty.

The Queen was not backward upon her first coming to the Crown to shew her merciful Nature (so different therein from her late Sister) towards the afflicted Professors of the Gospel in Bonds and Imprisonment ; and for putting a speedy stop to the cruel Methods used before, for the detecting them in all Places, and taking them up by a kind of *Spanish* Inquisition ; so as became a Prince that intended not to rule with Rigor, but with Justice and Clemency. One of her earliest Actions was to release the Captives, and to restore Liberty to the Freeborn. Therefore Order from above was sent to the Keepers of the Prisons, wheresoever these honest and pious People were detained, that they should set them at Liberty, taking their own Bonds for their Appearance, whensoever they should be called to answer.

Order for Dis-  
mission of Pri-  
soners in the  
Queen's  
Bench ;

In the Queen's Bench were detained *John Morice*, *Henry Burges*, *Robert Seultbroppe*, *Henry London*, committed, I make no doubt, for Heresy. Concerning whom an order was dispatched from the Council to *Richard Mallory* and *Henry Fallowfield*, Officers of that Prison, to take Bonds of these Persons to be forth-coming, when they should be called, and so to dismiss them and set them at Liberty. ' For that they, the Lords, by such Examination as they, the said *Mallory* and *Fallowfield* had taken, found no great cause of stay for them there : ' As they exprest it in this their Order, which bore

Decemb. 7. Date *December 7.*

*John*

*John Tother* Priest was delivered out of the *Tower* by a special Order from the Lords to *Sir Edward Warner* Lieutenant there, *December 12.* And four Days after, the Sheriffs of *London* were sent unto to fet at Liberty the Bodies of one *Matther Mainard* remaining in *Newgate*; and one *Burden* in one of the Counters; taking their own Bonds to be forth-coming, when they should be called for to answer to what should be objected against them. And also one *Gilbert Gennings* remaining in one of the Counters for the like cause, to be in like manner discharged of his Imprisonment.

ANNO  
1558.

In the Tower,  
Newgate, and  
the Counter;  
Decemb. 12.

If we look out of *London*, in *Colchester* Gaol were detained *Richard George*, *John Pilgrym*, *James Wilson*, *Elizabeth Tong*, and three others. Concerning whom *Decemb. 21.* a Letter from above was directed to *John Tave* and *William Carnal* (or *Cardinal*) Esqs; Justices of the Peace of *Essex*, to call unto them the Bailiffs of *Colchester*, and to examine for what Causes these were committed to their Castle, and to certify the same.

In Colchester;  
Decemb. 21.

In *Salisbury* Gaol lay certain Prisoners committed thither by the Bishop's Officers, and others; and there still remaining. Concerning whom the Lords sent a Letter *Decemb. ult.* to the Lord *Montjoy*, *Sir Will. Keylway*, and *Sir John Zouch*; willing them to examine what the Cause of their committing was. And if they found that there was no Cause by Law to detain them, then to set them at Liberty; taking first their own Bonds to be forth-coming, when they should be called to answer that which should be objected against them.

In Salisbury;  
Decemb. 31.

In *Maidstone* Gaol now remained *Joan Saunders*, *Agnes Terre*, *Joan Valeant*, and *Margaret Atterbury*. For the setting of whom at Liberty Mr. *Wotton* High Sheriff of *Kent* was sent to, *January* the 4. by special Letters from the Lords; taking first their several Bonds to be of good Behaviour, and Quietness. And no doubt many more such Letters from the Council were dispatched to other Prisons in the Realm on the same Account.

And in Maid-  
stone.  
Jan. 4.

For those in *Colchester* Castle mentioned before, (who it seems refused to give their Bonds, standing upon their own Innocency, and their unjust Imprisonment, which was certified up by the two Justices. *January 14.*) another Order came to the said Justices; requiring them to take order with the Bailiffs of *Colchester*, for the enlarging and setting at Liberty those that remained in the Castle there, committed thither in the late Queen *Mary's* Time, as Persons suspected in Religion; Naming the Four above-said, and Four more, *Viz. Alice Michel*, *Christian Crampe*, *John Hofte*, and *Edward Grewe*: Taking nevertheless their own several Bonds, to be of quiet Behaviour, and forth-coming when they should be called. Which if they should refuse, then to cause them to be sent up to the Lords of the Council, with whom further order should be taken.

A second Order  
for those in  
Colchester  
Castle.  
Jan. 14.

To give Account next of a Commission for *Inquisition* after such Persons as had any Inclination towards the Gospel; by means of which those above-mentioned, and many others had been lay'd up: This Commission was so disliked by the Queen, a Lady of a more mild and merciful Disposition, that it was presently taken notice of. But to fetch this Commission from its first beginning. It was made

A Commission  
in the late  
Reign against  
the Lollards  
lookt into

An.

**ANNO** *An.* 1556, against the *Lollards* (as the Professors of the Gospel were called) for the more effectual extirpating them; and went forth from the King and Queen. The Commissioners were the Lords of the Council, and many Bishops and others. And besides this general Commission, there were many other Commissions more particular; as one for *Norfolk* and *Suffolk*; another for *Essex*. This last was directed to the Earl of *Oxon*, the Lord *Darcy*, *Terryl* and other Gentlemen of *Essex*. Who were empowered to impose an Oath upon whomsoever they called, to answer to what should be demanded of them. Whereby they were to swear in effect to accuse themselves and all their Friends that were of the same Opinion, and held the same Doctrine with themselves. And these Commissioners might seize the Lands, Tenements and Goods of such as fled from their Houses. Which by Inventories taken were to remain in safe keeping. This was an effectual way to ruin infinite Numbers of Persons, and reduce poor Widows and Children to Beggery, in case the Fathers fled for their Lives from the Tyranny that pursued them. And by this means great Numbers of Men and Women were clapt up every where, or skulked in Woods and By-places from their Houses. And yet the Names of those that fled were brought and given in, as Persons suspected for Treason, or Fugitives, or disobedient to Law. These Commissioners and those under them, had scraped together much Money and Goods of poor honest People by these means: And the Queen had thoughts of calling them to account for them.

Three Commissioners for London, &c.

Letters of Council to the Registers of these Commissions;

Decemb. 18.

And to the Bishop of London. Jan. 3.

For *London* and other Parts adjacent, were three chief Commissioners: Wherein the Bishop of *London*, and Sir *Roger Cholmely*, a Judge, but a Turn-coat and a covetous man, among others were concerned. And these Commissions had Registers appointed them. To those three Commissions aforesaid, *William Say*, *Robert Warrington*, (or *Warnington*,) and *Will. Babham* Proctors of the Arches, were Registers. To these Three, three private Letters were sent from the Lords of the Council, ordering them to make a particular and perfect Note of all such Matters as had been brought before the Bishop of *London* and the said *Cholmely* and other Commissioners, appointed to call before them certain Persons of this Realm: And to signify withal, what Judgments had been passed against them, and what Fines were cessed and levied of them; and to whom the same were payed. And in the mean time they were commanded, as they would answer for the contrary, to keep this Matter close to themselves, and that they were written unto herein; because they were Registers attendant upon the said Commissioners. These Letters were dated *Decemb.* the 18. Present at this Council, the Marquis of *Winchester*, the Earls of *Arun- del*, *Sbrewsbury*, *Bedford*, *Pembroke*; the Lord Admiral, *i. e.* Lord *Clinton*, the Lord Chamberlain, *i. e.* Lord *Howard* of *Effingham*, Mr. Vice-Chamberlain, *i. e.* Sir *Edward Rogers*, who was also Captain of the Queen's Guard, Secretary *Cecil*, Sir *Ambrose Cave*, (Chancellor of the Dutchy) Sir *John Mason* (Treasurer of the Chamber) and Sir *Richard Sackville*.

Likewise, the Council wrote in the beginning of the next Month to *Boner* Bishop of *London*, to repair thither on the Morrow at two of the Clock afternoon: And at his coming to resort to Mr. Vice-cham-

chamberlain : And to bring with him all such Commissions as were made to him and others, for the Examination and ordering of Heresies and other Misorders in the Church, in the time of the late Queen.

1558.

Again, to those three Registers aforesaid were three several Letters directed in *January* following, from the Privy Council, to pay to *Mason*, Treasurer of the Chamber, all such Sums of Money as remained in their hands, of such Fines, as had been levied of divers Persons in the time of the late Queen, by order of the Bishop of *London*, and other Commissioners for the Examination of Heretics, and other Misdemeanors in the Church.

The Fines called for, which the Registers had taken. January 11.

Now did both the Evangelics and the Papalins bestir themselves for their Parties. The former were afraid the Queen would not set upon the Work of Reforming Religion, or make too much Delay in so necessary a Work : The latter were very jealous of her, by the little she had already done towards a Reformation, that she would in the end throw down the late new-raised Structure of their Religion. Therefore on the one hand, many of the Gospellers, without Authority, abhorring the Superstitions and Idolatry remaining in the Churches, were guilty of great Disorders in pulling down Images and such other Relicks there. The others spared not for lewd Words poured out against the Queen, without Measure or Modesty. And both took their Occasions to speak freely their Minds in the Pulpits.

Papists and Gospellers both jealous of the Queen.

Of which last the Queen being aware, forbade all Preaching, and especially in *London*. And the latter end of *December* a Letter was sent to the Lord Mayor of *London*, with ten Proclamations of one Tenor, for the Inhibition of Preachers; which he was required to cause to be published the day after in divers Parts of the City, and to be set up where the People might see and read. By Virtue of which Proclamation not only all Preaching was forbidden for a time, but all Hearing and giving Audience to any Doctrine or Preaching. And nothing else was allowed to be heard in the Churches, but the Epistle and Gospel for the Day, and the Ten Commandments in the Vulgar Tongue; but without any manner of Exposition, or Addition of the Sense or Meaning thereof. And no other manner of Prayer or Rite to be used than was already used, and by Law received, except the *Litany* used then in the Queen's Chappel, and the Lord's Prayer and Creed in *English*. And so to last till Consultation might be had by Parliament, for the Accord of Matters and Ceremonies of Religion. This Proclamation may be found in the *Repository*.

Preaching inhibited. Dec. 28.

But it happened that on the very day that this Proclamation was given forth, at *Worcester* House was an Assembly got together for this purpose. Which occasioned an Order to be sent the same day to the said Lord Mayor, with the Body of one *Thomas Parrys*; whom he was willed to commit to Ward in one of the *Counters*, to remain there, until further Order should be taken by the Council; for suffering, contrary to the Queen's Proclamation, Assemblies of People to be at the said House, whereof he had the keeping. For tho' these Gospellers could not yet get the Churches, yet instead of them they held Congregations in other Places, convenient for the Capacity and Largeness of them.

Num. III. An Assembly at Worcester House

Yet, altho' Preaching was thus inhibited, in the *Lent* following Sermons were preached at Court, however not so much as allowed

Sermons yet before the Q. in Lent.



**ANNO** at *Paul's Cross*. Some of these Court-Preachers I can name. On **1558.** *Asbroednesday*, or the first day of *Lent*, *Febr.* 8. Dr. *Cox* sometime Dean of *Westminster*, preached before the Queen. *Friday* after, preached Dr. *Matthew Parker*, who was afterwards Archbishop of *Canterbury*. *Sunday* following, *Skory* late Bishop of *Chichester*: And the *Wednesday* following, Mr. *Whitehead*. The rest of the Preachers are not mentioned in my *MS.* till *February* the 22<sup>d</sup>, when *Grindall* preached. And on the 25<sup>th</sup> *Sandys*, and next, *Cox* again.

Spittal Sermons

The next Month, when the Prohibition against Preaching seems to have been taken off, the Preachers of the Spittal Sermons were, *March* 27, Dr. *Bill*; the 28<sup>th</sup>, Dr. *Cox*; and the 29<sup>th</sup>, Mr. *Horn*. And *April* 2, being *Low Sunday*, Mr. *Sampson* preached at *Paul's Cross*. Where, by observing what sort of Learned Men were put up to preach at Court, might be gathered, how the Queen stood affected to Religion, however at present she concealed herself. But to return back again.

The Popish Priests preach.

Morwen committed to the Fleet for preaching.

Now also, but especially a while after, when the Parliament came together, and by their Authority, a Common Form of Prayers in the Vulgar Tongue was like to be brought in, instead of the old Mass, the Popish Priests that could peach, bestirred themselves every where in the Churches, to prejudice the People against receiving it. Thus in *February*, *John Murren* [*Morwen* perhaps] Chaplain to the Bishop of *London*, and Parson of *Ludgate*, was summoned before the Lords of the Council, for preaching contrary to the Queen's Proclamation, and expounding the Gospel in the Church: Which, when he was before them, he could not well deny. Wherefore he was committed to the *Fleet*, there to be kept without Conference with any, until he were examined.

Bishop Boner cited before the Council.

On which day the said Bishop of *London*, *Boner*, was ordered to be before the Council; perhaps to be present when this Chaplain of his made his Appearance, and to understand, whether what he had done was by the Bishop's Knowledge, Suggestion or Connivance. But this Contempt *Murren* sometime after being content to declare and confess in the same Church, according to a Bill thereof subscribed by him, remaining in the Council Chest, the Lords therefore sent an Order in *March* to the Warden of the *Fleet* to set him at Liberty.

March 16.

Cumberford a Canon of Litchfield preaches lewdly.

Feb. 23.

About the same time, *Henry Cumberford* one of the Canons of *Litchfield*, had also preached lewdly, and misdemeaned himself, (those are the Words in the Minutes of the Council Book;) of which the Lords had Information sent them by the Bailiffs of *Litchfield*. Which occasioned the said Lords to send the said *Cumberford* a Letter to appear before them, and another to the Bailiffs and Burgeses of *Litchfield*, to send some one sufficiently instructed at the time of the Appearance of the said *Cumberford*, to object such Matters against him as he was to be charged with. But *Cumberford* pretending Sicknes stayed 14 or 15 days. When the Lords sent another Letter to the said Bailiffs and Burgeses, to signify to them, that if it were so indeed, that he had been sick, then when he should be able to travel, to command him in the Queen's Name to repair up. And then they to send one sufficiently instructed to charge him. This Matter (what-

ever

ever it was) proving so lewd on *Cumberford's* part, when he appeared before the Council, on the 20. of *March*, the Lords thought fit, that the Disorder committed by him, and complained of by the Bailiffs, should be referred to the hearing and examination of the Lord Chief Justice of *England*, and Master Solicitor. This man was detained in Prison unto *April* the 17. 1559, when he was bound in a Recognizance to the Queen of an hundred Mark, to make his Personal Appearance before the Lords of the Council about *Michaelmas* next; and then not to depart before he should have License so to do; and further to stand to such order as should be taken with him for such Matter as was objected to him. The last I find of this man was, that he was discharged the 2d. of *Decemb.* until the Town of *Litchfield* began their Suit again, having reasonable Warning.

ANNO  
1558.

Likewise in *Canterbury* a Zelot there, namely the Curate of *St. Georges*, the first *Sunday* in *Lent* had given such Offence, that the Mayor gave in a Declaration thereof to the Council. Him they willed the said Mayor, by their Letter wrot the beginning of *March*, to commit to Ward, and there to keep him, till he could be content to resort to the Place where he offended; and there in humble sort to acknowledge his Folly, and recant the same. Which if he should refuse to do, and continue his Obstinacy, to signify it up: That he might receive further order, how to proceed with him.

And so does  
the Curate of  
St. Georges  
Canterbury;  
Mar. 6.

Here was also another Priest, named *Sir Loye*, Curate of *All-Saints*, who had also now transgressed in the same Nature. Concerning which the Lords ordered the said Mayor to call unto him two of the next Justices of the Peace, and having substantially examined him, to give such Order for his Punishment as the Quality of his Offence should seem to him and the said Justices to have deserved. And to observe the like Order henceforth towards such Offenders, without further troubling or molesting the Council with any such Matters. The very Words or Matters spoken by these Priests are not exprest in the Council Book; but very probably they were such as tended to charge the Queen as a Promoter of Heresy, or some Reflexions upon her Mothers Marriage, and the like.

And the Curate of All-Saints there.

In *Devon* and *Cornwall* also the Priests were very officious now in seditious Preaching. Insomuch that Letters were sent to the Sheriffs of those two Counties, 'That where the Lords were given to understand, that notwithstanding the Queen's Majesties Proclamation, 'certain within that County had taken upon them without Authority to preach; they were required to call such of the Justices unto them as they knew to be serviceable to her Highness; and upon conference with them to take order, that all such as should so attempt to preach; might be apprehended and committed to Ward: 'And to signify up from time to time, what they should do therein.'

The Councils  
Letters to the  
Sheriffs of Devon and Cornwall concerning Preachers.

The Queen herein shewed herself impartial. For on which side soever they were, She punished the breach of her Proclamation. Which evidently appeared in that two Protestant Preachers, viz. *Mr. Pullen* and *Mr. Dodman* in *Colchester*, were commanded to be sent up to the Lords under safe and sure Custody; a Letter to that Intent being sent from the Council to *Thomas Mildmay*, High Sheriff of

Protestant  
Preachers punished.

**ANNO** 1558. the County of *Essex*, the Bailiffs of *Colchester*, and other Justices of the Peace thereabouts. And a few Days after, another Letter was wrot from the Council to the said Sheriff of *Essex*, and to the rest of the Justices, to give order for the apprehending, and committing to Ward, such Preachers as used to preach in that Shire [noted to be well affected in Religion] as was informed, without a Licence, and against the Queen's late Proclamation in that behalf. And thereupon to signify their Names, and further Proceedings herein, together with the Faults of the said Preachers.

*Papists use  
slanderous  
Words against  
the Queen.*

But the Popish Priests and other Zealots took frequent Occasion not only to preach (as was said before) but to speak very untoward Words against the Queen, reflecting (as it seems) upon Queen *Ann Bolen*, her Mother, and her own Legitimacy and Title to the Succession, and in favour of the Queen of *Scots*. For they had a great Eye upon her as the next Heir (at least) to the Crown: And reckoned *Q. Elizabeth*, being accounted no better than an Heretic, was to be put by. Which they imagined and suggested would come to pass either by the *French's* invading *England*, (whereof indeed there were great Preparations) or by the Shortness of her Life; Wizards and Conjurers prognosticating that she should not live out a Year. Many were the Complaints of this nature that were brought to the Council. Thus, beside what was mentioned before, one *Robert Forrest* in *Lincolnshire*, had spoken Slanderous Words. Which caused the Council in *December* to send Order to Sir *Edward Dymock*, Kt. to commit him to Ward, there to remain for a Month: And then to be set on the Pillory in the Market Town, next to the Place of his Dwelling, with a Paper on his head containing in great Letters these Words, *For False and Slanderous Reports*. And in case he should not shew himself repentant for his Fault, then to cause one of his Ears to be cut off.

*John Shory.*

*John Shory* also, Sacristan of the Cathedral Church of *Chichester*, in the said Month of *December* spoke lewd Words; whom the Council directed to be punished by Pillory, or otherwise, as should seem good to Sir *Thomas Palmer*, *John Palmer* and *John Appelly*, Esqs.

*John Buke.*

There was also one *John Buke* in *Surrey* or *Sussex* that had also spoken lewd Words, whom Sir *Edward Gage* had apprehended, and certified the same to the Council: Who sent to the said Knight, and thanked him for his Diligence therein; willing him to send unto them the said *Buke* under safe Custody; that the Matter objected against him might be further examined. And he was willed to do the like with all others, whom he should find touched in that Matter.

*A Fellow of  
Ashford.*

In the same Month of *December*, a lewd malicious Fellow of *Ashford* in *Kent*, spake treasonable Words against the Queen. Sir *Thomas Moyle*, Sir *Thomas Kempe*, Sir *Thomas Finch*, Knights, and *Thomas Wotton*, Esq; were sent unto by the Council, to call this Man before them; and to examine him of his Misdemeanors. And if the Matter should upon sufficient Testimony be found true, to send up the Examination and the Person himself, to be further ordered according to the Laws.

In

In the Month of *January* from *Southampton* a Supplication was brought to the Lords of the Council, exhibited by certain Inhabitants of that Place, touching a Disorder, and certain lewd Words uttered by Sir *Thomas*, Priest of *St. Michaels* in the said Town, and others. Whereupon the Lords sent their Letter to the Mayor of *Southampton*, *Thomas Pacy*, and other Magistrates there, to consider of the same. And if they should find the Matter so as was represented in the said Supplication, to cause the Party culpable to be apprehended, and committed to safe Ward: And to signify what they should find in the Matter; that Order might be taken in the same, agreeable to Equity, and the Quality of the Offence.

ANNO  
1558.  
Sir Thomas a  
Priest.

In the same Month, the Council wrot to the Archdeacon of *London* upon a Complaint against *Geffrey Frauncis* Sumner, some forward man against the Professors of the Gospel; and by their Order he, the said *Frauncis*, was committed to the Gatehouse in *Westminster*. And one Sir *Edward Chylsbam* Priest was, by the like Order to the Mayor of *London*, committed to one of the Counters. But both soon dismissed again.

Geffrey Francis.  
Ed. Clipham.

In *February*, *Mountford* Commissary to the Bishop of *Lincoln*, and one *Sabcots* Scribe, were, by Vertue of a Letter to the Alderman of *Stamford*, and two of his Brethren, to give to the said two Persons Letters of Appearance before the Lords, upon an Information of the said Nature against them.

Mountford,  
and Sabcots.

*John Gregyl* Vicar of *Barking* in *Essex*, had spoken maliciously. Wherefore the Lords directed their Letters to Sir *Anthony Cook*, and Sir *Thomas Wroth*, with the Information exhibited against him by one *Thomas Pierson*. Which they were willed to examine; and to send for the Parties: And to signify, what they should find. Afterwards he was committed to the Fleet without having conference with any. But after he had been in Hold, about two Months, he promised to make a public Recantation. The Lords hereupon sent to Sir *Anthony Cook* and Sir *Peter Mewtas*; requiring them, for that they were Neighbours, to be present, (at least one of them) at the said Vicars acknowledging his late Offences before his Parishioners; and referring it to their Discretions to appoint the Time and Place.

John Gregyl

Information was also brought against one *Christopher Savery*, living, as it seems, in the West. The Lords sent to Sir *Rich. Edgecomb*, Mr. *Hogmore* and Mr. *Reignolds*, to examine diligently the said Information touching lewd Words by him spoken, and to signify what they should find therein.

Chri. Savery.

To Dr. *Harpsfield* Archdeacon of *Canterbury*, a Letter of Appearance was sent upon the like Account. For in *February* Information had been brought against him, that he used himself of late very disorderly, in stirring up the People, as much as in him lay, to Sedition. And that it was reported by some of the Servants of the College of *Christ's Church Canterbury*, That Religion could not, nor should not be so altered. And that one man of the College had well near an Hundred Harnesses. So a Letter dated Feb. 11. came from the Lords to Sir *Tho. Finch*, and *George May* an Alderman of that City, to examine this Matter diligently; and to call before them all such, whom they

Dr. Harpsfield  
and others at  
Canterbury.

Feb. 11.

**ANNO** 1558. they should think meet, to be examined herein, or culpable touching the same. And thereupon to cause such as were faulty to be committed to Ward; and to signify what they should find. And also to search what Armour was in the said College; and what had been delivered out; and by whom; and for what Purpose; and to whose hands. And to write their Knowledge in these Particulars.

**Tho. Malet.** *Thomas Malet* wrot a lewd and untrue Letter to his Uncle Dr. *Malet*. For which he was by the Lords committed to the *Gatehouse*; and there to remain without Conference with any. And soon after was bound in a Recognizance of an 100 *l.* to be of good Abearing; and personally to appear, and make his Attendance upon the Lords of the Council every Council Day betwixt that and *Easter*, and not to depart without License.

**Tho. Hall.** One *Thomas Hall* of *Huntington*, spake certain lewd Words also. Which the Justices of Assize in that County were wished to consider: And finding them culpable, to commit him to Ward, and to see him further punished according to the Quality of his Offence, to the Terror of others.

**W. Bassen-dep.** One *William Bassen*, Parson of *St. Georges* in *Canterbury*, had also spoken lewd Words. Whose Body the Mayor of *Canterbury* was ordered to send up under safe Custody, with some one that was present when he spake the same.

**A Spanish Priest.** In the Month of *March*, a *Spanish* Priest in *Bristow*, called *Francisco del Gado*, used much unseemly Talk of the Queen's Highness. Whereupon the Mayor and Aldermen stayed him: And took an Examination of him; which they sent up to the Council. Who in a Letter thanked them for what they had done, and gave Order to keep him still in Prison, till he could be content to be sorry, and acknowledge his Fault. In which Case he should be suffered to depart; or otherwise remaining stubborn and without Repentance, the same to be signified to the Lords, and to receive further order thereupon.

**Tho. Pain.**  
**Tho. Birch.**  
**John Deuton.**  
**R. Backhouse.** *Thomas Pain* of *Castle Acre* in *Norfolk* was sent up for, upon the same Account. *Thomas Birch* Vicar of *Witley*, and *John Deuton* Parson of *Spelburst* in *Kent*, for the like ill Behaviour, were ordered to be committed to Ward. *Sir Raphe Backhouse* Parish Priest of *Little Wenham* in *Suffolk*, had spoken lewd and seditious Words; whereof *Sir Henry Doyle*, and *Christopher Goldingham* informed the Council. Who in answer required them, if they knew the Accusers to be of Honesty and Credit, to cause the said Priest upon the next Market Day to be holden at *Ipswich*, to be set on the Pillory, and one of his Ears to be cut off, and after committed to Prison, there to remain until the Justices of Assize shall come next into the Country: And then to be brought before them, and further ordered.

**Peter Walker.** One *Sir Peter Walker* Priest living in *Colchester* uttered certain lewd and untrue Reports. For which the Bailiffs of *Colchester* were by the Lords ordered to put him in the Pillory the next Market Day in *Colchester*, with a Paper on his Head, having these Words written in great Letters, *For False Seditious Tales*: And after, if he can find Sureties for his good Behaviour, to be set at Liberty, or otherwise to be committed to Gaol. The Vicar of *Hoo* in *Kent* was also by order

Vicar of Hoo.

of the Lords to be apprehended and sent up in safe Custody. All these in the Month of *March*. ANNO 1558.

I will add but one more of these Delinquents, namely, *Robert Forster*, Parson of *Ouer-Watton*; against whom Matter had been exhibited. The Lords sent to *Hercules Rainsford*, and *Thomas Gibbons*, Esqs; to examine him upon the same: And in the mean time to keep him in safe Ward. This was in *April* 1559. But I intend to stop here; because I will not step over the present Year.

One would admire the new good Queen should have so many Ill-Willers every where, as appeared by these Slanders and false Reports given out and spread against her, to breed Disaffection in her Subjects towards her from her first coming to the Crown, and to shake her Title to it. Hence no question it came to pass, that one, two, or three of the first Bills brought into the Queen's Parliament, that sat in *Jan.* were designed to meet with these Defamatory Reports and Libels: as the Bill for the *Recognition* of the Queen's Title to the Imperial Crown of this Realm; and the Bill, wherein certain Offences be declared Treason; and that against *Slanderous and Seditious Words*. These Bills ripened into Acts, before the Parliament ended.

That entitled *An Act whereby certain Offences be made Treason*, was but the renewing of the like Act made in Queen *Mary's* Reign. But that Act extended no further than to that Queen's Person: So that if the like Offences mentioned and contained in that Statute, happened to be committed against the Queen that now was, *Viz.* Queen *Elizabeth*, there was no due Remedy or condign Punishment provided. This Statute therefore was now made and declared to be in force in behalf of the present Queen. It was made against such as should maliciously compass or imagine to deprive the Queen's Majesty and her Heirs of her Body from the Stile, Honour and Kingly Name of the Imperial Crown of this Realm, or to destroy her or any of her Heirs, or to levy War within the Realm; or to utter by open preaching, or express Words the same Compasses or Imaginations.

Ecclesiastical Persons for every such Offence, immediately upon such Attainder, to be deprived of all their Benefices and Promotions. This Act also reached to such as affirmed by Writing or Printing, or some Overt Act, that the Queen ought not to have the Stile, Honour and Kingly Name of this Realm: Or that any other Person beside the Queen ought to have and enjoy the said Stile: Or that the Queen that then was, ought not to be Queen of this Realm; during her Life. This was made High Treason.

That other Bill against Slanderous Words, when it became an Act, was entitled, *An Act for the Explanation of the Statute of Seditious Words and Rumours*: Which was also a former Act made 1 and 2, of *Phil.* and *Ma.* This Act the same Parliament thought most convenient to revive and re-enforce, rather than to frame a new one. Wherein they made every Branch, Article, Word and Sentence to be expounded and judged to extend to the Queen's Highness, as fully to all Intents and Constructions as it had to the former Queen. And that all Persons that should maliciously speak or utter any false, seditious or slanderous News, Rumours, Sayings or Tales, of the Queen

**ANNO** Queen or of her Heirs, being Kings or Queens of this Realm, should incur such Pains and Penalties as in the said Act [of Queen *Mary*] was limited and appointed. Which Punishment was the Pillory, and the Cutting off both Ears, or the Payment of an hundred Pounds, and Imprisonment three Months, for him that of his own Imagination spoke false, seditious or slanderous Rumours, of the King or Queen. And the reporting thereof from any other was the Pillory, and cutting off one Ear, or 100 Mark, and Imprisonment one Month.

1558.  
Penalty, 1. and  
2. P. and M.  
Ca. 3.

And for malicious Writing or Printing and setting forth any Book, Rhime or Ballad; Containing false Matter, Clause or Sentence of Slander of the King or Queen, or to the stirring or moving of Sedition or Insurrection; his Right Hand that had so done was to be stricken off for the first time; and for the second, Imprisonment during Life, and Forfeiture of all his Goods and Chattels.

And surely these severe Laws afterwards terrified and restrained these Malecontents and Ill-Willers to the Queen, and Bigots for Popery, which appeared already so numerous.

Some pull  
down Images  
in Churches  
without Or-  
der.

There was also in this Beginning of the Queen's Reign much Zeal shewn on their side that desired Reformation of corrupt Religion. Who not being able to away with the Superstitions practised, and the Images in the Churches, committed great Disorders, by their own Hands, pulling them down without any publick Authority, and defacing the Churches where they were. Of this I shall give some Instances; coming to the Ears of the Queen's Council. It was but about the Beginning of *December*, that one *Tho. Pike* committed some such Disorder in the Church of *Sbolisbury* (*Shobury* in *Essex* perhaps,) Of which the Parson of the said Church sent up a Complaint to the Council. Who listening to it, sent it back enclosed in a Letter to the Lord *Rich*, living in those Parts, and no very good Friend to Protestants: Willing him to send for the said *Pike*; and if upon Examination of the Matter, he should find the same true, then to cause him to be punished according to the Quality of his Offence.

Disturbance  
in Dover a-  
bout pulling  
down Images.

What Acts of this Nature happened afterwards I do not find (only that on the 8th or 9th of *January* the Image of *St. Thomas*, that is, *Thomas Becket* the Patron of the *Mercers*, that stood over their Chapel Door, was thrown down and broken) until the beginning of *March*; when a notable Disturbance was made in the Churches of *Dover*. Upon which the Lords of the Council sent to *Tho. Keyes* Serjeant Porter, and *Edward Boys*, Esq; to examine it diligently; and to cause such as they should find faulty there, to be apprehended, and bound in good Bonds to appear at the Council to answer their Doings. Which if they refused to do, then to commit them to Ward; and to signify what they had done herein. The next Month I find *John Castle* of *Dover* Mariner, *Tho. Ramsden* of the same Town Shoemaker, and *John West* of the same Town Butcher, were each bound in Recognizances of 20*l.* on condition that every of them should henceforth be of good Abearing; and should also on the *Sunday* next, each of them in the Parish Church of *Dover*, whereof he was a Parishioner, declare openly in the time of Service, that he did very ill and without



without Order to pluck down the Images of that Church, before a **ANNO** Law did authorize him so to do.

And in the latter End of *March*, the Parish Church of *Halglesham* <sup>1558.</sup> in *Suffex* was spoiled, and that by the Inhabitants of the said Town. Whereof *Tho. Busshop* and *John Thatcher* Justices of the Peace made complaint to Sir *Rich. Sackville*, one of the Council. This (whatsoever it was they had done) the Council stiled a *heinous Disorder*; and by their Letters to the said Justices willed them for the better Punishment thereof to call for the Assistance of Sir *Nicholas Pelham* and Sir *Edward Gage*, and other Justices dwelling nigh unto them: And having found out who were the Authors and Ring-leaders of that Matter, to commit them to Ward: And to put them to such Fines for their Offence, as by their Discretions should be thought most meet, and agreeable to the Laws.

*And in Haly-lesham;*

*Mar. 29.*

In *Bow Church, London*, also about this very time several got together privately, and undiscovered, and pulled down the Images and the Sacrament, and defaced the Vestments and Books. Which notwithstanding was so well liked by many, that no Complaint was preferred thereof to the Council. But some Information coming to them, they sent a Letter to Sir *Thomas Lee* Lord Mayor, calling it an *outrageous Disorder*; and not hearing of any Order by him taken for redress thereof, they found it very strange. He was therefore put in remembrance of an Exhortation made by the Queen's Majesty unto him on *Candlemas* day last past, and straitly commanded to use the best means he could to bolt out the Doers hereof, and to cause them to be apprehended and committed to Ward; and to signify unto them, [the Council,] what he should find therein. Thus even and impartially did the State carry it toward both Parties, until some further Law should be made to direct the Subjects in their public Worship and Service of God.

*And in Bow-Church, Lond.*

*Mar. 30.*

*1559.*

## CHAP. II.

*Cardinal Pole's Message to the Lady Elizabeth before his Death. The Carriage of the Bishops to the Queen. The Posture of Religion. Secret Counsils for restoring it. A Parliament; And Convocation: What was done there; And in the Parliament. The Act of Supremacy; And Uniformity. Private Acts. Many Bishopricks become void by the Act of Supremacy; And other Ecclesiastical Preferments.*

**E**ARLY Interest was made with **ELIZABETH** for the Continuance of the Old Religion. For, when the Papalists saw their Power was unequal to put her by from reigning after her Sister, they laboured to persuade her to let Religion remain as she

*Cardinal Pole sends his Chaplain to Lady Elizabeth.*

VOL. I.

H

found



**ANNO** 1558. found it. There was a secret Message sent from Cardinal *Pole* but three or four days before his Death, to her being now but Lady *Elizabeth*, together with a Letter; whereof *Seth Holland*, Dean of *Worcester* his Chaplain, was the Bringer. The Letter was as follows:

His Letter to  
Her.  
Cotton Libr.  
Vespasian F.  
3.

‘ It may please your Grace to understand, that albeit the long Continuance and Vehemency of my Sicknes be such as justly might move me, casting away all Cares of this World, only to think of that to come; yet not being convenient for me to determine of Life or Death, which is only in the Hand of God, I thought it my Duty before I should depart, so nigh as I could, to leave all Persons satisfied of me, and especially your Grace, being of that Honour and Dignity that the Providence of God hath called you unto. For which Purpose I do send you at this present mine faithful Chaplain, the Dean of *Worcester*. To whom may it please your Grace, to give credit, in that he shall say unto you in my behalf. I doubt not but that your Grace shall remain satisfied thereby. Whom Almighty God long prosper to his Honour, your Comfort and the Wealth of the Realm.

From Lambeth, the 14.  
of November 1558.

By your Grace's Orator,  
*Reg. Car. Cantuarien.*

By this Letter and Message, as it seems to me, he drove at two things: the one, to satisfy the Lady *Elizabeth*, that he was in none of the Faction against her Life and Reign: And thereby to recommend himself and his Friends unto Her, when she should come to the Crown, which he saw was not far off, the present Queen being past Hopes. The second, to leave with her certain Counsils and Instructions for her future Government and Behaviour of herself, especially in regard of the *Roman* Religion, that then was in place; and to continue it: Importing this in point of Policy to be her safest Course; and the extraordinary Danger hanging over her Head, should she attempt the Alteration of it. Which no question the Cardinals Chaplain set as home upon the Queen as possible.

The Queen  
disobliged by  
the Popish Bi-  
shops.

Answer to the  
English Ju-  
stice, p. 51.

Yet surely it tended not a little to disaffect the Queen towards that Religion, that the Clergy and Bishops from the very first shewed themselves so very wayward and disobliging. Many Instances of this in the inferior Clergy we have related already: Now some Passages concerning the Bishops; which I take from a *Roman* Author of great Fame. *Oglethorp*, Bishop of *Carlisle*, standing ready to say Mass before the Q. she commanded him not to elevate the Consecrated Host, to prevent the Idolatry that the People were wont then to commit; but to omit the Ceremony, because she liked it not. Which the said Bishop nevertheless (to his great Honour, said the Writer) constantly refused to obey. When she was to be consecrated by some Bishop at her Coronation, they all refused, till with much ado the foresaid Bishop was prevailed upon to do it, who was the inferior almost of all the rest. For his former Refusal he never repented it, but for the doing the other Office towards her, when he saw the Issue of the Matter, and

and both himself and all the rest of that Order deprived, and the Churches Holy Laws and Faith (as that Writer expresth himself) against the Condition of her Consecration, violated, he sore repented him all the days of his Life; which were for that special Cause both short and wearisome afterward to him. And the Reason those Bishops refused to Crown her (as that *Romanist* relates) and that they durst not invest her, was, for that they had evident Probabilities and Arguments to doubt, that she meant either not to take the Oath, or not to keep the same, which all Christian Kings, and especially ours in *England*, did make in their Coronation, for Maintenance of Holy Churches Laws, Honours, Peace and Privileges, and other Duties due to every State; as in the Time and Grant of King *Edward* the Confessor. They doubted also, lest she would refuse in the very time of her Sacre, the solemn divine Ceremony of Unction, thro' the evil Advices of certain young Counsellors, being then in the Heat, Prime and Pride of their Heresy: Whereby great Scandal might arise, and Hurt to the Realm. Upon this surmise of her future Misgovernment, they did, what in them lay, reject her from being their Queen. These carriages might well estrange her Mind from them.

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1558.

But whether she were determined in her Mind before or no, certain it is, that the Affairs of the Church continued for a while in the same Posture and Condition they were in before, abating Persecution for Religion: Mass celebrated in the Churches; the ejected and exiled Clergy not restored to their former Places and Preferments; the Popish Priests keeping Possession: Orders, that Things in the Church should for the present continue as they were: Such punished as innovated any thing in the Church, or publick Worship. Which put the Favourers of the Gospel under great Fears and Jealousies: And they began to suspect the Queen intended to make none, or very little Amendment in Religion.

Religion as  
yet at a stay.

But as certain it is (and we may believe the Queen privy to it) that at the very beginning of her Reign some there were of considerable Rank engaged in a deep and very secret Deliberation, about the Method and Way of restoring Religion again; and what was to be done in matter of Policy for securing the Inconveniencies that might arise at Home and Abroad, from the Reformation of Religion; Who of the Queen's Council were first to be made acquainted with the Design; What Learned Men to be employed in making the Alterations; and concerning the appointments of Time and Place. There was about the beginning of *December* such a Device drawn up by some notable Hand, and offered to Secretary *Cecyl*; and which, by the Steps that afterward were taken, appeared to have been followed. By whose Pen it was writ doth not appear. I suspect it to have been either *John Hales*, a Man of a Politick and Working Head, and a zealous Protestant, and Clerk of the Hanaper to this Queen, as he had been to K. *Edward VI.* or Sir *Thomas Smith*, a very wise Man, and Secretary of State to K. *Edward*: And I am rather inclined to think it the latter.

Secret Deliberation for the  
reforming of  
Religion.

**ANNO** 1558. In which Device are these Questions, with practical apt Answers to them. I. When the Alteration shall be first attempted? The Answer to which is, At the next Parliament. II. What Danger may ensue upon the Alteration? The Answer to which weighs the Danger from the Bishop of *Rome*, from the *French King*, from *Scotland*, from *Ireland*, and from many People here at Home. III. What Remedy for these Matters? Answer to which is given particularly and distinctly, as to *France*, *Rome*, *Scotland*, *Ireland*, and at Home. IV. What the manner of doing it? The Answer to which propounds certain Learned Men to contrive and bring in a Book, or Platform of Religion ready drawn, to the Queen: And having her Approbation, to be put into the Parliament-House. The Men named for the drawing this up, are *Bill*, late Master of *Trinity-College, Cambridge*; *Parker*, late Dean of *Lincoln*; *May*, late Dean of *St. Pauls*, Doctors in Divinity, all under King *Edward* Heads of the University of *Cambridge*, but cashiered by Queen *Mary*, and remaining obscurely in *England* in her Reign; and beside these, *Cox*, *Whitehead*, *Grindal* and *Pilkington*, who were Exiles and newly come home; and Sir *Thomas Smith*, a Learned Knight, and Doctor of the Civil Law, was to call them together, and assist with them in the Work. And before this, it was thought necessary that all Innovation should be strictly forbidden, until such time as the Book should come forth.

The Device  
drawn for  
bringing it  
about.

By the Sequel it appears, that this Advice was taken, whosoever was the giver of it; those being the Persons appointed for the revising King *Edward's* Book of Common-Prayer; and a Proclamation being issued out in the latter end of the Month of *December* to the effect aforesaid, as shall be told by and by.

But proceed we to the other Questions. V. What might be done of the Queen, for her own Conscience, openly, before the whole Alteration? Or, if the Alteration must tarry longer, what Order is fit to be in the whole Realm, as an *Interim*? The Resolution was, to make no further Alteration, than the Queen had already done: Except, to receive the Communion as she pleased on high Feasts, (that is, whether in one or both kinds;) and that the Chaplains at Mass receive in both kinds: And that some devout sort of Prayers be framed and used for a while, and Mass said more seldom. VI. What Noblemen might be thought to be most fit to be made privy to these Proceedings, before the Privy Council should have it propounded? To which four are mentioned, *Northampton*, *Bedford*, *Pembroke*, and *Grey*. VII. What Allowance should be assigned to the Learned men, while they were reviewing the Book of Common-Prayer; and where to meet? The Answer to which is, Sir *Thomas Smith's* Lodgings in *Chanon-Row*; and sufficient Provision to be made of Meat and other things. This excellent Paper is summ'd up by *Camden* in his History of Q. *Elizabeth*, but first saw the Light by the means of the Right Reverend the Bishop of *Sarum*, who hath printed it in his History of the Reformation from the MSS. of the Lord *Grey of Ruthen*, now Lord Viscount *Lenguevil*. But there being another MS. of it in the *Cotton Library*, somewhat different from that used by him, and explanatory of it in some Places, and more correct, I am therefore

Vol. II. Collect.  
p. 327.

Numb. IV. tempted to put it into the Repository from that MS.

A

A difficult Work this was now taking in hand ; the Reformation of corrupt Religion being the harder to bring to pass, because there was not only in this Juncture a formidable Popish Party to struggle with, but a *Lutheran* Party also. For there was not a few now that in the Alteration of Religion, would endeavour to have it settled according to the *Augustan Confession* : Whereby a Real and Substantial Presence might be acknowledged in the Eucharist : Crucifixes and Images might be retained in the Churches ; the Wafer put into the Receiver's Mouth, and such like. And of this the Learned men of the Foreign Reformed Churches were much afraid. I find a Letter written Anno 1559, from *Bullinger* Chief Pastor in *Zurich*, to *Utenbovius* another Learned man, now at *Frankford*, (but under K. *Edward VI.* belonging to the *Dutch Church in London*) signifying, how many strove to have the *Augustan Confession* received here. 'I see, saith he, no little Disturbances like to arise even in *England*, if, as some do require, the Confession of *Augsburg* to be there received ; a Thing unsuitable in many respects.' He went on, and shewed how this Confession had caused Vexation in all the sincerer Churches, and laboured to infect all with its Leaven. That *Utenbovius* knew what it had done in *Poland* : And bad him take heed, and give his Assistance that it took not place. And that King *Edward's* Reformation satisfy'd the Godly.

But notwithstanding this Stay of Religion enjoined by the Queen, as was said before, divers of those that were Ministers in King *Edward's* days, now soon returning home from abroad, and others concealed within the Realm, began to shew themselves, and exercise their Ministry, especially in *London*, after the Order of the Reformation in that Reign ; great Numbers of People assembling at those times. And this the Queen, shewing herself displeased at, upon pretence of the Occasion it gave to unfruitful Disputes and Contentions, declared the same by a Proclamation sent out *December 27*, from *Westminster* : Wherein she charged all, as well such as were called to the Ministry, as others ; the one to forbear to preach or teach, and the other to hear any Doctrine or Preaching than the Gospel and Epistle for the Day, and the Ten Commandments in *English*, without Exposition or Addition of any manner of Sense or Meaning to be applied. Nor any manner of Public Prayer to be used in the Church, but what then was used, and by Law received ; except the *Litany*, the Lord's-Prayer, and the Creed in *English*, as she used in her own Chappel. Yet this Order of the Queen's was somewhat mitigated, by adding, that it was to last only till she and her Three Estates in Parliament should meet, and consult for some Reconciliation of Matters as were then moved in point of Religion. Withal promising, that she meant by all means possible to procure and restore the Advancement of Religion among her People : But threatening severe Punishment to those that should disobey this her Proclamation. Which Proclamation I have also placed in the *Repository*. And accordingly, *Jan. 1.* the *Litany*, Epistle and Gospel in *English*, began to be said in *London*, by Virtue of that Proclamation of the Queen, according as was used in her Chappel.

ANNO 1558.

Many for the Augustan Confession.

Biblioth. Eccles. Belgic. London. Video & in Anglia non modicas oborituras turbas, si quod quidam (rem indignissimi) multis modis postulant, recipiantur Augustana Confessio, &c. Satisfacet piis EDWARDI Reformatio.

No Change to be in Religion yet ;

Till a Parliament.

Numb III.

But

**ANNO** But the Day of the Parliament's Meeting now drawing on, being  
 1558. *January* the 23d. we shall proceed to look upon their Transactions,  
 especially in the Matters of Religion, wherein so much was to be done.  
 As we must also look into the Convocation-House, where the Clergy  
 sat at the same time upon the same Business.

The Parlia-  
ment meets.

Lord Keeper's  
Speech at the  
Opening of it.

Sir S. D'ews  
Journal

Laws to be  
made for set-  
tling Religion.

The Sitting of the Parliament this day, by reason of the Queen's  
 bodily Indisposition, was prorogued till *January* the 25th. when the  
 Lord Keeper, Sir *Nicolas Bacon*, opened it with a long and eloquent  
 Speech : And that branched into Three general Matters ; which the  
 Queen, he said, had called the Parliament together for. The First  
 whereof was, for the well making of Laws for the according and  
 uniting of the People into an uniform Order of Religion. This he  
 touched tenderly and wisely, as representing the Queen not inclina-  
 ble to one Side or other, but only aiming to settle the Religion to be  
 professed among her Subjects, upon true Principles. The Sum of  
 what he said relating to this Point, was : ' That the Queen had God  
 before her Eyes, and was not unmindful of Precepts and Divine  
 Counsels : And therefore meant chiefly in this Conference, that the  
 Advancement of God's Honour and Glory should be sought, as the  
 sure and infallible Foundation, whereupon the Policies of every  
 good Commonwealth were to be erected ; and was as the strait  
 Line, whereby it was wholly to be directed and governed : And  
 as the chief Pillar and Buttress, wherewith it was continually to be  
 sustained. And as the well and perfect doing of this could not but  
 make good Success in all the rest, so the remis and loose dealing  
 in it, could not but make the rest full of Imperfection and Doubt-  
 fulness. Which must needs bring with them continual Change and  
 Alteration ; a Thing to be eschewed in all Good Governances ; but  
 most of all in Matters of Faith and Religion. That the Queen  
 therefore principally required them, for the Duty they bore to God,  
 and their Service to her and their Country, that in this Consulta-  
 tion they would with all Humbleness, Singleness and Pureness of  
 Mind, use their whole Endeavour and Diligence to establish that  
 which by their Wisdoms should be thought most meet for the well  
 preserving of this godly Purpose : And this without respect of Ho-  
 nour, Rule or Sovereignty, Profit, Pleasure or Ease ; or of any  
 thing that might touch any Person in Estimation or Opinion of  
 Wit, Learning or Knowledge ; and without all regard of other  
 Affection.

And that in their Conference about this, they should wholly for-  
 bear, as a great Enemy to good Counsel, all manner of Contention,  
 Reasonings, Disputes, and sophistical, captious and frivolous Argu-  
 ments and Quiddities, Matters for Ostentation of Wit, rather than  
 Consultation of weighty Matters ; comlier for Scholars than Coun-  
 sellors. And because commonly they were Causes of much Ex-  
 pence of Time, and bred few good Resolutions.

He advised, That by Council Provision should be made, that no  
 contentious and contumelious Words, as *Heretic*, *Schismatic*, *Pa-  
 pist*, and such like, being Nurseries of seditious Factions and Sects,  
 should be used, but banished out of Mens mouths, as the Causes,  
 Continuers, and Encreasers of Displeasure, Hate and Malice ; and

as

as utter Enemies of all Concord and Unity ; and the very Marks *ANNO*  
they were now come to shoot at. And that as nothing should be *1558.*  
advised or done, that might any way breed or nourish any kind of  
Idolatry or Superstition, so Heed was to be taken, that by licen-  
tious or loose handling, any Occasion were given, whereby Con-  
tempt or irreverent Behaviour towards God and Godly things, might  
creep in.

That the Examples of fearful Punishments that followed these  
four Extremities, that is to say, Idolatry, Superstition, Contempt  
and Irreligion, in all Ages and Times, were more than he could  
declare: And yet not so many as the Blessings and Benefits of God  
to those that had forsaken them, and embraced their Contraries.  
That for their better Encouragement to run this right and strait  
Course, he thought he might affirm, That the good King *Hezekiah*  
had no greater desire to amend what was amiss in his Time, nor  
the Noble Queen *Hester* a better Heart to overthrow the mighty  
Enemies of God's Elect, than their Sovereign Lady and Mistress  
had to do that which might be just and acceptable in God's Sight.  
And so forced to this by their Duties to God, feared thereto by his  
Punishments, provoked by his Benefits, and drawn by their Love  
to their Country and their Wives, and lastly, encouraged by so  
princely a Patroness, he exhorted them in God's Name to go about  
this Work.

Now before we observe what Impression this Speech had upon the  
Parliament, let us first see a little what was done among the Mem-  
bers of the Convocation.

Herein the Popish Clergy did notably bestir themselves. It began *A Convoca-*  
the 24th day of the said Month ; that is, the next Day after the Par- *on: Wherein*  
liament were called together, *Nicolas Harpsfield*, Archdeacon of *the Popish Cler-*  
*Canterbury*, being Prolocutor. When, by the Order of the Bishop *gy bestir*  
of *London*, President, the Lower House drew up Articles, and desired *themselves.*  
the Bishops of the Upper House to present them to the Parliament. *MSS. C.C.C.C*  
The History of it was thus ; as I take it from Archbishop *Parker's*  
Volume entitled *Synodalia*. *Synodal.*

In the Fourth Session, the Bishop of *London* asked the Clergy of  
the Lower House, Whether they had thought of any thing, which  
they would explain that Day? When the Prolocutor, with *Thomas*  
*Reynold*, *John Harpsfield*, and *William Chedsey* answered, That  
they knew not for what Cause, and concerning what Things they  
were to treat ; and they prayed, that a way might be considered of,  
how Religion might be preserved. To which the Bishops answered,  
That it seemed expedient, that the Clergy should make a Supplication  
to the Queen, That no Burthen might be imposed upon the Clergy in  
that Parliament ; and that then they should consider about the Supply  
of a Subsidy, and the way of raising it.

Session 6. The Prolocutor and the Clergy offered to the Bishops  
certain Articles in Writing, which the said Clergy had devised, for  
the disburthening of their Consciences, as they said, and the Protesta-  
tion of their Faith : and petitioned the Bishops, that they would head  
them in the same.

Session

**ANNO** Session 7. *Febr. ult.* They exhibited their Articles conceived in  
 1558. the former Session; which were read, and the Bishops promised to  
 present them to the Upper House of Parliament the next day. The  
 Articles were these.

*Five Articles  
 drawn up by  
 them.*

I. That in the Sacrament of the Altar, by Virtue of the Words of Christ, duly spoken by the Priest, is present *realiter* under the kinds of Bread and Wine, the Natural Body of Christ, conceived of the Virgin *Mary*, and also his Natural Blood.

II. That after the Consecration there remains not the Substance of Bread and Wine, nor any other Substance but the Substance of God and Man.

III. That in the Mass is offered the true Body of Christ, and his true Blood, a Propitiatory Sacrifice for the Living and Dead.

IV. That to *Peter* the Apostle, and his Lawful Successors in the Apostolic See, as Christ's Vicars, is given the Supreme Power of Feeding and Ruling the Church of Christ militant, and Confirming their Brethren.

V. That the Authority of Handling and Defining concerning the Things belonging to Faith, Sacraments, and Discipline Ecclesiastical, hath hitherto ever belonged, and ought to belong only to the Pastors of the Church; whom the Holy Ghost for this purpose hath set in the Church; and not to Laymen.

The Three former of these were solemnly disputed at *Oxford*, the first Year of Queen *Mary*, as the great Enemies of Popery, against *Cranmer*, *Ridley* and *Latymer*.

The next Session, the Prolocutor and Clergy asked the Bishops, whether they had presented the Articles? The Bishop of *London* said; he had presented them to the Lord Keeper of the Great Seal; and that he received them, as appeared, gratefully; but gave no Answer. They desired the Upper House, that they would before the next Session enquire the good Pleasure of the Keeper concerning them.

In a Session following the Bishop of *London* told them, That the Articles under the Hand of a Public Notary were exhibited, (one only Article, *viz.* the last, excepted,) being before approved by the Universities of *Oxford* and *Cambridge*.

Nothing more followed, but Adjournments, until the middle of *May*, 1559; when I suppose this Convocation was concluded, the Parliament being dissolved a little before, *viz.* the Eighth day of the said Month.

*The Protestant  
 Clergy not yet  
 restored.*

All this while the Clergy that favoured sincere Religion, were but private Standers by, and were not consulted with. Which put them into some disturbance, fearing the Issue; their Hearts trembling as old *Eli*'s did, for the Ark of God. And well they might, there being neither any Order taken for the Restoration of the Old Protestant Bishops to their Sees, whereof there were four surviving; nor of the Inferior Clergy, that married Wives under King *Edward*, and were deprived under *Q. Mary*, to their former Dignities and Benefices.

*The Bishops in  
 the Queen's  
 first Parliam.  
 Stow's Chron.*

But now let us look into the Parliament, and see what was done there about Religion, and for the Establishment of the Queen upon her Throne. First, *Richard Cox*, D. D. (sometime Dean of *Westminster*,



*minster*, and of *Christ-Church Oxon*, but that had lived abroad all the late Reign, and now lately come home) preached before the Parliament at the Opening of it. But *Q. Mary's* Bishops and Prelates only sat in the House, from whom was to be expected all the Opposition that could be against casting off the Pope's Usurpation, and restoring of true Religion. They were indeed few, some being newly dead, as *Canterbury, Salisbury, Norwich, Chichester, Rochester*, and some others; several absent, who had sent their Proxies, as *Durham, Peterborough, Ely*, (now abroad in an Embassy) *Bath and Wells, St. Davids*. To which add, one Prior, *Sir Tho. Tresham*, Lord Prior of *S. John's of Jerusalem*, who also sent his Proxy. Those that appeared were, *Heath* Archbishop of *York*, that had been Lord Chancellor, *Boner* Bishop of *London*, *White* of *Winton*, *Pate* of *Worcester*, *Kitchin* of *Landaff*, *Bayne* of *Coventry* and *Litchfield*, *Turberville* of *Exeter*, *Scot* of *Chester*, and *Oglethorpe* of *Carlisle*, with *Peckenham* Lord Abbot of *Westminster*.

ANNO  
1558.

The Chief Bills brought in, which this present History especially requireth our taking Notice of, shall follow. The most whereof passed into Acts, (but some were rejected) to all which, the Bishops that sat in the House, generally one and all dissented, and protested.

The first Bill preferred in the Upper House was read on *Monday, January* the 30th. The Substance was for the *Restitution and Annexation* of the First Fruits, Tenths, &c. to the imperial Crown of this Realm. Which by reason of the present Impoverished State of the Revenues, was thought highly necessary to be restored again to the Crown, to help to uphold the huge, innumerable and inestimable Charges of the Royal Estate, as the Bill expresseth it; mentioning, how these First Fruits, Tenths, Yearly Rents of Improvements, Rectories, &c. had been given away by *Queen Mary* from the Crown, which they accounted a great Dishonour and Decay done to the Crown and Royal Estate of the Realm, and the Succession thereof. This Bill was read the third time, and passed *Saturday, February* 4. To this Bill all the Bishops present; which were Eight, dissented, *Viz. York, London, Worcester, Landaff, Coventry and Litchfield, Exeter, Chester, Carlisle*. But all the Temporal Lords consented *Nemine Contradicente*: As appeared easily by the standing up, first of the Temporal Lords, who voted in the Affirmative, and then of the Spiritual Lords who voted the Negative: in respect of the apparent Inequality of their Voices.

*For Restitution of First Fruits, &c.*

*2 & 3 Phil. and Mary.*

*D'Ewes Journal.*

The Second and next Bill brought in, and read in the Lords House, was on *Wednesday, February* the 1st, which was still in order to uphold the Queen's Estate, being for *Recognition of her Title* to the Imperial Crown of this Realm. This Bill was finished *February* the 9th, and by Universal Consent concluded. Observe that here the Bishops did not dissent. This Bill was conform to the Practice of *Queen Mary's* first Parliament, wherein such a Bill was brought in, and passed, declaring and recognizing her to have been born in a most Just and Lawful Matrimony; and so consequently their right-ful Queen.

*For Recognition of the Queen.*

*sess. 2. cap. 12*



**ANNO** The Third Bill that was read in the said House was on the said 9<sup>th</sup> of February, still relating more nearly to the Queen. By this Bill certain Offences were declared Treason.

1558.  
For declaring  
Treason.

Against Slanderous  
Words.

And the Fourth Bill was read the same Day, *against Slanderous and Seditious Words*. What need there was of such a Bill to restrain the Tongues of many against the Queen and Her Proceedings, is evident from what hath been related before.

For the Queen  
to be inheritable  
to Her Mother.

Sir Simm.  
D'Ews.

The next (being the Fifth Bill proper here to be taken notice of,) was read February the 10<sup>th</sup>, wherein the Queen was made inheritable to the late Queen *Anne*, Her Majesty's Mother. And it is remarked by the Author of the History of the Journal of this Parliament, concerning this Bill, that after the reading two other Bills the same Day, it was read again, and ordered to be engrossed. Which Speed, he saith, the House took for the passing of this Bill, to express their Zeal and Affection to Her Majesty. February the 13<sup>th</sup>, this Bill was read the third time, whereby the Queen was restored in Blood to the late Queen *Anne* Her Mother, and concluded with the common Consent of all the Lords: Neither is there any mention in the Journal of the House, of the Bishops dissenting to this. Which because it is a Private Act, and unprinted, I exemplify it in the *Appendix*.

Numb. V.  
For restoring  
the Supremacy.

February the 27<sup>th</sup>, came a very material Bill from the House of Commons, where it had been dispatched; It was for the restoring the Supremacy to the Imperial Crown of this Realm; and for repealing divers Acts made to the contrary. This Bill was tossed about in both Houses, and many Alterations made, and many Provisions added. Once it was entituled, *A Bill to avoid the Usurped Power claimed by any Foreign Potentate in this Realm; and for the Oath to be taken for Spiritual and Temporal Officers*. This was the Reason it was read so often in the Upper House, as the 27<sup>th</sup> and 28<sup>th</sup> of February. Again, The 13<sup>th</sup>, 15<sup>th</sup>, 18<sup>th</sup> of March: On which Day it is said in the Journal to be concluded; these two Temporal Lords dissenting, *Viz.* the Earl of *Shrewsbury*, and Viscount *Mountague*; and these Spiritual, being nine Bishops and one Abbot, that is, I suppose, all that were in the House, *Viz.* *Tork, London, Winton, Wigorn, Landaff, Coventry and Litchfield, Exon, Chester, Carlisle*, and the Abbot of *Westminster*. And after March the 18<sup>th</sup>, by reason of some Additions, Provisions and Reviews of so weighty a Bill, it came into this House again several times before it was finished.

For taking away  
certain Penalties:  
and for making  
Ecclesiastical  
Laws.

March the 20<sup>th</sup>, Fourteen Bills were brought up from the Commons to the House of Lords. Whereof one was to take away all Pains and Penalties for Religion in Q. *Mary's* Time; and another for making Ecclesiastical Laws by Thirty two Persons. The rest of the Fourteen were about Temporal Matters. The former was taken into the Bill of the Supremacy. The latter Bill, being for an Emendation of the Civil and Ecclesiastical Laws, (wherein infinite Pains had been taken by Archbishop *Cranmer*, and divers of the Learnedest Men in K. *Edward's* Reign) had been often brought into that King's Parliaments, and had found difficulty to pass, though earnestly desired by the best Men: Nor had it better Fortune in this Reign. Men did not then care to be restrained by Church Discipline.

March

March the 22d, the Bill for the restitution of the First Fruits and Tenths was returned from the Lower-House; and concluded by the Lords. And likewise the Bill for restoring the Supremacy to the Imperial Crown, with a New Proviso added by the Commons; which was read the First, Second and Third Time, and concluded; the Bishops of York, London, Winton, Landaff, Coventry and Litchfield, Exon, Chester, Carlisle, and the Abbot of Westminster dissenting.

1558.  
Bill for the First Fruits, and that for the Supremacy, with a Proviso.

The same Day, the Bill for admitting and consecrating Archbishops and Bishops was sent from the Lower-House, and was read then, and read again the second time: and the next Day, viz. March the 23d, was read the third time, and concluded. This Bill also was put into the Bill for the Supremacy.

For admitting Bishops.

April the 4th, 1559. The Bill, That the Queen upon the Avoidance of any Archbishoprick or Bishoprick, might exchange the Temporal Possessions thereof with Parsonages impropriate, was read now the first time. April the 5th, the same Bill was read again, but worded thus, That the Queen upon the Avoidance of any Archbishoprick or Bishoprick, may resume the Temporal Possessions thereof into Her Hands; recompensing the Value thereof with Parsonages impropriate, &c. The next Day the same Bill was read the third time, and concluded, the Bishops of York, London, Wigorn, Coventry and Litchfield, Exon, Chester, Carlisle, and the aforesaid Abbot, dissenting.

For Exchange of Bishops Lands.

April 14, Friday, Four Bills were brought from the Commons: Whereof one was to review the Act 5 Edw. 6. for keeping of Holy-Days and Fasting-Days. This Bill either came to nothing, or was taken into the Bill of Uniformity. And another for restoring to the Crown the ancient Jurisdiction, over the State Ecclesiastical and Spiritual, and for abolishing all Foreign Power repugnant to the same: Both which were read. Here this important Bill of the Supremacy came into the Upper-House again, and received the Title wherewith it stands in the Statute. But by reason of other Provisoes added yet unto it, it was not fully compleated until the 29th Day of April; as will appear in the Sequel.

For keeping Holy-days, and restoring to the Crown, &c.

April the 17. the Bishop of Ely was in the House: Being now returned home from his Embassy abroad with Dr. Wotton. For this Day to him and some other Bishops and Peers was committed the Bill for restoring to the Crown the Ancient Jurisdiction; now having been read the second time.

Bp. of Ely now in the House.

April the 25th, Nine Bills were brought from the Commons to the Lords. Those concerning Religion were, First, Touching Uniformity of Common-Prayer, and Service in the Church, and Administration of the Sacraments: Which passed in the Commons House April the 20th. Secondly, To make good the Leases and Grants of Offices and Copy-holds, made by Nicolas Ridley, late Bishop of London. This Bill May the 1st, was rejected after a third Reading.

Bill of Uniformity, and for Bp. Ridley's Leases.

The Case was this (as I have it from an Authentick Paper). Bonner, Bishop of London, was deprived by two several Commissions, dated the Eighth and Seventeenth Days of September, in the Third Year of Edward VI. The Commissions and Sentence of Deprivation both of Record.

The Case. MSS. penes me.

ANNO 1558. From which Sentence of Deprivation *Boner* appealed, as appeareth by Record.

The Privy Council examined and rejected the Appeal by Sentence Definitive. Which Sentence is of Record. But the Commission whereby they did it cannot as yet be found.

Upon the rejection of the Appeal, Dr. *Ridley* was translated to be Bishop of *London*, and made Leases of certain Lands parcel of the said Bishoprick.

*Primo Maria*, *Boner* was restored: Who made Leases of the same Lands unto others; supposing *Ridley* to be but an Ufurper.

So that upon the Validity or Invalidity of their Two Leases, the Question was, Whether *Ridley* were lawfully Bishop of *London* in the Reign of King *Edward VI.* or no.

The Inconveniencies that might grow thereof was reserved to the Considerations of the Good and Godly: For that many Titles did depend thereon.

Proviso to the  
Bill of Supre-  
macy.

*April* the 26th, *Wednesday*, Again the Bill for restoring to the Crown the Ancient Jurisdiction over the State Ecclesiastical and Spiritual, &c. with a *Proviso* added thereunto by the Lords, read a third time, and concluded; the Bishops of *York*, *London*, *Ely*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*, *Exon*, *Chester*, *Carlisle*, and the foresaid Abbot of *Westminster*, dissenting, with Viscount *Mountague* only of the Lords Temporal. It was yet read again the 28th of *April*, because of a new *Proviso* added by the Commons. And *Apr.* 29. read a third time, and concluded.

Bill of Uniformity.

This 26th Day, the Bill for Uniformity of Common-Prayer, and Service in the Church, sent the Day before from the Commons, was read the first time in the Lords House. *April* the 27th, the same Bill was read the second time: *April* the 28th, read the third time, and concluded; the Bishops (as before) of *York*, *London*, *Ely*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*, *Exon*, *Chester*, *Carlisle*, dissenting, (the Abbot is not mentioned here in the Journal among the Dissenters: I suppose he was now absent.) The dissenting Temporal Lords were Nine, *Viz.* The Marquis of *Winchester*, the Earl of *Shrewsbury*, Viscount *Mountague*, Barons *Morley*, *Stafford*, *Dudley*, *Wharton*, *Rich* and *North*.

Bill against  
Witchcraft  
and Enchant-  
ments.

The 27th day likewise were three Bills brought from the Lower House; of one I will take notice, having been twice read, though it passed not into an Act this Session; but in the next Parliament it did: By this Bill the Use and Practice of Enchantments, Witchcraft and Sorcery was made Felony. The Reason of bringing in this Bill was, because Conjurers and Charmers, and such as invoked Evil Spirits were so frequent and busy upon the Queen's first coming to the Crown, and perhaps before: Who meddled in Matters of State, and endeavoured by Sorcery and the Black Art to deprive the Queen of her Kingdom. Besides, that many People now-a-days were strangely taken, deprived of their Speech, bereft of their Senses, pined away, their Flesh rotting; which were justly supposed to be the Effects of Conjurations and Enchantments. And so the Preamble of that Act doth set forth.

Another

Another of these three Bills, for the Security of the Queen's Peace in her Proceedings, and to prevent Popular Tumults, did pass the Lords House *April* the 29<sup>th</sup>, confirming an Act made in the First of Queen Mary, *Against unlawful and Rebellious Assemblies*. Which as it served that Queen, so it was like to prove very serviceable now to this, in the present Alteration of Religion. For by this Act were stopt any Intents or Attempts to alter or change, by force of Arms, any Laws made or established for Religion; if any Persons to the Number of Twelve or above, of their own Authority should meet together for such Purpose.

1558.  
Bill against  
Rebellious As-  
semblies.  
Ca. 12.

*April* the 29<sup>th</sup>, (i. e. the same day) Another *Proviso* annexed by the Commons to the Bill for restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical, was read the third time and concluded.

Another Provi-  
so to the Bill  
for restoring,  
&c.

*May* the 2<sup>d</sup>, Several Bills came from the Commons to the Lords. Whereof one was, that the Queen by Commission might examine the Causes of Deprivation of Spiritual Persons, and restore them again. This was in favour of such of King Edward's Clergy, (whereof were great Numbers) that in the beginning of Queen Mary's Reign were thrown out of their Ecclesiastical Preferments and Places, and others clapt in their Rooms, (either because they were married, or for that they favoured the Gospel) without, or contrary to Law. But this Bill for some political Reasons, I suppose, passed not, being not found among the Printed Acts.

Bill to exa-  
mine the Cau-  
ses of Spiritual  
Persons Depri-  
vation.

Another of these Bills was, to annex to the Crown certain Religious Houses, and to reform certain Abuses in Chauntries. These Bills were this day read. And read again the next day. And *May* the 5<sup>th</sup>, Both read the third Time, and concluded: but the Bishops and Abbot dissenting to the Bill for annexing to the Crown Religious Houses: to which three *Proviso's* were added. This also is not among the printed Acts.

To annex to  
the Crown cer-  
tain religious  
Houses.

Let me add the mention of one Temporal Bill, and that was for the Subsidy and two Fifteens and Tenths; to shew in what low Circumstances the Crown now was, and how sensible the Nation was of it. This Bill was first read in the House of Commons, *February* the 3<sup>d</sup>, and brought up to the Lords *Febr.* the 11<sup>th</sup>. This Subsidy was extremely free and readily granted without any special Labour or Desire of the Queen, but out of most necessary Consideration had by the Court of Parliament, for the Wealth and public Affairs of the Realm. For the Parliament in their Consultations well saw, what great Debts had been left to the Queen's Majesty to pay on the other side of the Seas; (which yet remained and grew intolerable to the Realm) and what other great Charges and Debts had been left to her, by reason of the Wars as well towards Scotland, as in Ireland: A great Part whereof, with no small Care, Pains and Consideration, had been defrayed; together with other Charges lying now upon her since the late Queen's Death, for her Funerals, and for her own Coronation.

Bill for the  
Subsidy.

The Queen, soon after the Parliaments breaking up, sent forth her Commissions for the levying this Subsidy throughout England: And the Lords of the Council backed the said Commissions with their Letters

Levied by  
Commission.  
Epist. Comit.  
Salop. in Offic.  
Armor. E.

**ANNO** Letters for the more effectual and true assessing and collecting of it.  
 1558. In their Letter to the Lord President of the *North* (whence I have taken what is above written) they write further, 'That they could not but lamentably report, that the Burthens, Debts and Charges had been and were intolerable, which daily did appear. And they prayed him and the rest of the Commissioners in those Northern Parts (as they should have occasion offered them in the Execution of this Commission) by their Earnestness and Diligence to further this Subsidy, which was so frankly given, as with more good Will and fuller Accord never was any granted. And that they would shew themselves to have respect to this time. And so to use the Demands and Assessment of this Subsidy that it might appear (as true it was) nothing to the particular Benefit of her Majesty, but only towards the Discharge and alleviating of some part of that Burthen wherewith her Majesty found her Imperial Crown over-charged by the late Queen's great Debts. This was written from *Westminster*, May the 22<sup>d</sup>. But to return a little back again.

*Bills concerning Bishops, &c. in the Lower House.*

Let me now shew several Things transacted in the Lower House (as I have hitherto chiefly done in the Upper) concerning Bishops and Spiritual Persons, and their Deprivations, and the Alienations of their Lands, or other Matters respecting Religion.

*For the Patentees of the Bishop of Winchester's Lands*

*February* the 15<sup>th</sup>, A Bill was brought into the Commons House for the restoring of the Patentees of the Bishop of *Winchester's* Lands. Of which Lands they had been thrown out in Queen *Mary's* Reign, and their Patents from King *Edward* evacuated; and the said Lands procured back to *Gardiner* Bishop of *Winchester*, and his Successors: This Bill was *Febr.* 18. read again the second time. And again Ten Days after (*Viz. Febr.* 28.) the Bill was amended or rather renewed, and now entitled, *A Bill for Assurance of Lands*, late Parcel of the Bishoprick of *Winchester*, granted to King *Edward VI.* and by his Letters Patents, granted to the Earl of *Pembroke*, Sir *Will. Fitzwilliams*, Sir *Philip Hobby*, Sir *John Mason*, Sir *Henry Seymour*, Sir *Henry Nevil*, and Sir *Richard Sackville*. This Bill was now read the first time.

*The Lordship and Mannor of Southwark part thereof.*

One of these Patentees (tho' not mentioned in the Journal among the rest above named) seems to be the Marquis of *Northampton*; whose Authority now might give some speed to the passing this Bill. He had in the Year 1552, made an Exchange with the King: And had of him the Lordship and Mannor of *Southwark*, sometime belonging to the Bishop of *Winchester*, for the Chief and Capital Mess of *Lambeth*, sometimes Parcel of the Estate of the Duke of *Norfolk*, attainted with Treason: As I find in the Book of Grants, passed under the Bishop of *Ely*, Lord Chancellor. Unless perhaps the Marquis having been attainted under Queen *Mary*, this Lordship with the rest of his Lands were forfeited to the Crown: And so not mentioned among the Patentees.

*Cot. Libr. Julius B. 9.*

But to see further how this Bill proceeded. *March* the 1<sup>st</sup>, being *Wednesday*, *White* the Bishop of *Winton*, in proper Person came, and required the Copy of the Bill exhibited here, touching his Lands. Which was granted: And further, it was allowed him to bring in his Answer and Counsil on *Saturday* next at nine of the Clock. *March* the

*The Bishop of Winton appears against the Bill.*

the 2<sup>d</sup>, *Mason* required that the Counsil of the Patentees for the Bishop of *Winchester's* Lands might be there the next day, to hear what the Bishop and his Counsil would say. Which Request was granted by the House. ANNO 1558.

*March* the 4<sup>th</sup>, *Saturday*, The Bishop of *Winchester* in proper Person opened his Title to his Mannors, [taken away by King *Edward*, and given to his Patentees] saying they had been Parcel of the Bishoprick for a Thousand three hundred Years; and required Justice of this House. The Queen's Attorney, hearing the Talk of the Bishop, required that he might be heard for the Queen touching these Lands. And Day was given as well to Mr. Attorney as to the Bishop, to be heard on *Monday* next at half an hour before Nine.

Master Chancellor of the Dutchy, who was Sir *Ambrose Cave*, took this Opportunity, (the Bishop being now in the House of Commons) to complain, that Mr. *White* [so he termed the said Bishop] had called him a Witness, *Not to like the Book of Service*, [which the Bishop it seems had said while he was arguing against the said Book in the Lords House.] But the Bishop answered, in Excuse, or for the rectifying the Report, 'That Mr. Chancellor said, *He wished the Book to be well considered of*. But since the House did take it, that he, [the Bishop] did misrepresent him, therefore he standing up asked him Forgiveness. Which Mr. Chancellor again took thankfully from the Bishop.' One of the House complains of the Bishop.

*March* the 6<sup>th</sup>, *Monday*, the Bishop of *Winchester* brought Learned Counsil with him; and divers Arguments were had about the late Bishop's Lands. Then the Queen's Attorney desired, that he and the rest might say their Minds, whereby they might fully answer. The Bishop now seemed to delay the Cause, saying that his Counsil was not yet instructed. Notwithstanding Mr. Attorney answered at large. The Effect of his Speech was, that the Appeal made by Bishop *Gardiner* in the last Reign, when he was deprived [which Appeal seemed most to be insisted upon] was not of Effect. For that in the Commission at his Deprivation was contained, *Cum omni Appellatione remota*. And so the Appeal made to King *Edward VI.* by that Bishop *n'appoint d'effect*. Mr. *Noel* and Mr. *Bell* of Counsil with the Patentees declared in effect for the Patentees, as Mr. Attorney had shewn for the Queen. The Counsil for the Bishop answers.

The next time we hear of this Business was *March 9*. Then the Bill to assure Lands late of the Bishoprick of *Winton*, to the Queen and certain Patentees of *Edward VI.* was read the second time.

The Bishop of *Winchester* had, it seems, in this Cause took upon him to cancel Records: Which the House was informed of. And thereupon *Mar. 14*. Articles were devised for the punishment of the Bishop: And it was ordered that a Bill should be thereof drawn by Mr. *Keilway*. And *Mar. 21*. a new Bill was read against cancelling of Records by Warrant or otherwise. He cancelled Records.

*Mar. 16<sup>th</sup>*, the Bill for the Assurance to King *Edward's* Patentees of the Lands late Parcel of the Bishoprick of *Winchester* was read the second time. And *Mar. 18*. the third time: And upon the Question passed the House.

To

ANNO

1558.

Dr. Story re-primanded in Parliament.

To the rest this may be worthy noting, that on *March* the 23<sup>d</sup>. it was reported to the House by one of the Burgesses, that Mr. [or Dr.] *Story* (who was a very hot Papist) had not well used himself, being a Member of this House, in going before the Lords, and being of Counsil with the Bishop of *Winchester*, against the Patentees. Which by the House was taken to be a Fault [in so open a Disallowance, and Opposition of that which had passed the House whereof he was a Member,] and, it seems, to the Breach of some Order of the House in such Cases. Whereupon *Story* excused himself by Ignorance of any such Order. And nevertheless that he had since considered it, and did acknowledge it not to be well done. And therefore required the House to remit it. Which accordingly by the House was remitted.

The Bill of the foresaid Patentees pass the House of Lords.

The foresaid Bill was with several other Bills brought up to the House of Lord *Mar.* the 20. and *Mar.* the 22. read the third time and passed; yet the Archbishop of *Tork*, and the Bishops of *London*, *Winton*, *Wigorn*, *Landaff*, *Coventry*, *Exon*, *Chester* and *Carlisle*, and the Abbot of *Westminster*; and these Temporal Lords, *Winchester*, *Stafford*, *Dudley*, and *North*, dissenting.

Other Lands of Bishops alienated. As,

There were other Bishops Lands alienated from the Bishopricks under K. *Edward VI.* and given away to particular Persons after the Deprivation of the said Bishops, and the Bishopricks being then vacant: Which Lands were restored again under Queen *Mary*. And in this Parliament endeavour was made to recover them back again. As appears by these Bills following.

Of the Bp. of London's to the L. Wentworth, &amp;c.

*March* the 1<sup>st</sup>, A Bill was read the second time in behalf of the Lord *Wentworth*, and others, who had got much of the Lands of the Bishop of *London* in King *Edward's* Reign, and now endeavoured to obtain a Bill for the holding them. It was entitled, *A Bill for the Assurance of certain Lands, Parcel of the Bishoprick of London*, to the Lord *Wentworth*, the Lord *Rich*, and the Lord *Darcy*. And the next day, another Bill was read the first time in the House of Commons (where the former was read) for Confirmation of the Bishoprick of *London* to the now Bishop of *London* [*Viz. Boner.*] Which seems to be put in, in Opposition to the Bill read before, craftily framed by the said Bishop.

Bp. Boner opposes it.

*March* the 11<sup>th</sup>, A Bill to confirm Bishop *Ridley's* Leases and Grants was read the second time, and ordered to be engrossed. Two days after, *Viz. Monday March* the 13<sup>th</sup>, *Boner* Bishop of *London* in proper Person came, and required a Copy of a Bill put in for Confirmation of Leases granted by Dr. *Ridley*, *Usurper of the Bishoprick*, as he stiled him. Which Copy was granted him; with Addition, that the House did intend to take *Ridley's* Title in the Bishoprick as it was. And that he should make his Answer by Words on *Wednesday* next peremptory at nine of the Clock. Accordingly on *Wednesday Mar.* 15. the Bishop of *London* in his proper Person came, and shewed the Untruth of the Bill, as, he said, he took it; and concluded that the King's Commissioners for his Deprivation did not according to their Commission. And yet by his Appeal then, and by his Letters Patents from Queen *Mary*, he affirmed, that he stood still Bishop.



shop. And therefore finally, that the Grants made by Dr. *Ridley* ANNO

But notwithstanding, *April* the 15<sup>th</sup>, the Bill for confirmation of these Leases, Grants of Offices and Copyholds made by *Ridley*, late Bishop of *London*, had its third Reading, and passed the House.

1558.

Bp. Ridley's  
Leases con-  
firmed.The Contents  
of the Bill for  
Bp. Ridley's  
Leases.

This Bill set forth, 'How the said *Edmond Boner*, Bishop of *London*, was upon good and just Causes and Considerations, by just Sentence, and Order of the Law of the Realm, deprived, deposed and put from his said Bishoprick, and all other his Spiritual Promotions, for his Contumacy; And that afterwards the said Bishoprick was justly collated and given to *Nicolas Ridley*, D. D. by Letters Patents of King *Edward VI.* with all the Lands and Tenements thereunto belonging. And that he being placed and possessed in the said Bishoprick, did make divers Leases of Manors, Lordships, Meses, Lands, Tenements, Meadows, Pastures, &c. by his several Deeds under the Seal and Confirmation of the Dean and Chapter of *Pauls*, for Term of Years, and Term of Lives: And also divers Demises of his Lands, Tenements, &c. customary by Copy of Court-Roll; and took and received divers Fines for the same: And granted also to divers Persons divers Offices, as Stewardships, Bailiffwicks, &c. That the said Farmours had been at great Cost and Charges in and about Reparations and Buildings upon their Farms, or otherwise: That afterwards the said *Boner* was restored in the Time of Q. *Mary*, by colour of a certain Appeal, and other surmized Causes: Whereas indeed, by Right, he could have had none: Since which the said Leases, Grants, Copy-holders and Customary Tenants had been, and daily were with great Cruelty, expelled, and put out of their said Farms, Offices and Copyholds by the said *Boner*: Surmising the same Leases, Grants, Offices and Copies of Court-Rolls to be void; for that the said *Nic. Ridley* did not, as he surmized, lawfully possess, occupy and enjoy the said Bishoprick of *London*, by reason of the said Appeal, or other Causes, by the said *Edmond Boner* untruly and insufficiently alledged:

That therefore it might be ordained, published and enacted, That all Leases, Demises and Grants, &c. Offices, Bailiffwicks and Stewardships to any one, lawfully made by the said *Ridley*, during the time of his possession of the Bishoprick, should be judged, expounded, deemed, construed, &c. as good and effectual in the Law, to all Intents and Constructions, against the said *Nicolas* and *Edmond*, and the Successors of them, &c. as the same should have been, if the said *Edmond Boner* had been dead at the time of his said Deprivation, or had never made any kind of Appeal, &c. And that the said Leases and Demises of any of the said Lands, &c. and their Executors, Administrators, &c. should and might have such like benefit, Commodity and Advantage by all Ways and Means, &c. against the Bishop of *London*, or hereafter for the Time being, and their Successors, and every other Person, Persons, Bodies Politick or Corporate, to whom the Reversion of the same Lands, Tenements, &c. so demised shall belong, as the said Leases or Demises, &c. might or should have had against the Leasor or Leasors.

Vol. I.

K

But



ANNO

1558.

Lands of the

Bishopricks of  
Wigorn and  
Coventry ali-  
enated.These Bishops  
gently dealt  
with.Bill for resto-  
ring such as  
had been de-  
prived.For making  
certain Depri-  
vations law-  
ful.

But whatever was the Reason, it was rejected in the Lords House, May the 1st, after a third Reading that Day, as was mentioned before.

Such another Bill for the Confirmation of Lands taken from the Bishoprick of *Worcester*, under K. *Edward*, was brought into the Lower House, *March* 4. viz. For the Assurance of *Hartlebury* and *Wickenford*, late the Bishop of *Worcester's* Lands, to Sir *Francis Jobson*, and *Walter Blount*, severally: And *March* the 7th, read the second time, and ordered to be engrossed. The next Day *Pate*, the present Bishop of that See, in proper Person came and required the Copy of a Bill exhibited against the Bishoprick, (to which it seems those Lands were reunited under Queen *Mary*), and that a Day might be appointed him to make Answer in Writing, or otherwise.

The Bishop of *Coventry* and *Litchfield*, (being belike in the like Case) the same Day made the same Petition. And it was ordered, That the Bishop of *Worcester* should have the said Copy, and make his Answer upon *Saturday* next: And the Bishop of *Coventry* on *Monday* following: And it was likewise granted, that the other Parties should then and there have their Council, to hear the Bishops.

Here *D'Ewes*, the Publisher of the Journals, interposeth this Observation, 'That these and other Bishops, notwithstanding their stiff Opposition against the Reformation of Religion moved in this Parliament, had free liberty to defend their own Cause, either in Person, or by Council: Which shewed the Queen's incomparable Clemency and Moderation, who so impartially dealt with them, and so patiently suffered their Opposition, and gave way to their Allegations.

*March* the 11th, *Saturday*, the Bishop of *Worcester* came with his Council, and declared that *Hopper* (late Bp. of *Worcester*) was not lawful Bishop, by reason of the Appeal of Bp. *Hethe*, when he was deprived under K. *Edward* VI. and so his Grants not good. And so prayed the House to consider of it.

Upon the appointed Day *Bain* Bp. of *Coventry* and *Litchfield* came also with his Council, and declared, that for the Fine levied, Mr. *Fisher* had no cause to complain. To which Mr. *Fisher's* Council alledged, That the Fine was made by Compulsion.

Now we go on to take Notice of some other Bills of Remark, relating to Bishops or Spiritual Persons.

*March* the 15th, a Bill was brought in to restore Bishops and Spiritual Persons, that had been deprived in the Time of Queen *Mary*, Which was read again *April* the 6th. This Bill went it seems but heavily, considering how long the Space was between the first Reading, and the second: But surely it was a necessary Bill, since so many Ecclesiastical Persons of unblameable Life were most injuriously deprived of their Livings and Livelihoods, most of them for being married, which the Law expressly allowed. This Bill passed, and went to the Upper House, and there failed (whatever the Reason was) as was said before.

The next Day, viz. *March* 16. a Bill was brought in to make Lawful the Deprivation of Bishops and Spiritual Persons. This Bill is somewhat obscure, not mentioning in what Reign these Deprivations happened.

happened. If it be meant by the Deprivations under K. *Edward VI.* *ANNO*  
*Boner* and other Bishops then deprived seemed to give the occasion  
thereof; who had insisted in the House, that their Deprivations were *1559.*  
unlawful; as the Day before, the said *Boner* had the Confidence to  
urge to them in the House of Commons. And so the Grants to be  
void, which were made by Dr. *Ridley*, as he called him, his imme-  
diate Predecessor in the See of *London*, not vouchsafing him the  
Name of *Bishop*. And it appeared by the reading of this Bill the  
next time, *viz. March 21.* to be meant in the foresaid Sense, when  
the Bill ran, to make lawful the Deprivation of the Bishops of *Lon-*  
*don, Winchester, Worcester and Chichester.*

*March* the 17th, A Bill was brought in, that no Person should be *In favour of*  
punished for exercising the Religion used in K. *Edward's* last Year. *those that used*  
Read the first and second time, and ordered to be engrossed. This *K. Edward's*  
Bill seems to be grounded upon this good Intention, to free all such *Religion.*  
as were put in Prison under Q. *Mary*, for the Exercise and Profession  
of the Gospel.

*March 21.* A Bill was read now the second time, That the Queen *The Queen to*  
shall collate or appoint Bishops in Bishopricks being vacant, and that *collate Bishops.*  
without Rites and Ceremonies, [used, I suppose, in Popish Ordina-  
tions], and ordered to be engrossed. And the next Day the Bill was  
read the third time, and passed the House, and sent to the Lords.

*March* the 24th, *Friday.* For weighty Affairs to be done in this *The Parlia-*  
Parliament, according to the Example of the Upper House, the House *ment adjourns*  
of Commons, according to former Precedents, adjourned until *for ten Days.*  
*Monday* the 3d of *April* next. And in the mean time I find in the Mi- *Minutes of*  
nutes of the Council, that on the 27th of *March*, Letters were sent *Council.*  
from the Queen's Privy Council to the Sheriffs of the several Counties,  
to admonish and give Warning to the Knights and Burgeesses of their  
several Counties, that were departed from this Parliament without  
Licence, that in no wise they fail to be there on *Monday* next, being  
the 3d of *April*, as they would answer for the contrary.

*D'Ews* saith, That it did not appear upon what Occasion that Ad- *Journ. Dem.*  
journment was, but he conjectureth it was by reason of a Disputation *Comm.*  
held that Day in the Forenoon, between the Popish Bishops, and  
some Learned Men of the Protestant Religion, lately returned from  
Exile: (Of which Account will be given hereafter.) At which the  
Lords of the Upper House, and the Knights, Citizens and Burgeesses  
of the House of Commons, some did desire, and some were desired,  
as it should seem, to be present.

*April* the 17th, 1559. A Bill that the Queen should have divers *Bill for ex-*  
Temporal Lands of the Archbishops and Bishops, in recompence of *changing of*  
Tenth and Parsonages impropriate, (to be settled upon the Bishops *Bps. Lands.*  
instead thereof) was read in the Commons House the third time; and  
passed upon the Question; and Division of the House: With the Bill  
were 104: against the Bill 90. We shall hear more also of this Bill  
in the Process of this History.

*April 18.* The Bill for Uniformity of Common Prayer in the *Bill of Unifor-*  
Church was read the first time. *Apr. 19.* Read the second time, and *mity.*  
ordered to be engrossed. *Apr. 20.* Read the third time, and passed  
the House. So current it seems this Bill went.

ANNO

1559.

Bill for restoring  
Spiritual  
Persons.

This Bill was sent up with nine others to the House of Lords, and brought by Sir *Anthony Cook*, Kt. a Man of great Learning and Abilities, who was, no doubt, a great Dealer in this Bill.

*April 27.* A Bill was read, That the Queen by Commission may examine and restore Spiritual Persons deprived: read the first time. It seems the Old Bill of the same Import, that had been twice read, was thrown by, and this new one brought in in the place of it. *April 29.* The said Bill to restore such Persons to their Benefices, as had been unlawfully deprived, was read the second time, and ordered to be engrossed. *May the 2d,* It was read the third time, and passed the House, and sent up to the Lords, being brought by Mr. *Sadler* and others, with some other Bills. *May the 5th,* This Bill was read a third time in the Upper House, and concluded. Yet I do not find it was enacted and passed into a Law.

For uniting  
Abbies, &c. to  
the Crown.

*April 29.* A Bill for Abbies, Priories, Numeries, Hospitals and Chantries, founded since the Reign of *Q. Mary*, to be annexed to the Crown; was read the third time, and passed the House upon the Question: and was sent up to the Lords; who concluded it the 5th of *May*, the Bishops and Abbot, and one Temporal Lord, viz. Viscount *Mountague*, dissenting.

L. Keeper's  
Speech at the  
Conclusion of  
the Parli-  
ment.

This Parliament was dissolved *May* the 8th, after the Queen had given Her Royal Consent to the Bills. Immediately before the doing of which, the L. Keeper *Bacon* made a Speech to the Parliament. The Sum of that Part of it that concerned Religion was, 'That as to the Observation of the Uniform Order in Religion, they of the Parliament in their several Places, should endeavour to the best of their Powers to further and set forth the same: Which by great and deliberate Advice in that Parliament had been established. That Watch should be had of the Withdrawers and Hinderers thereof: especially of those that subtilly, and by indirect Means sought to procure the contrary. Among these he comprehended as well those that were too swift, as those that were too slow; those that went before the Law, or behind the Law, as those that would not follow. For Good Government could not be, where Obedience failed, and both these alike broke the Rule of Obedience. That these were they that in all likelihood would be the Beginners and Maintainers of Factions and Sects, the very Mothers and Nurseries of all Seditions and Tumults. Of these therefore great heed would be taken: And upon them being found, sharp and severe Corrections should be imposed, according to the Order of Law: And that in the beginning, without respect of Persons, as upon the greatest Adversaries that could be to Unity and Concord; without which no Commonwealth, he said, could long endure.

The Act of Su-  
premacy.

The Publick Acts passed this first Parliament are well known, being printed in the Statute Book: Yet those that settled the *Supremacy*, and the *Publick Service* of God, may have some short Account given of them, for enlightning the rest of the History. By the Act of Supremacy, called, *An Act for restoring to the Crown the Ancient Jurisdiction over the State Ecclesiastical and Spiritual, and abolishing Foreign Power*; no Foreign Prince, Person, Prelate, State or Potentate, Spiritual or Temporal should use, enjoy or exercise any manner of Power,

Power, Jurisdiction, Superiority, Authority, Pre-eminence, &c. **ANNO**  
 within this Realm, or any of her Majesty's Dominions: But from **1559.**  
 henceforth the said Power, Jurisdiction, &c. to be clearly abolished  
 out of the Realm; And that all Jurisdications, Privileges, Superiorities,  
 Pre-eminences Spiritual and Ecclesiastical, as by any Spiritual or Ec-  
 clesiastical Power or Authority have been lawfully exercised in the Vi-  
 sitation of the Ecclesiastical State and Persons, and for the Reforma-  
 tion, Order and Correction of the same; and of all manner of Er-  
 rors, Heresies, Abuses, Offences, &c. should for ever be united and  
 annexed to the Imperial Crown of this Realm: And that the Queen  
 and Her Successors should have Power by their Letters Patents under  
 the Great Seal, to assign, name and authorize, and as often as they  
 should think meet, and for so long time as they should please, Persons,  
 being Natural Born Subjects, to use, occupy and exercise under her  
 and them, all manner of Jurisdications, Privileges and Pre-eminences  
 touching any Spiritual or Ecclesiastical Jurisdiction within the Realm  
 of *England and Ireland*, &c. to visit, reform, redress, order, correct  
 and amend all Errors, Heresies, Schisms, Abuses, Offences, Con-  
 tempts and Enormities whatsoever.

*Ecclesiastical  
Commission.*

And further by this Act, for the better observation and maintenance  
 of it, all Archbishops, Bishops, and other Ecclesiastical Persons, and  
 Ecclesiastical Officers and Ministers, and every Temporal Judge,  
 Justice, Mayor and other Lay and Temporal Officer, and other Per-  
 son having the Queen's Fee or Wages, should take a Corporal Oath  
 upon the Evangelists, utterly to testify and declare in their Conscien-  
 ces, That *the Queen's Highness is the only Supreme Governor of this  
 Realm, and all other Her Highnesses Dominions and Countries, as  
 well in Spiritual and Ecclesiastical Causes as Temporal: And that  
 no Foreign Prince, Person, Prelate, State or Potentate hath, or  
 ought to have any Jurisdiction, Power, Superiority, &c. within  
 this Realm. And therefore utterly to renounce and forsake all Fo-  
 reign Jurisdications, Powers, Superiorities, &c. And to promise to  
 bear Faith and True Allegiance to the Queen and Her Heirs and  
 Lawful Successors; And to their Power to assist and defend all Ju-  
 risdication, Privileges, Pre-eminences and Authorities granted or  
 belonging to the Queen's Highness, Her Heirs and Successors, as uni-  
 ted and annexed to the Imperial Crown of this Realm.* The Penalty  
 of the Refusal to take this Oath, was the losing, during Life, all  
 Ecclesiastical Promotions, Benefices and Offices, and every Temporal  
 and Lay Promotion and Office. And the same Oath was to be taken  
 of all that should hereafter be preferred to any such Spiritual or Tem-  
 poral Benefice or Office.

*The Oath to be  
taken to the  
Queen for the  
Supremacy.*

Further, this Act did restrain all Writing, Printing, Teaching,  
 Preaching express Words, Deeds or Acts, whereby any did affirm,  
 hold or stand with, set forth, maintain or defend the Authority or  
 Pre-eminence of any Foreign Prince, Prelate, Person, State, &c. what-  
 soever, heretofore claimed, used or usurped within this Realm, or the  
 putting in ure or exercise of any thing for the extolling, advancing,  
 setting forth or defence of any such pretended Jurisdiction. They  
 that should so do, as also their Abettors and Aiders, being thereof  
 convicted, to forfeit all their Goods and Chattels. And if they had  
 not,

*Penalty for  
maintaining  
Foreign Power.*

**ANNO** not, or were not worth to the Value of 20*l*. then, besides the forfeiture of their Goods, to suffer Imprisonment by the space of one whole Year. And Spiritual Persons so offending, to lose also their Benefices, Prebends or other Ecclesiastical Preferments. And for the second Offence every such Offender to incur the Dangers, Penalties and Forfeitures, ordained and provided by the Statute of *Provision* and *Premunire* made the 16*th* Year of *Rich. II.* And for the third time, such Offences to be deemed and adjudged High Treason, and the Offender being thereof lawfully convicted and attainted, to suffer the Pains of Death; and other Penalties, Forfeitures, &c. as in Cases of High Treason.

1559.

One Ground of this Act was, as is mentioned in the Preamble, the great intolerable Charges and Exactions formerly unlawfully taken and exacted by such Foreign Power and Authority. Of which therefore *K. Henry VIII.* by divers good Laws and Statutes had disburthened his Subjects: But which had been laid on them again by the late *Q. Mary.*

The Need of  
this Act.

This Act was thought very rigorous by some in those Times, especially for some of the Penalties. But in answer to this, see what is said in a little Book long since set forth and dedicated to *Robert Earl of Leicester*: '*Q. Elizabeth* following the Steps of her Father and Brother, had it enacted in her first Parliament, That the Authority of the Bishop of *Rome*, and of all other Foreign Powers and Potentates, Spiritual and Temporal, should be utterly driven away, and removed out of her Majesty's Territories and Dominions: And that upon such Penalties unto all her Subjects, that to uphold, maintain or set forth any such Foreign Authority within this Realm, is in some Points and Degrees High Treason. So that they lose and forfeit their Lives, Lands and Goods who are guilty of it. A Statute that may seem severe, and perhaps accounted of some over rigorous. But they who mark it wisely, cannot chuse but see how sharp Tools were necessary to root out this Weed; which many Godly Princes before *K. Henry VIII.* did endeavour to nip off by sundry good Laws; but it budded still again, and brought forth such Blossoms, or rather Fruits of Rebellion, Ambition, Covetousness, Hypocrisy and wicked Superstition; as it was to be feared would have poisoned the whole Land, had not our Gracious Prince used such sharp Instruments to root it out utterly.' So that Author.

The rooting out  
the Romish Super-  
stition by  
W. Chancy,  
Esq;

By the former  
Act divers  
good Acts re-  
vived.

1. 23 H. 8.

2. 24 H. 8.

3. 25 H. 8.

4. Eod. anno.

5. Eod. anno.

6. Eod. anno.

But beside these Things aforesaid contained in the said Act, there was another notable Branch of it, that renewed and revived a great many good Laws of *K. Henry* and *K. Edward*, that had been repealed by *Q. Mary*, viz. First, an Act that no Person shall be cited out of the Diocese where he or she dwelleth, except in certain Cases. Another Act, That Appeals in such Cases as have been used to be pursued in the See of *Rome*, shall not be from henceforth had, nor used but within the Realm. Another, for the Restraints of Payments of *Annuates* and First-Fruits of Archbishopricks and Bishopricks to the See of *Rome*. Another concerning the Submission of the Clergy to the Kings's Majesty. Another, restraining the payment of Annates and First-Fruits to the Bishop of *Rome*, and of the electing and consecrating of Archbishops and Bishops within the Realm. Another, concerning

cerning the Exoneration of the King's Subjects from Exactions and Impositions, heretofore paid to the See of *Rome*; And for having Licences and Dispensations within this Realm. Another for Nomination and Consecration of Suffragans within the Realm. Another, for the release of such as have obtained Pretended Licences and Dispensations from the See of *Rome*. Also, so much of another Act as concerned Precontracts of Marriage, and touching Degrees of Consanguinity, as in the time of K. *Edward VI.* by another Act or Statute was not repealed. Also another, That Doctors of the Civil-Law being married, may exercise Ecclesiastical Jurisdictions. Besides these Acts made in K. *Henry the Eighth's* Reign, was revived an Act made in the Reign of K. *Edward VI.* (which likewise had been repealed by Q. *Mary*), viz. Against such Persons as should irreverently speak against the Sacrament of the Body and Blood of Christ; and for the receiving thereof in both kinds. And lastly, as this Act for the *Supremacy* revived all the foresaid good Acts that had been repealed by Q. *Mary*, so it repealed a severe Act made by her, for the reviving of three Statutes made for the punishment of Heresies: And the three Statutes mentioned in the said Act, abrogated by the same.

So that by this single Act of the *Supremacy*, a great and notable step was made towards the restoring of Religion, and bringing it on in effect as far, as with much Pain, and great Opposition it had gotten in many Years before under the two Kings of most noble Memory, viz. K. *Henry* and K. *Edward*.

Especially if we join to this one other Act made this Parliament, viz. For the Uniformity of Common-Prayer and Service in the Church and Administration of the Sacraments. By which Act K. *Edward's* Book of Common-Prayer, that had been abolished in the First of Q. *Mary*, was established again, and enjoined to be used with the Order and Service, and the Administration of the Sacraments, and Rites and Ceremonies; with certain Alterations and Additions therein added and appointed: And to stand and be, from and after the Feast of the Nativity of St. *John Baptist*, in full force and effect. Those Additions mentioned before were certain Lessons to be used on every Sunday in the Year: And two Sentences added in the Delivery of the Sacrament to the Communicants: And the Alterations were in the Form of the Litany. In this Act are Penalties appointed for Depravers of the said Book, and such as should speak in derogation of any thing contained in it.

This for the Publick Acts: The Private ones were these that follow, as they were taken out of the Clerk of the Parliament's Book.

An Act for assuring Lands to the Lord *Wentworth*, Lord *Rich*, and others.

An Act for assuring Lands, Parcel of the Bishoprick of *Winchester*, to K. *Edward's* Patentees.

An Act giving Authority to the Queen's Majesty, upon the Avoidance of any Archbishoprick or Bishoprick, to take into her hands certain of the Temporal Possessions thereof, recompensing the same with Parsonages impropriate and Tithes.

ANNO  
1559.

7. 26 H. 8.  
8. 28 H. 8.  
9. 32 H. 8.

10. 37 H. 8.

11. 1 Edw. 6.

1 & 2. Phil.  
and Mary.

Acts of Uniformity.

Private Acts  
of this Parliament.

An

ANNO 1559. An Act to annex to the Crown several Religious Houses, &c. those I suppose as had been lately refounded by Q. Mary.

The great  
Change in Re-  
ligion and the  
State by this  
Parliament.

By the Laws made this First Parliament of the Queen, the Ancient Supreme Authority of the Kings of this Realm was vindicated from the Papal Encroachments and Usurpations upon it, Popery overthrown, True Religion founded upon the Word of God, brought in again, and established, notwithstanding all the Policy, Laws, Commissions, Inquisitions and Rigors made and used in the former Reign, to prevent its taking footing for ever after. And all this Work done within little more than three Months; and that even while all the Bishops, Zealous Creatures of Rome, and many other Popish Lords, sat in the Parliament House, and had free Votes there; and bestirred themselves as much as they could. So averse did the Universality of the Nation stand against Popery.

Bishops and  
others of the  
Clergy depri-  
ved.

By virtue of one of these Acts, viz. that of the *Supremacy*, the Bishops and the Clergy, as well as others of the Laity, that enjoyed Places and Offices under the Queen, were bound to take an Oath (as was shewn before) to renounce all Foreign Jurisdiction and Power: Which those that obstinately refused to do, did forfeit and lose all their Preferments. Whereby the Abbot of *Westminster*, and some other Abbots and Abbesses were deprived some time after the end of the Parliament. And in the Month of *July* (according to *Stow*) the Bishops, some Archdeacons, Prebendaries and others of the Clergy were summoned and required by certain of the Council or other Commissioners, to take the said Oath; which they wilfully refusing lost their Bishopricks, Deaneries, Archdeaconries, Prebends, or other Ecclesiastical Benefices. And that was all the Penalty they suffered for the said Refusal. But if some of them were imprisoned (as *Camden* and others write) it was for another Breach of this Act, viz. either for teaching, preaching, or by express Words or Deeds, affirming, holding or defending the Authority of the Foreign Prelate, the Pope, or for other Misdemeanors, as we shall read afterwards.

Which succeeds  
well for the  
Reformation.

This Voidance of so many Bishopricks happened well for the furthering of the Reformation of Religion: That their Places being vacant, men of other Principles, and such as favoured true Religion, might succeed therein. But by a Calculation then taken of all the Clergy in the Land, of 9400 Ecclesiastical Persons, settled in their several Promotions, but 177 left their Livings, rather than to renounce the Pope, and change their Idolatrous Mass, for the Use of the *English* Liturgy.

D'Ews Jour-  
nal, p. 23.

The Number  
of the depri-  
ved.  
Cot. Libr. Ti-  
tus. C. 10.

In one of the Volumes of the *Cotton* Library (which Volume seemeth once to have belonged to *Camden*) the whole Number of the deprived Ecclesiastics is digested in this Catalogue;

Bishops	14.	Prebendaries	50.
Deans	13.	Rectors of Churches	80.
Archdeacons	14.	Abbots, Priors, and Abbesses	6.
Heads of Colleges	15.	In all	192.

*Camden* in his *Annals* little varies; only reckoning 12 Deans and as many Archdeacons. The



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The Answerer to the *English Justice* (supposed to be Cardinal *Allen*) mentions the Deprived after this Reckoning; *Viz.* Fourteen Bps. (and in *Ireland* the ABp. of *Armagh*, and an uncertain Number of other Bishops there,) Three Elects; One Abbot; Four Priors or Superiors of Religious Convents; a Dozen Deans; Fourteen Archdeacons; above Threescore Canons of Cathedral Churches; Not so few as an hundred Priests; Fifteen Heads or Rectors of Colleges in *Oxford* and *Cambridge*; And above twenty Doctors of divers Faculties; that fled the Realm, or were in the Realm imprisoned.

### CHAP. III.

*Some Bishops and the Abbot of Westminster their Speeches in the House against the Bill for the Supremacy; And the English Common-Prayer Book. The two Religions compared by Harpsfield. Remarks upon some other Bills. Dr. Story's impudent Speech in Parliament. Two private Acts. Bill for Marriage of Priests. The English Liturgy of King Edward established.*

HAVING shewn before briefly what was brought to pass in the Parliament for the regulating of Religion, and extinguishing the Pope's Power in this Kingdom; (a thing which no doubt met with great Opposition, especially from the Bishops and the *Romish* Party) I shall look back and observe the Endeavours of these Men to stop these Proceedings, and especially, what Discourses they made in the House to preserve the Pope's Authority in *England*; and to hinder the abolishing of the Mass.

*Endeavours against the Reformation.*

When *February* the 21st, The Bill for giving the Queen the Supremacy, and restoring that ancient Jurisdiction to the Crown of this Realm, was read, and the Matter agitated in the House, *Herbe* Archbishop of *York* stood up, and made a long Solemn Speech against it. Which Speech the Right Reverend Author of the History of the Reformation saith, he had seen, but did believe it forged, because it spake of the Supremacy as a new and unheard of Thing; so undoubtedly it was in the Copy he saw. But there is a Copy of it in the *Benet* College Library; and another among the *Foxian* Papers; where in there is no such Expression: and I having perused both, do find so much Learning, and such Strokes therein, that we need not, I think, misdoubt but that it is his, under whose Name it goes. Herein he speaketh of two Points:

*Archbishop of York's Speech against the Supremacy;*

*Vol. II. p. 387.*

*Vol. Init. Synodalia. MSS. Foxii 1606. Penes me.*

' The former, that by this Act they must forsake the See of Rome, and the Weight and Force, Danger and Inconvenience thereof. And the Latter, to consider what this Supremacy, to be given the Queen, was; whether it consisted in Spiritual Government, or Temporal. If in Spiritual, then to consider in what Points that

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L

Spiritual



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Spiritual Government consisted: And then, whether the House could grant such a Government to the Queen; and whether her Highness were an apt Person to receive it. These things he went over. And as to the first, he said, That, by forsaking and fleeing from the See of Rome, they must first forsake and flee from all General Councils; Secondly, All Canonical and Ecclesiastical Laws; Thirdly, the Judgment of all other Christian Princes; Fourthly, the Unity of Christ's Church; And by falling out of Peter's Ship hazard themselves to be drowned in the Waters of Schisms, Sects and Divisions. And then as to the second Head, wherein the Spiritual Government consisted, it he made to stand in four things. 1. In binding and Loosing; 2. In those Words, *Pasce, Pasce, Pasce*, that is, in feeding the Flock of Christ: 3. In Confirming the Brethren, and Ratifying them by wholesome Doctrine, and Administration of the Sacraments; 4. In Excommunication and Spiritual Punishment: These things as the Scripture allowed them not to a Woman, so it was not, he said, in the Parliament's Power to grant them to the Queen. But I refer the Reader to the whole Speech, as I have diligently transcribed it into the

Num. VI. *Repository.*

And Bishop  
Scots.

Num. VII.

Scot Bishop of Chester also after the second reading of this Bill, which was Febr. 28. stood up and pronounced an Oration against it at sufficient length, which I have placed also before the Readers Eye: Wherein that Bishop made Answer to some body, in the House, that had questioned, Whether ever the Greek Church had acknowledged the Pope of Rome. Whereat he said, he marvelled, Seeing that Church remained Eight hundred Years in obedience to the Roman Church; and since her Falling off, had fourteen times returned with Submission again unto it.

Arguments  
used in the  
House of Lords  
for restoring  
the Supre-  
macy.

Herein the Bishop laboured also to answer other Matters, which some Lords had urged for abolishing the Pope's Authority, and restoring the *Supremacy* to the Imperial Crown of this Realm: As namely, that this had been done before at a Solemn Provincial Council and Assembly of the Bishops and Clergy of the Land. And whereas some of these had afterwards revoked what they had done, it was said by one, that he would never trust those Men again which once denied the Pope's Authority, and now stood in defence of the same. It was urged also that the Spiritual Supreme Power must be in the Prince, otherwise he could not confer Authority in Spiritual Matters upon others. For no man could give that to another which he had not himself.

The Bill of Su-  
premacy a-  
mended.

By this Speech of the Bishop of Chester also we gather, that several other Speeches were made in the House against this Bill: And that the Lords to whom this Bill was Committed, to be weighed and considered by them, were such as favoured the Popish Religion. For it appeared they would not suffer the old Service of the Church and Administration of the Sacraments to be altered, but to be still retained; as they mitigated the Rigor of the Punishment mentioned in the Bill, as it was it seems at first drawn up, against such of the Clergy as refused to comply with the *Supremacy*.

I

I know not any more that was said in the House in behalf of the *ANNO* *Supremacy*, there being no Protestant Bishops yet made, and so *1559.* none sitting there; but I meet with the Heads of a notable Discourse, or rather a Treatise, designed to vindicate the Queen's Right to the *Supremacy*, and to display the \*Usurpations of Popes; calculated I suppose, for this matter and purpose. See it in the *Re-* *pository.* A Discourse penned in favour thereof. No. VIII.

*Feb. 15.* A Bill was brought in for casting away the old Service, and bringing in the *English* Liturgy; but this was laid aside; and in *Apr.* another Bill was brought in, *For Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments.* This also the *Roman* Prelates in the House did tooth and nail stickle against. And *Feckenham* Abbot of *Westminster* made a set Speech against it in the best manner he could, which I suppose was at the second Reading, *April 26th.* This Speech the right Reverend the Author of the History of the Reformation makes the aforesaid *Hetbe* to be the Speaker of, finding in the *Benet* College Volume, where this Speech is, these Words (writ by some body as his Conjecture) That Dr. *Hetbe* was thought to be the Penner of the said Speech, and that it was spoken to the Queen's Council. But it appears, that he that wrot this was but an ignorant or heedless Conjecturer, in that he makes this to be a Discourse exhibited to the Queen's Council, whereas it is plain it was spoken to the House of Lords. But I have met with the same Oration in a *Cotton* Volume, where it is expressly intitled thus, *The Oration of Dr. Feckenham, Abbot of Westminster, made in the Parliament House, Anno 1559.* In this Oration he makes a Boast in the beginning, 'That they and their Fathers had been in possession of the old Religion for the Space of 1400 Years. Then he propounded their Honours three Rules, whereby they should be able to put a difference between the true Religion and the Counterfeit. The first Rule was, to see which of the two had been most observed in the Church, of all Men, and at all times. Secondly, which of them both is the most stayed Religion, and always agreeable to itself. Thirdly, which of the two did breed the more humble and obedient Subjects unto God and unto the Queen.

In the Prosecution of this his Speech he made very unworthy and unbecoming Reflections upon the foreign Protestants of greatest eminence, as *Luther, Melancthon, Zuinglius, Martyr*, for their different Sentiments about the Sacrament; and especially upon two of our own Bishops, *Cranmer* and *Ridley*. *Cranmer* he makes to contradict himself in two Books, which he set forth in one Year, *Viz.* The Catechism in the *English* Tongue, dedicated to King *Edward*, wherein he affirmed the real Presence: And another Book which he shortly after set forth, 'wherein (to use *Feckenham's* own Expression) he did shamefully deny the same, falsifying both Scriptures and Doctors.' This Charge he did but take up from others of his Persuasion; as Bp. *Gardiner* and Dr. *Rich. Smith* in their Books against ABp. *Cranmer's* admirable Book of the Sacrament. But *Feckenham* thought fit to take no notice of the Answer, that the said ABp. in his last excellent Book gave to this Accusation: Which was, That he then, when he put out the Catechism, and when he put out his other Book after

**ANNO** 1559. that, did hold and teach the same thing, Namely, That we receive the Body and Blood of Christ in the Sacrament truly: And he that received it *Spiritually* received it *Truly*. But he no where writ *Really* and *Substantially*. Which were the Papists Terms to express their Carnal Prefence. So that it was not fairly done of *Feckenham*, to urge that in such an Audience against him, which he had so publickly and sufficiently cleared himself of: and especially to belie a Man, whom they had cruelly burnt to Ashes before. Of Bp. *Ridley*, whom he called *The notablest learned Man of that Opinion*, he said, that he did in a Sermon at *Paul's Crosse* publickly set forth the *real* Prefence of Christ's Body in the Sacrament; repeating certain Words, which, he said, he heard him speak; and that shortly after at the same *Paul's Crosse*, he did deny the same. This was also a Calumny. And a Calumny, which before now he had cast upon him, namely, in a Sermon which he preached at *Pauls*, in the beginning of *Queen Mary's* Reign. And *Feckenham* had heard *Ridley* vindicating himself soon after, against this Slander of his: Telling him to his Face in the *Tower*, before the Lieutenant, Secretary *Bourn*, *Cholmely*, late Lord Chief Justice, and divers others, that speaking in his Sermon of the Sacrament, he inveighed against them that esteemed it no better than a Piece of Bread, and bad them depart, as unworthy to hear the Mystery: and that then he quoted *Cyprian*, that he should tell, how it was, that Christ called it, *Viz. The Bread is the Body, Meat, Drink, Flesh. Because unto this material Substance is given the property of the Thing, whereof it bears the Name.* And then *Ridley* added, that he took this place to maintain that the material Substance of Bread did remain. At this clear Vindication which *Ridley* then made of himself (which was in the Year 1553) it was observed, that *Feckenham*, as privy to his false Report made of *Ridley*, was as red as Scarlet in the Face, and answered him never a Word. And yet now again 5 Years after did he lay the same thing to his Charge in the Parliament House: now he was dead, tho' before being alive he had so sufficiently refuted it to his Face. This was not fair, to say no worse. But I must remember I am not now writing an Apology but an History: And therefore I forbear to add any thing more on this Subject. This Speech of *Feckenham* aforesaid I have placed in the *Repository* with the rest; that it may be seen what the learnedest Men of that Persuasion could then say for the retaining of the old Religion.

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See Cranmer's  
Memor.  
pag. 160.

And Ridley  
vindicated.

Foxes Mar-  
tyrol.

Num. IX.

Bishop Scot's  
Speech against  
the English Li-  
turgy.

Dr. *Scot*, Bishop of *Chester*, also made another long Speech upon the third reading of the foresaid Bill, which was *April* 28. and according to his hot Temper, began after this manner, 'That the Bill was such as it was much to be lamented, that from so Honourable an Assembly it should be suffered to be read, or any Ear to be given to it of Christians. For it called into doubt such things as ought to be revered without any doubt; [meaning the *Mafs*:] And, which was more, made earnest request for Alteration, nay, for the Abolishing of the same. He proceeded upon these Heads: That their Religion consisted of certain inward things, Faith, Hope and Charity; and certain outward, The Common Prayer and H. Sacraments. Now he laboured to shew, how this Motion did extinguish those

those outward things, and put in their Place he could not tell what. *ANNO*  
 And it shook those Inward things, and left them very bare and *1559.*  
 feeble. That by this Bill Christian *Charity* was taken away, which  
 consisted in Unity. And it was evident, that divers of the Arti-  
 cles and Mysteries of *Faith* were not only called into doubt, but  
 partly openly, and partly obscurely denied. And Faith and Cha-  
 rity being gone, *Hope* was left alone, or presumptuously set in higher  
 place: Whereupon for the most part Desperation followed. He  
 dwelt much upon the unlawfulness of calling into doubt the Matters  
 of Faith, which had been decreed. And if *Athanasius* did think  
 that a Man ought not to doubt of Matters determined in the Coun-  
 cil of *Nice*, where were present but 308 Bishops, how much less  
 ought we to doubt of Matters determined in the Catholick Church  
 by 300000 Bishops, and how many more he could not tell. And  
 that if the Certainty of Faith should hang upon an Act of Parlia-  
 ment, we had but a weak Staff to lean to. For, for Matters of  
 Religion, he doubted not, that it ought not to meddle with them,  
 because of the Certainty which ought to be in Faith, and the Un-  
 certainty of Statutes and Acts of Parliament. But that the Parlia-  
 ment consisted partly of Noblemen, and partly of Commoners,  
 which were Laymen; and so not studied or exercised in Scriptures,  
 nor Doctors, nor Practice of the Church, so as to be accounted  
 Judges in such Matters. And then, the better to convince them,  
 that these Matters belonged not to them, he enlarged upon these  
 things: The *Weightiness* of the Matter of this Bill; The *Darkness*  
 of the Cause; And the *Difficulty* in trying out the Truth; And  
 the *Danger*, if they took the wrong way. And under each of  
 these Heads occasionally, he shewed the defectiveness of the New  
 Book, so much extolled, as he said. He spake of a certain Lord,  
 that in a Speech the day before did say, that he believed that  
 Christ was received in the Communion set out by that Book. And  
 being asked, if he did worship him there, he said, *No, nor never*  
*would so long as he lived.* Which, this Bishop said, was a strange  
 Opinion, that Christ should be any where and not be worshipped.  
 Some had said, they would worship him in Heaven, but not in the  
 Sacrament. Which the Bishop compared to a Man that should say,  
 He would honour the Emperor in Cloth of Gold, and under his  
 Cloth of State, but not in a Frize-Coat in the Street. His Speech  
 went on to a good length; and what it was from the beginning to the  
 end, is set down in the *Repository*. But notwithstanding these *Numb. X.*  
 Speeches, the Bill for Uniformity of Common-Prayer passed *April*  
*28.* all the Prelates dissenting, *viz.* The Archbishop of *York*, the  
 Bishops of *London*, *Ely*, *Wigorn*, *Landaff*, *Coventry* and *Litchfield*,  
*Exeter*, *Chester*, *Carlisle*: as was shewn before.

There was also about this very time some Man of Learning, (whether it were *Harpsfield*, or some body else) procured to write a Discourse, whereby the two Religions should be compared, *viz.* The *Roman* Catholick, and that now endeavoured to be established. Which Discourse he said, he wrote upon short Warning without Meditation, or help of Books: Yet he esteemed it so well grounded, that it could not well be answered. Which by God's Grace, he  
 said

*A discourse  
 framed to  
 Compare the  
 two Religions.*

ANNO 1559. said should be tried, when he should see a direct Answer made: This Paper consisted of several Notes of the Church, which he accommodated to the *Roman* Church, and made the Protestants to fail in. As, 'that the Church is *One*: That it is *Apostolick*: That it is *Holy*, That is is *Catholick*: That there is but one Sheepfold, and one Shepherd, *John* 18. And that one Sheepfold is no where, but that which he is Head of. But all other Churches distinct from that of *Rome* have so many Shepherds, as there be divers Realms. The Cities of *Germany* each of them one, *Geneva* another, *England* another, &c. But all that be now called Papists have but one Head. And therefore they are so much the nearer to the Unity of the Church. Again, That Church is *Apostolick*, that can shew her Descent from the Apostles: No Church can do that so well as the *Papists*. We can, saith he, in *Canterbury*, and in every other See, shew you, how our Bishops came from the Apostles. Because they could by Chronicle go up from *William Warham*, the *Apostolick* last before *Cranmer*, to the first, who was sent by Pope *Gregory*. And then they could bring *Gregory* up to *St. Peter*. But in *Canterbury*, *Cranmer* disagreed from all his Predecessors, and in *Exeter*, *Miles Coverdale*, and so forth. Now it was not enough for these Bishops to leap up from these present days unto the Apostles times, by saying, they agree with them; but they who challenge the See *Apostolick*, must bring their Pedigree by linial Descent unto the Apostles, as we do. He proceeded, That their Church was *Catholick*, that is, spread abroad through all Places, Times and Persons. And *Apostolick*, because they shewed the Succession from the Apostles downward, and could go upward linally to the Apostles. Therefore the Church called *Papistical*, having one Head, the Pope; being *Holy*, [that is, as he interpreted it,] having benefits of God by flourishing Miracles: *Catholick*, that is, spread in all Times, in all Places, through all Persons universally: That is to say, for the most part being able to shew their Pedigree, even to the Apostles, even without any Interruption; That Church, I say, is only the true Church.' This Discourse in full is placed in the

Num. XI. *Appendix* with the rest of the same nature.

Dr. Story's  
Speech in the  
House of Com-  
mons.

And as these hot and earnest Speeches before mentioned happened in the Upper House, so the House of Commons had some Popish Members as hot, or hotter. Dr. *Story* was one of these, who had been one of *Q. Mary's* trusty Commissioners, for the taking up, imprisoning, and burning the Gospellers. This man made a bold and bitter Speech in the House, Justifying himself in his Doings under that Queen, when so many by his Sentence were burnt: 'He wished, he said, he had done more than he did, and that he and others had been more vehement in executing the Laws; and impudently told the House, how he threw a Faggot into the Face of one (an *Earwig* as he stiled him,) at the Stake at *Uxbridge*, as he was singing a *Psalm*, and set a bush of Thorns under his feet: And that it was his Counsel to pluck down Men of Eminency that were Heretics, as well as the more ordinary sort; and mentioned two such, brought into Trouble by his means, Sir *Philip Hoby*, and another Knight of *Kent*. And that he saw nothing to be ashamed of, nor

' sorry

‘forry for. And that it grieved him, that they laboured only about  
‘the young and little Twigs, whereas they should have struck at  
‘the Root. By which Words it was well enough known he meant  
the Queen herself. This man afterwards left *England*, and became  
an Officer under the King of *Spain* at *Antwerp*. Whence divers  
Years after he was craftily seized on board an *English* Vessel, and  
brought into *England*, and being found guilty of Treason, dyed the  
Death of a Traitor.

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This man and his impudent Speech this Parliament, concerning the  
Queen, was not soon forgotten. A Book was writ in the Year 1569.  
entitled, *A Warning against the dangerous Practise of Papists, &c.*  
wherein he, and such as he, are glanced at: *Viz. Other some are*  
*such, as one of them even openly in her Majesties High Court of Par-*  
*liament, made such Moan that his Counsel was not followed in Q.*  
*Maries time, to hew up the Root, as all men plainly saw and un-*  
*derstood his Grief, That the Queen's Majesty was not in her Sister's*  
*time dispatched. And it is said, that some others made grave*  
*Motions for her Disinheritance.*

He was for  
hewing up the  
Root.  
In Biblioth.  
Joan. D. Epif.  
Elien.

But that it was not their Consciences that led these zealous men  
(as we related before) thus to stickle against the Queen's Supremacy  
and the *English* Liturgy, but rather some other politic Ends, is evi-  
dent, by what they and other such chief Papists did in cool Blood de-  
clare in K. *Edward's* days. Which convinced *Bernard Gilpin*, a  
diligent Enquirer, and Contemporary with them, of the Unsoundness  
of the Papal Religion. Of which Matter we have this notable Re-  
lation, in his own Letter to his Brother *George Gilpin*, 1575; ‘That  
‘in his Desires to search out Truth, he repaired to [*Tonstall*] the Bi-  
‘shop of *Durham*, that he might be further instructed. Who told  
‘him, that in the Matter of Transubstantiation, *Innocentius*, Pope  
‘the Third of that Name, had done unadvisedly, in making it an  
‘Article of Faith. And further confessed, that the Pope committed  
‘a great fault in the Business touching *Indulgences*; and other things.  
‘That in conferring with Dr. *Redman*, a man of eminent Virtues,  
‘and great Scholarship, he affirmed to him, that the Book of *Com-*  
‘*mon-Prayer* [then newly composed,] was an Holy Book, and  
‘agreeable to the Gospel. That afterwards one of the Fellows of  
‘*Queens College* told him, That he heard Dr. *Cbedsey* say among his  
‘Friends, that it must come to this Point, that the Protestants must  
‘grant unto them [Papists] a Real Presence of Christ in the Sacra-  
‘ment, and they likewise give way unto the Protestants in the Opi-  
‘nion of *Transubstantiation*. Dr. *Weston* [another chief Papist in  
‘*Oxford*] made a long Oration touching the Supper of the Lord, to  
‘be administred under both kinds. Mr. *Morgan* [another great Dis-  
‘putant] told him, [*Gilpin*,] That Dr. *Ware*, a man most famous  
‘for Life and Learning, affirmed unto him, That the principal Sa-  
‘crifice of the Church of God, was the Sacrifice of Thanksgiving.  
‘This was his Answer, when *Gilpin* demanded of him, what could  
‘he said for the *Sacrifice* of the *Mass*. And lastly, That the Bi-  
‘shops in this Kingdom, at that time confuted the Primacy of the  
‘Pope, both in Words and Writing.

The Popish Di-  
vines not guid-  
ed by Consci-  
ence.

Life of Bern.  
Gilpin, by Bi-  
shop Carleton.  
p. 111.

Among

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An Act made  
concerning  
Card. Pole.

Among other Acts passed this Session, there were two private ones; one concerning Cardinal *Pole*, and the other concerning Cathedral and Collegiate Churches; which must have some mention here.

That relating to the late Cardinal, was, That whereas a Parliament in the first and second of King *Philip* and Queen *Mary*, had repealed and taken off his Attaint, that lay upon him by Act of Parliament in the 31st. of K. *Henry VIII.* and had cleared him of every Branch and Article of that Act; and also of all Indictments and Processes of Outlawry procured against him, many Questions had been moved upon some Words in the said Act of *Repeal*: As, from what time that Act should extend or take effect; It was declared by this present Act, That it should take effect, as touching any Estate, Right or Title, from the time of making the said Act. And that the Act made under King *Henry* should be of force and effect, for all the mean Acts and Things, happening or done before the making of the said Act of *Repeal*. Which was a prudent Act for the stopping or ending many contentious Law-Suits, that might be, or probably had been commenced, for the Recovery of any Estates or Lands belonging to the said Cardinal, and disposed of by K. *Henry* unto others.

And concern-  
ing Cathedral  
Churches.

The Act concerning Cathedral and Collegiate Churches, was to empower the Queen to make Statutes for divers such Ecclesiastical Foundations, and Schools erected either by K. *Henry VIII.* K. *Edward*, Q. *Mary*, or Cardinal *Pole*, in Case of some Defect of good Rules, Orders and Constitutions thereunto appointed. And that she might at her pleasure, alter or change, augment or diminish those Statutes and Ordinances of the foresaid Churches, Schools and Corporations. And that all such Statutes, which the Queen should appoint under her great Seal of *England*, should be kept and observed, notwithstanding any former Rule or Constitution whatsoever: And that they should remain good and effectual to all intents and purposes. This was an Act of great use and Service for the intended Reformation. Both these private Acts I have thought not unworthy a room in my *Repository*.

Num. XII.  
XIII.

No Act would  
pass for Mar-  
riages of Priests

But among the good Acts made by this Parliament, one was wanting, tho' as it seems laboured by the Protestant Divines to be brought about. It was to revive King *Edward's* Act for the Marriage of Priests, which Q. *Mary* had repealed. But the Queen would not be brought so far to countenance the Conjugal State of her Clergy. This troubled not a little the Divines, especially such as were married, as was Dr. *Sandys*, and Dr. *Parker*, and Mr. *Lever* now very lately, and divers more. Of this Matter *Sandys* speaks in a Letter dated *April ult.* to *Parker*, then in the Country; telling him, 'That no Law was made concerning the Marriage of Priests, but that it was left, as it were, *in Medio*; and that the Queen would wink at it, but not establish it by Law. Which is nothing else, said he, but to *bastard* our Children.' The Inconvenience hereof was, that the Clergy was fain to get their Children legitimated. So I find did *Parker* his Son *Matthew*.

The Common-  
Prayer-Book  
established.

But to return to the *English* Liturgy: Notwithstanding this Opposition of Speeches and Arguments made by Popish Bishops and others



others against this Bill for the Book of *Common-Prayer*, it passed, as *ANNO* was said before, into an Act of *Uniformity*: And was to begin to take effect at *S. John Baptist's* day ensuing. This was but the Re-<sup>1559.</sup>establishment of *K. Edward's* Book, set forth in the fifth and sixth Year of his Reign, with these few Changes, as they are mentioned in the said Act; One Alteration or Addition of certain Lessons to be used on every *Sunday* in the Year; The Form of the *Litany* altered and corrected: And two Sentences added in the Delivery of the Sacrament to the Communicants. But besides these mentioned in the Act, there were some others, as shall be shewn by and by.

## CHAP. IV.

*Divines review the Common Prayer Book. Secretary Cecil's Influence therein. Guest a very Learned Man, his Labours about it. Posture of Receiving. K. Edward's Ornaments. An Objection of Dr. Boxal against the Communion Office: Wherein the present Book varied from K. Edward's Book. Dr. Haddon's Account of the English Service. Foreign Churches rejoice at it: But some English dislike it.*

**B**UT great Pains had been used in reviewing of the old *Com-*<sup>The Divines prepare the Liturgy.</sup>*mon Prayer Book*, and weighing all things in it; to render it fit to be presented to the Parliament, to confirm it by an Act. In this Business the Divines, *Dr. Sandys*, *Dr. Bill*, and the rest above-mentioned, were diligently employed at *Sir Thomas Smith's* House in *Westminster*. And in this Affair, *Sir William Cecil* the Queen's Secretary was a great Dealer and Director; and was very earnest about the Book. Here let me insert what *Dr. Sampson*, the great Puritan,<sup>Cecil's Influence in the Reformation.</sup> in the Year 1574, wrote to him being then Lord *Burghley*, when the said Dr. urged him to reform the established Government in the Church, and to alter the Episcopacy for *Calvin's* Discipline, which he was too wise and too knowing to do. He called to mind what he did in the beginning of the Queen's Reign in repairing of Religion. 'What your Authority, said he, Credit and Doing then was, you know, God knows, and there are Witnesses of it.' And when *Edward Dering*, another great Labourer for the abolishing of Episcopal Government, had charged him with Neglect of Religion, and unhandsomely and untruly told him, 'That he [the Lord *Burghley*] had for many Years looked upon Religion *Eminus*, and now scarcely loved it.' He, in a Concern to be charged so unjustly, answered *Dering's* Letter with another, shewing him therein, 'How active he was above others in propagating Religion in the beginning of the Queen, and that he underwent many and great Labours in Anxieties and Disquiets of Mind: And that he did *Cominus* *dimicare* in establishing it, enduring great Contestation in it.' And he

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said



**ANNO** 1559. said true; for there was indeed great Opposition now made to the Reformation of Religion by many men at Court. And had it not been for *Cecyl's* Wisdom, Diligence and Interest with the Queen, in all likelihood it had not proceeded with that Roundness it did. This I set down here, as a Debt of Gratitude owing from this Church to his Memory.

*Appoints  
Guest to examine and prepare the Book.*

But to go no further in this place in discourse concerning him, than as to his Influence in the *English* Liturgy: He appointed *Guest*, a very Learned Man, (afterwards Archdeacon of *Canterbury*, the Queen's Almoner, and Bishop of *Rochester*) to be joined with the rest of the Revisors of the Book; and as I conjecture substituted him in the room of *Dr. Parker*, being absent, at least some part of the time, by reason of Sicknefs. Him the Secretary required diligently to compare both King *Edward's* Communion Books together; and from them both to frame a Book for the Use of the Church of *England*, by correcting and amending, altering and adding, or taking away, according to his Judgment, and the Ancient Liturgies. Which when he had done, and a New Service-Book being finished by him, and the others appointed thereunto, the said *Guest* convey'd it unto the Secretary, together with a Letter to him containing his Reasons for his own Emendations and Alterations; and therein particular Satisfaction given unto divers things, many whereof seem to have been Hints and Questions of the Secretary's, pursuant to the Settlement of the Liturgy.

*Questions by him resolved relating to the Book.*

As *First*, Whether such Ceremonies as were lately taken away by King *Edward's* Book, might not be resumed, not being evil in themselves?

II. Whether the Image of the Cross were not to be retained?

III. Whether Processions should not be used?

IV. Whether in the Celebration of the Communion, Priests should not use a Cope beside a Surplice?

V. Whether the Communion should be divided into two Parts? [that is, the Office or Book of the Communion.] And whether a part thereof should be read to all without distinction, and another to the Communicants only, the rest being departed?

VI. Whether the *Creed* is rightly placed in the Communion-Office; as tho' it were to be repeated by the Communicants only?

VII. Whether it be not convenient to continue the Use of Praying for the Dead in the Communion?

VIII. Whether the Prayer of Consecration in the first Communion Book should be left out?

IX. Whether the Sacrament were, according to the first Book, to be received into the Communicant's Mouth, or to be delivered into his Hand?

X. Whether the Sacrament were to be received Standing or Kneeling?

To all these *Guest* gave learned Answers: And thereby vindicated what Alterations were newly made in the Book prepared to be laid before the Parliament. And by this Writing it appears, that the main

main Care of the Revifal and Preparation of the Book lay upon that Reverend Divine, whom I fuppofe *Parker* recommended to the Secretary to fupply his Abfence. And for his Pains was foon after by him, when Archbishop, rewarded with the Archdeaconry of *Canterbury*. But thus *Guest* having fhewed good Caufe, as he thought, why the Service was fet forth by him and his Company as it was, he concluded his Paper, ‘ Befeeching God for his Mercy in Chrift, to caufe the Parliament with one Voice to enact it, and the Realm with true Heart to ufe it.’ This Difcourfe of *Guest*, fhewing him to have been a folid and well-read Man, I have tranfcribed from the Original, and put in among the Monuments in the end of the Book.

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Nº. XIV.

What the Original Draught of the Service-Book was, as it came from the Divines Hands, and was prefented to the Houfe, would be worth knowing: I fuppofe very little was altered by the Parliament; yet fomething it feems was. For it appears by *Guest’s* Paper, that the Pofture of Receiving the Sacrament, either Kneeling or Standing, was left indifferent in the Book by the Divines, and that every one might follow the one way or the other: For this Reason, to teach men that it was lawful to receive either way. But the Parliament, I fuppofe, made a Change here, enjoining the ancient Pofture of Kneeling, as was in the old Book.

Posture of Re-  
ceiving the Sa-  
crament.

*April* was almoft fpent before the Divines had finifhed this new Service-Book, wherein was a *Proviso* to retain the Ornaments, which were ufed in the Church in the firft and fecond Years of King *Edward VI.* until it pleased the Queen to take Order for them. ‘ Our Glofs upon this Text, faith Dr. *Sandys* in a Letter to Dr. *Parker*, is, ‘ That we fhall not be forced to ufe them, but that others in the mean time fhall not convey them away; but that they may remain for the Queen.’ But this muft be looked upon as the Conjecture of a private Man.

K. Edward’s  
Ornaments  
retained.  
MSS. C.C.C.C.  
Ep. Illuf. Vi-  
ror.

The particular Exceptions that were made to this Book, when it lay before the Parliament, I cannot tell; but I find *Boxal*, who was Dean of *Windfor*, and had been Secretary to Queen *Mary*, and ftill it feems at Court, found much fault with one Paflage in the Communion Office; namely, That in the Consecration of the Elements, there was not a Thankfgiving. For Chrift, faid he, *took Bread, and gave Thanks*; and in the Consecration here they give not Thanks. This he put into the Lord Treafurer’s Head, and endeavoured according to the Interelt he had with the Queen, to alienate Her from paffing the Act. The Divines gave their Reasons for what they did. And their particular Reason for this may be feen in *Guest’s* Paper before-faid. But by the means of Secretary *Cecil*, and the great Esteem the Queen had for him and his Advice, the Divines were in good hope their Enemies fhould not prevail. And their Hopes were not deceived.

Dr. Boxal’s  
Exception.

The Book came out with fmall Variation from the Second Book of King *Edward*. I will fet down a Note of the differences *Verbatim*, as Archbishop *Whitgift* afterwards upon fome Reasons fent them to the Lord Treafurer *Burghley*. Which Note was thus endorfed by that Lord’s own Hand: *Archbifhop of Canterbury; Differences betwixt the Book of Prayers of K. Edward, and of Q. Elizabeth.*

Differences be-  
tween the two  
Books.

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‘ First,

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MSS. Burghl.

First, King Edward his Second Book differeth from her Majesties Book in the first Rubrick, set down in the beginning of the Book. For King Edward's second Book hath it thus,

*The Morning and Evening Prayer shall be used in such place of the Church, Chappel or Chancel, and the Minister shall turn him, as the People may best hear. And if there be any Controversy therein, the Matter shall be referred to the Ordinary, and he or his Deputy shall appoint the Place. And the, &c.*

Whereas the Queen's Book hath it thus;

*The Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chappel or Chancel, except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.*

Again, King Edwards Second Book hath it thus;

*Again, here is to be noted, That the Minister at the time of the Communion, and at all other times in his Ministration, shall use neither Albe, Vestment nor Cope. But being Archbishop or Bishop shall have and wear a Rocket; and being a Priest or Deacon, he shall have and wear a Surplice only.*

The Queen's Book hath it;

*And here is to be noted, That the Minister at the time of the Communion, and at all other times in his Ministration, shall use such Ornaments in the Church, as were in use by Authority of Parliament in the Second Year of the Reign of King Edward the Sixth, according to the Act of Parliament set forth in the beginning of this Book.*

Secondly, In K. Edward's second Book, in the Litany there are these Words, *From the Tyranny of the Bishop of Rome, and all his detestable Enormities*: Which are not in her Majesties Book.

Thirdly, in the Litany, Her Majesties Book hath these Words more than are in King Edward's Second Book, *Viz. Strengthen in the true Worshipping of thee in Righteousness, and true Holiness of Life, &c.*

Fourthly, In the end of the Litany there is no Prayer in King Edward's Second Book for the King, nor for the State of the Clergy. And the last Collect set in her Majesties Book next before the first Sunday in Advent, and beginning, *O God whose Nature and Property is ever to have mercy*, is not in King Edward's Second Book. Further, there are two Collects appointed for the time of Dearth and Famine, whereas her Majesties Book hath but one. And in K. Edward's Second Book, this Note is given of the Prayer of St. Chrysostom, *The Litany shall ever end with this Collect following*: Which Note is not in her Majesties Book.

Fifthly, King Edward's Second Book appointeth only these Words to be used, when the Bread is delivered at the Communion, *Take and eat this in remembrance, that Christ died for thee; and Feed on him in thine heart by Faith with Thanksgiving.* And when the Cup is delivered, *Drink this in remembrance, that Christ's Blood was shed for thee, and be thankful.* [Whereas in her Majesties Book at the Delivering of the Bread, these Words must be said, *The Body of our Lord Jesus Christ, which was given for thee,*

' *thee, preserve thy Body and Soul unto everlasting Life. Take and* ANNO  
' *Eat this, &c.* And at the Delivery of the Cup these Words, *The* 1559.  
' *Blood of our Lord Jesus Christ, which was shed for thee, preserve*  
' *thy Body and Soul unto everlasting life. Drink this, &c.]*

And thus the pure Worship of God was again happily established in this Nation. It highly indeed offended Papists abroad, as well as at home: And they represented it to the World as tho' hereby all Religion were abandoned in *England*. Thus did *Hieronymus Osorius*, a *Portuguese* Bishop, (a Man famed in those times for Eloquence) in an Epistle which he took the Confidence to write to Queen *Elizabeth* about the Year 1562. That *all Rites and Sacraments and Sacred Things were overthrown to the very Foundations*. But Dr. *Haddon*, Master of Requests to the Queen; a grave and wise Civilian, and who very well knew, what was done in this Reformation of the Church of *England*, took occasion hence in his Epistle Responsory to this Foreigner, (in no less eloquent a Style,) briefly to give him and the World this Account of our Rites of Religion now reformed.

*Papists clamour against the Reformation.*

*Sacra, Cere-  
monias & Sa-  
cramenta om-  
nia funditus  
everti, &c.  
Haddon O-  
puscul.*

' First, Because Faith, said he, cometh by Hearing, We send  
' Teachers of the Holy Scriptures to all the Coasts and Corners of  
' our Country, to instruct the People in all the Duties of Piety, and  
' to inform them in the true Worship of God. Then, we have a  
' Public Form of Prayers, collected out of the Sacred Scriptures,  
' ratified by Authority of Parliament, as we call the Assent of the  
' three Estates of the Commonwealth. From whence we do not  
' suffer any to stray or vary. Providing in both, as much as we can,  
' that the Precept of the Holy Ghost be obeyed, that proclaimeth,  
' He that speaketh in the Church must use the Oracle or Word of  
' God in it; and then, that all be of one mind. The Sacrament  
' we do, as near as possible, take care to administer according to  
' the Prescript of Scripture and the Example of the ancient Church;  
' as our Lord Jesus Christ first instituted it with his Disciples. All  
' this is set forth in our Mother Tongue: Inasmuch as it is a great  
' Folly to utter that before God which we know not what it is: And  
' it manifestly impugneth the sound Doctrine of *St. Paul*, together  
' with all ancient Examples of the Apostolical Churches. We perform  
' the Imposition of Hands, the Celebration of Matrimony, the bring-  
' ing to Church Women after Childbirth, and the Burial of the Dead,  
' with solemn and publick Offices: That all things may be done  
' in the Churches conveniently and in Order, as we know well we  
' are admonished to do in the New Testament. As for Times, Pla-  
' ces, Days and other Circumstances, there is in effect no Change  
' made among us. Nor in all our Religion is any thing new, unless  
' what had either evident Absurdity in it, or express Impiety.' Thus  
*Haddon*.

*What was  
done in the Re-  
formation.*

And indeed concerning our Holy Service thus settled, to be used in the Publick Worship, it was commonly urged by the Friends of the Reformation in those Times, how agreeable it was to the Holy Scripture: That some Part of it was the very Word of God, and the rest was framed according to that Word. And as to that Part of it that consisted of the Catechism, it was also a great Part of it God's express Words (as the Ten Commandments and the Lords Prayer) and that

*The Divine  
Service ac-  
cording to  
God's Word.*

**ANNO** 1559. that it taught young People so much of the Knowledge of Scripture, that is, God's Word, that Children hereby knew more of Christian Religion, than the oldest before, bred up in the former Superstition. For thus did another great Divine and Bishop (sometime an Exile) speak to these offended Papists: 'Our Service hath nothing in it, but what is written in God's Book, the Holy Bible, (where no Lye can be found) saving *Te Deum*, and a few Collects and Prayers; which altho' they be not contained in the Scripture, yet differing in Words, they agree in Sense and Meaning with the Articles of the Faith, and the whole Body of the Scripture. None is so ignorant, but he sees the Popish Service and Doctrine to agree little with the Scriptures, and Ours to contain nothing else but Scriptures. ----- Is that New-fangled and Schismatical [as they had charged it] that containeth nothing but the Doctrine of the Prophets and Apostles?

Bp. Pilkington  
Confutat.

The Catechism.

Abp. Cranmer's judgment of the Comm. Prayer.

Cranmer against Gardiner.  
p. 60.

Foreign Churches rejoice at this Reformation.

Dr. Bancroft.

And then again, to prove that our Faith is right, as well as our Worship, he added, 'That the Faith of a Christian Man is generally contained in the Creed, and particularly declared in the Scripture at large. And then he proceeded, 'That we do esteem these Articles of the Christian Faith so much, with the Lord's Prayer and the Ten Commandments of Almighty God, that by common order it is appointed (and good Ministers practise it) that Children might learn them, not in a Tongue they understand not, as the Pope would have them, but in their Mother Tongue; with such a short Declaration of it by a Catechism; that now a Young Child of Ten Years old can tell more of his Duty towards God and Man, than an old Man of their bringing up can do of Sixty or Eighty Years old.

The great and good Archbishop *Cranmer's* Judgment of King *Edward's* Book of Common Prayer, may deserve here to have a Place. When Bishop *Gardiner* would have fortified his corrupt Doctrine of the Sacrament out of that Book, and asserted that *the receiving of the Body and Blood of Christ into our Mouths*, was a Teaching set forth there, and there Catholickly spoken of; the said Archbishop thus answered: 'That the Book of Common Prayer neither used any such Speech, nor taught any such Doctrine: And that he [the Archbishop] did not in any point improve [*i. e.* disprove] that GODLY BOOK, nor vary from it: and that *no man could mislike it, that had any Godliness in him, joyned with Knowledge*.

To which Passages let me add, that, as in the Beginning of this Settlement of Religion by this Book of Common Prayer; the Papists were the chief Persons that were disgusted, and opposed it; so afterwards divers Protestants among ourselves found great Fault with it: The Vindication of which Dr. *Bancroft* (another Archbishop of *Canterbury* afterwards) undertook in a Sermon at *St. Paul's*, *February* 1588. Wherein he told his Auditory, how glad all the Churches of *Europe* were at this Establishment of Religion in the beginning of this Queen's Reign. Then he shewed, what Pains were taken in reforming the Book; and brought divers Testimonies of godly learned Men, to prove that the Book was in a manner void of all reprehension.

Yet

Yet it is true, that divers of our *English*, in the Time of their Exile, *ANNO* living and conversing in some of the Reformed Churches abroad, had imbibed a better Opinion of the Model of their Church Worship, than this at home, now established, and were very desirous to bring it in, and use it instead of our Liturgy. And certain Eminent Members of those Foreign Churches, had applied to the Queen for an Indulgence to these her Subjects in this Matter. But She resolving firmly to adhere to Her Laws, would not permit of this variety of Publick Worship; and wrote thus courteously, but stedfastly in answer to them: 'That it was not with Her Safety, Honour and Credit, to permit diversity of Opinions in a Kingdom where none but She and Her Counsil governed; not owning either Imperial or Papal Powers, as several of the Princes and States there did, and were glad to compound with them.' And thereby She satisfied several of them.

1559.  
Some English dislike the Liturgy now established.

Sir Hen. Sydney's Memor. in Fox and Euseb. Part 3.

## CHAP. V.

*A Disputation at Westminster in Parliament Time, between some Papists and Protestants, before a great Assembly of the Nobility. The Questions. The Papists decline the Dispute. The Argument of the Protestants. Jewel's Wish for a Disputation. The Popish Disputants punished.*

**D**URING this Session of Parliament, there be two or three other Things that must be remembred, relating to Religion. The First is concerning a Conference between some Popish Bishops and other Learned Men of that Communion, and certain Protestant Divines, held in the Month of *March*, by order of the Queen's Privy Council, to be performed in their Presence: Eight on one side, and Eight on the other.

A Publick Disputation.

For whereas it is said by the Right Reverend the Author of the History of the *Reformation*, that there were Nine and Nine on a side, according as *Hollingshed* indeed sets it down, it is an Error, as appears by a Letter of Dr. *Richard Cox*, one of the Disputants on the Protestants side, written to *Weidner*, a learned Man at *Wormes*, therein giving a Relation of this Conference; mentioning but Eight: As likewise by the Account thereof kept in the Paper Office, and transcribed thence into the Collections of the said History of the *Reformation*, that speaks of Four Bishops, and Four Doctors only appointed to dispute. And these were *White*, *Watson*, *Baine* and *Scot*, Bishops of *Winchester*, *Lincoln*, *Coventry* and *Litchfield*, and *Chester*; and the Doctors *Cole*, Dean of *St. Pauls*, *Langdale*, *Harpsfield* and *Chedsey*, Archdeacons of *Lewis*, *Canterbury* and *Middlesex*: And on the Protestants side were these Eight only; *John Scory*, late Bp. of *Chichester*, *David Whitehead*, *John Jewel*, *John Elmer*, *Richard Cox*, *Edmund Grindal*, *Robert Horne*, and *Edmund Guest*, as they are set down

Eight and Eight on a side.

vol. II. p. 345.

Names of the Disputants.

ANNO 1559. down by Dr. *Matthew Parker's* own Hand, at the end of his *MS.* Paper, containing the Protestants Discourse upon the first Proposition. So the Bp. of *Carlisle* on the Papists side, and *Sandys* on that of the Protestants are misadded to the aforesaid Disputants: Though probably they were present at the Conference. And we find that the Bp. of *Carlisle* was present the second Day; and so was *Turberville*, Bp. of *Exeter* too, and Abbot *Fecknam*.

A Motion to manage it by Writing.

Bramhall's Works, p. 987.

The Rules of the Disputation.

The Beginning and Manner of it.

The Papists begun.

But because the Bp. of *Sarum* in his History, and Mr. *Fox* before him, have set down at large the Transactions of this Conference, therefore I shall pass it over with more Brevity, only relating somewhat perhaps by them omitted, and rectifying somewhat mistaken. *Herbe* ABp. of *York* did make the motion, that this Dispute should be managed especially by Writing. Which way was most acceptable also to the Protestants; and was once propounded by *Hoper*, and some other Divines in Prison under Queen *Mary*, after they saw how unfairly the Disputation was carried (all by Noise and Confusion) with *Craumer* and *Ridley* at *Oxford*. *Bramhall*, ABp. of *Armagh* approved and required such a way of disputing with some Papists that he had to do with. 'Conferences, saith he, in Words do often engender Heat, or produce Extravagancies and Mistakes. Writing is a way more calm, more certain, and such as a Man cannot depart from: In his Letter to Mrs. *Cheubien* in the Nunrey.' And according to this Motion the Queen ordered it should be managed in Writing on both Parties, for avoiding of much Altercation in Words; and she ordered likewise that the Papist Bishops should first declare their Minds with their Reasons in Writing: And then the others, if they had any thing to say to the contrary, should the same day declare their Opinions. And so each of them should deliver their Writings to the other, to be considered, what were to be disproved therein; and the same to declare in Writing at some other convenient day.

All this was fully agreed upon. And hereupon divers of the Nobility, and Estates of the Realm, understanding that such a Meeting should be, made earnest Means to her Majesty, that the Bishops and Divines might put their Assertions into *English*, and read them in that Tongue, for their better satisfaction and understanding, and for enabling their own Judgments to treat and conclude of such Laws as might depend thereupon. And so both Parts met at *Westminster* Abby: The Lords and others of the Privy Council were present, and a great part of the Nobility, and of the Commons. But while all were in expectation to hear these Learned Men and their Arguments, the Bp. of *Winchester*, Dr. *White*, said, they were mistaken, That their Assertions and Reasons should be written, and so only recited out of a Book; adding, That their Book was not then ready written; but that they were ready to argue and dispute. And therefore that they would only at that time repeat in Speech what they had to say to the First Proposition. This with some Words was past off: And then the Bp. of *Winchester*, and his Collegues appointed Dr. *Cole*, Dean of *St. Paul's*, to be the utterer of their Minds. Who partly by Speech, and partly by reading Authorities written, and at certain times being informed by the Collegues what to say, made a Declaration of their Meanings, and their Reasons to their first Proposition.

Which



Which being ended, they were asked by the Privy Council, if any of them had any more to say. They said, No. Then the other Part was licensed to shew their Minds, which they did according to the first Order; exhibiting all that they meant to propound, in a Book written. Which after a Prayer and Invocation made to Almighty God, and a Protestation to stand to the Doctrine of the Catholick Church built upon Scripture, was distinctly read by Dr. *Horn* (who was the Penner of the same) upon the first Proposition. And so the Assembly was quietly dismissed. This was on *Friday*, the last day of *March*. The Question then disputed was, *That it was against the Word of God, and the Custom of the Primitive Church, to use a Tongue unknown to the People in Common Prayer, and Administration of Sacraments.*

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1559.  
The Protestants follow.

The First Question.

When *Monday*, the second Day of Conference came, and all the Grave Assembly were set, *White*, Bp. of *Winchester*, and the rest of that side, refused to proceed on the second Question, but would by all means insist still upon the first, argued the last day; and pretending they had more to say of it, were resolved to read upon that Argument only: Urging much, That they and their Cause should suffer prejudice, if they should not treat of the first. And *Watson*, Bp. of *Lincoln*, striving to have his turn of speaking, hotly said, That they were not used indifferently, that they might not be allowed to declare in Writing what they had to say of the First Question: And added, That what Dr. *Cole* spake in the last Assembly, was *Extempore*, and of himself, and with no forestudied Talk, and that it was not prepared to strengthen their Cause. These Sayings made the Nobility and others the Auditors frown, knowing that *Cole* spake out of a Paper which he held in his Hand, and read in the same: and that according to the Instruction of the Bishops, who pointed unto several places in his Paper with their Fingers, for his Direction. *Watson* also complained that their Adversaries had longer Warning than they. And that they themselves had notice of it but two days before, and were fain to set up the whole last Night. But *Bacon* the Lord Keeper told them, That at the last Conference, when *Cole* had done, he asked them, the Bishops, whether what he had spoken was what they would have him say, and they granted it: And whether he should say any more in the Matter, and they answered, No. But for their satisfaction the Lord Keeper added, That they should at present, according to the Order agreed upon, discourse upon the Second Question; and at another Meeting, when the day came for them both to confirm their First Question, they should have liberty to read what they had further to say upon the First. To which all the Council there present willingly consented. But this also the Bishops would not be contented with. At last *Herbe* Abp. of *York* told them they were to blame, for that there was a plain Decreed Order for them to treat at this Time of the Second Question, and bad them leave their Contention. Then the Bishops started another Matter of Quarrel, and said, It was contrary to the Order in Disputations, that they should begin; for that their side had the Negative, said the Bp. of *Chester*. And therefore they that were on the Affirmative should begin. That they were the Defending Party. And that it was the School Manner, and likewise the

The Second Meeting.

The Two Popish Bishops cavil.



**ANNO** 1559. *W* Manner in *Westminster* Hall, that the Plaintiff should speak first, and then the accused Party answer. To which the *Keeper* told them, They began willingly on the First Question; and the Protestants told them, that they had the Negative then. *Horne* wondered, that they should so much stand upon it, who should begin. Then the Bishops charged the Protestants to have been the Propounders of the Questions. But the *Keeper* told them, that the Questions were of neither of their propounding, but offered from the Council indifferently to them both. Then *Bayne*, Bp. of *Litchfield* and *Coventry*, minding to run from the Matter, began to question with the Protestants, What Church they were of? saying, That they must needs try that first: For there were many Churches in *Germany*; and he demanded of *Horn*, Which of those Churches he was of? Who prudently answered, That he was of *Christ's* Catholick Church. The *Keeper* told them, They ought not to run into voluntary Talk of their own inventing: The Bp. of *Litchfield* said, That they, on their part, had no doubt, but assuredly stood in the Truth. But those other Men pretended to be doubtful. Therefore they should first bring what they had to impugn them, the Bishops, withal. And the Bp. of *Chester* told the Lords plainly, If themselves began first, and the others spake after, then they speaking last should have the Advantage to come off with applause of the People, and the Verity on their side not be so well marked. And therein indeed he spake out the true Cause of all this Jangling. And hereupon *Winchester* in short said, he was resolved except they began, he would say nothing. When the Lord *Keeper* could not persuade them, he spoke of departing. And *Winchester*, as though this were the Issue he desired, presently cried, *Contented*, and offered to go. But the *Keeper* first asked them Man by Man, to know their Resolution, and they all, save one, *Facknam*, Abbot of *Westminster*, utterly denied to read, without the other Party began; and some so very disorderly and irreverently as had not been seen in so Honourable an Assembly of the Two Estates of the Realm, Nobility and Commons then assembled, besides the presence of the Queen's Council.

*They break up.* And so, without any more Dispute, all was dismissed. But the Lord *Keeper* at parting said these Words to them, *For that ye would not, that we should hear you, perhaps you may shortly hear of us.* And so they did; for, for this Contempt the Bps. of *Winchester* and *Lincoln* were committed to the *Tower* of *London*; and the rest, saving the Abbot of *Westminster*, were bound to make their personal Appearance before the Council, and not to depart the Cities of *London* and *Westminster* till their Order. A Brief Account of this which I have set down, is given in a small Book, printed long since by *Jug* and *Carwood*, by the Queen's Authority. The Original Copy whereof is in the Paper Office; and published from thence by the Bishop of *Sarum* in his History. It is also extant in *Hollingshed's* History of Queen *Elizabeth*, and at the end of *Fox's* Acts.

Vol. II. Collect.  
p. 345.

The Papers of  
Cole and  
Horn extant.

Vol. II. Collect.  
p. 333, 338.

Dr. *Cole's* Paper upon the First Question, together with that of Dr. *Horn*, remains among Abp. *Parker's* MSS. in the Volume entitled *Synodalia*. Whence they are both published in the History of the Reformation. But I observe *Horn's* Excellent Preface omitted there; as

as indeed it is in the MS. the Author made use of; which I have there-  
fore supplied in the *Appendix*. And a great part of *Horn's* Discourse,  
about the middle thereof, is also left out; consisting of Authorities out  
of *S. Ambrose, Hierom, Chrysostom, Dionysius, Cyprian*, and a Con-  
stitution of *Justinian*: Which may be supplied out of *Fox's Acts*, to-  
wards the Conclusion, where the same Learned Discourse is preserved.  
And let it be marked, that that Discourse which the Right Reverend  
Author of the History of the *Reformation* sets down, as that which  
*Cole* first read, must be mistaken. For it plainly appears not to be read  
before *Horn's* Discourse, but after it, being a Reply to him. For thus  
*Cole* begins; 'Most Honourable, Whereas these Men here present have  
' declared openly, It is repugnant and contrary to the Word of God,  
' to have the Common Prayer, and Ministration of Sacraments in the  
' *Latin* Tongue; ye shall understand, that to prove this their Asser-  
' tion, they have brought in as yet only one Place of Scripture, taken  
' out of *St. Paul* his First Epistle to the *Corinthians*, Chap. 14. with  
' certain other Places of Holy Doctors, whereunto Answer is not now  
' to be made; but when the Book which they read, shall be delivered  
' unto us according to the Appointment made in that behalf, God wil-  
' ling, we shall make Answer, &c.' as it follows in *Cole's* Paper. By  
this Preface it is undeniably evident, that this cannot be the Paper that  
*Cole* first began with. And I conclude it was that which the Bishops  
had prepared, and made all that ado to have read at the second Meet-  
ing, but would not then be permitted.

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Num. XV.  
First Edit.  
p. 1721.  
An Error cor-  
rected.

The Second Question which was to be disputed, but was not, by  
reason of the Refusal of the Popish side, as is abovesaid, was, *That*  
*every particular Church hath Authority to Institute, Change and Abro-*  
*gate Ceremonies and Rites of the Church, so that it be to Edifica-*  
*tion.* A Learned Discourse in Writing was prepared by the Protestant  
side for the proof of this; which follows in the said MS. where the  
other Discourses are. And because little Account is given of this in  
the Bishop of *Sarum's* History, only what we find thereof, a Page or  
two after, I will here shew briefly the Arguments. The Method was  
to prove this Assertion by God's Word, by Ancient Writings, and by  
Examples. The Proof from the Word of God, consisted in these six  
Particulars following:

The Second  
Question.  
Pag. 394

I. All Ecclesiastical Rites and Ceremonies are things that appertain  
to Order and Decency. But *St. Paul* committed to the Church of *Co-*  
*rinth* the Disposition of all such things: And committing that Autho-  
rity to that particular Church, he consequently committed it to all other  
particular Churches.

The Prote-  
stants Argu-  
ment for it.

II. That the Principal Foundation, whereupon may be gathered,  
That any Council or Assembly hath Authority to change or institute  
Rites and Ceremonies, stood upon those Words of Christ, *Wheresoever*  
*two or three are gathered together in my Name.* But in a particular  
Church not only two or three, but also great Numbers may be met  
together in the Name of Christ.

III. The Authority of the Church, both Universal and Particular,  
to institute, abrogate and change Rites and Ceremonies, dependeth  
only

**ANNO** only upon Obedience to Christ and his Word, in directing of all things to the Edification of Faith and Charity.

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IV. Ceremonies, that were profitable at first, may grow by continuance to abuse, and be hurtful. And as for General Councils, they come together but seldom; nor can do other by reason of Wars and Troubles in the World. So that if Particular Churches may not remove Rites tending to Idolatry, great numbers of Souls may perish before General Councils can come together.

V. Look what Authority the Seven several Pastors and Churches in *Asia* had, to reform the things that were amiss among every of them, the same Authority now have the Several Pastors and Churches in all Kingdoms and Provinces.

VI. If a particular Church were bound to retain and exercise, and might not abrogate evil Rites and Customs instituted by Men, then were the same Church also bound to obey Men more than God; who hath commanded, that all Things should be done in the Church to Edify.

But because their Adversaries stayed themselves most upon Old Councils, and the Writings of Doctors and Fathers, therefore to match them with their own Weapon, the rest of the Discourse consisted partly in the Proof of their Allegations from thence, (which is very large) and partly in Examples in Ancient Times. Lastly, they proceeded to answer Objections, which they promised to consider more at large, when their Adversaries Book should be exhibited. This, though long, is an Excellent Learned Discourse, but by whom composed I know not, perhaps by *Jewel*, or *Guest*, though I make no doubt the whole Club was concerned in it, and contributed their assistance. The whole is recommended to the Reader's perusal in the

N°. XVI. *Appendix.* Therein they said, ' That the Old Councils thought it a thing commodious for the Church to have Variety in Ceremonies. ' That such Uniformity of Rites and Ceremonies as was then seen in ' the Popish Churches was not in the Church when it was most pure, ' but was brought in after, when the Bp. of *Rome* had unjustly aspired to the Primacy, and was continued in those Churches rather for ' a Publick Recognition of his Monarchy, than for any Edification. ' That it was more for the profit of the Church to have some Variety ' of Ceremonies in divers places, than to have all one; that the Liberty of the Church might remain, that in indifferent things, every ' Church might abound in their own Sense; and that Ceremonies ' might not be too much esteemed, and be made equal with God's ' Word. That late Experience in this our Country shewed that the ' Abrogation of many Ceremonies established by general Authority, ' was lawful and profitable. For that in K. *Henry's* Time many Superstitious Observations, and Idolatrous Rites were abolished; and ' that by the consent of many of them, which now were, or lately ' had been, Adversaries; as Pilgrimages, Pardons, Superstitious ' Opinions of Purgatory, Holy Water, Masses for Cattle, *Scala Calis*, ' &c. And that even in that late time of Q. *Mary* it appeared that ' they were ashamed to restore the same again. Then they proceeded ' to instance in several Superstitious Fables out of the *Festival Book*, ' which

‘ which in time past were propounded to the People for wholesome  
 ‘ Doctrines, but indeed were occasions of Dissolute Life and Sin.  
 ‘ One whereof was, of a Woman which never did good Deed, but  
 ‘ only that she had continually kept a Candle burning before our  
 ‘ Lady; and of a Candle that by our Lady’s appointment was kept  
 ‘ burning before her when she was in Hell; which Light the Devils  
 ‘ could not abide. And by reason thereof she was rescued from Hell,  
 ‘ and restored to Life again; and then became a Good Woman.  
 ‘ They demanded whether, when in the late Days there was so much  
 ‘ Preaching against Reading the Scriptures in the Vulgar Tongue,  
 ‘ there was any inveighing against this *Festival*, or such like Super-  
 ‘ stitious Books; and when straight Inquisition had been made for  
 ‘ *English* Bibles and Testaments, to have them burned, they left  
 ‘ others to judge whether the like Diligence had been used for abo-  
 ‘ lishing those Books.

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They ended this their learned Argument with some Brief Consideration of their Adversaries Reasons concerning ‘ the Authority of  
 ‘ General Councils, the Continuance of Time, and their Possession in  
 ‘ the Church. As to the two last, they had their Adversaries prove  
 ‘ their Things true, and then alledge Time. For against the eternal  
 ‘ Truth of God’s Word, no Continuance of Time can make Prescrip-  
 ‘ tion. And that they should never be able to prove the Bishop of  
 ‘ *Rome* Head of the Universal Church, by the Scriptures (by which  
 ‘ Title he claimed his Authority) nor that under his Obedience all  
 ‘ *Christians* ought to live under Pain of Damnation: This they  
 ‘ should never be able to do, as had been often proved in the Realm  
 ‘ and elsewhere. And that therefore the Authority of their Church  
 ‘ was nothing, and their Possession unjust.

Great pity it was this Disputation ended so abruptly, and proceed-  
 ed not as was designed, that this Discourse before mentioned might  
 have been read to that Grave, Honourable and Numerous Audience,  
 and that this Argument might have been further pursued, by consider-  
 ing and answering the Adversaries Papers, as the protestant side were  
 prepared to do. But the Popish Disputants thought it their wisest  
 Course to forbear, lest they might have been to closely pinched in  
 their Cause, if they had gone on; and therefore warily declined en-  
 tering further into this Contest, lest the weakness of their Arguments  
 might more openly appear to all.

The Popish Disputants warily decline the Dispute.

It was *Jewel’s* Delire that this Disputation had gone on; and his  
 Wish that some such Publick Conference might have been appointed,  
 for the full satisfying Mens Minds in these Controversies, and for  
 making the Truth more evidently appear to all. Thus in one of his  
 Sermons, reflecting upon this last Disputation, he hath these Words:  
 ‘ That however it might not become him to set Order in these things,  
 ‘ yet, if it were lawful, he would wish that once again, as Time  
 ‘ would serve, there might be had a quiet and a sober Disputation;  
 ‘ and that each Part might be required to shew their Grounds, with-  
 ‘ out Self will, and without Affection, not to maintain or breed Con-  
 ‘ tention; (for he trusted it should be the way to take away all Con-  
 ‘ tention) but only that the Truth might be known, many Consci-  
 ‘ ences quieted, and the right Stone tryed by comparifon of the Coun-  
 ‘ terfeit.

Jewel’s Wish for a fair Disputation.

Jewel’s Work, P. 207.

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terfeit. For at the last Disputation that should have been, every one knew which Part gave over, and would not meddle. And whereas some would say, the Judge would not be indifferent; Alas! said he, what Man that doubted his own Matter would ever think the Judges indifferent? But he added [None should be appointed Judges, but] let the whole World, let our Adversaries themselves be Judges here, (Affection put apart). What can we offer more? Let them call for their Doctors and Councils. If they come, said he, but with one sufficient Doctor or Council, they may have the Field. That he spake not this to boast himself of any Learning, but that the Goodness of the Cause made him the bolder. Neither would he have said so much as he had in this behalf, saving that the Matter itself, and very Necessity forced him so to do: Since it were great pity that God's Truth should be defaced with Privy Whisperings, that whole Houses should be overthrown, Mens Consciences wounded, the People deceived.

The Councils  
Proceedings a-  
gainst these  
Popish Dispu-  
tants.  
Minutes of  
Council.

The Resentments of the Court for this sullen and Refractory Behaviour of the Popish Disputants, appeared soon after, by these Orders of the Council against them. *April* the 3d, The Lords sent a Letter to the Lieutenant of the *Tower*, with the Bodies of the Bps. of *Winton* and *Lincoln* (who had given most Offence) and willed him to keep them in sure and several Wards: Suffering them nevertheless to have each of them one of their own Men to attend upon them, and their own Stuff for their Bedding, and other necessary Furniture; and to appoint them to some Convenient Lodging meet for Persons of their sort: Using them also otherwise well, especially the Bp. of *Lincoln*, for that he was sick. For which respects also, and because this was his Sick Night, the said Lieutenant was willed the rather to have regard unto him, and to spare him some of his own Lodging and Stuff for this Night: And also to suffer his Chyrurgeon, and such other as should be needful for his Health, to have access to him from time to time. And the same Day the Lords of the Council did appoint Sir *Ambrose Cave*, and Sir *Richard Sackville* [two of the Council] to repair to the Houses of the foresaid Bishops here in *London*, and both to peruse their Studies and Writings, and also to take Order with their Officers for the Surety and stay of their Goods.

And the next Day, being *April* 4. this Order past upon the rest of these Offenders, that *Rafe*, Bp. of *Coventry* and *Litchfield*, *Cutbert*, Bp. of *Chester*, and *Owin*, Bp. of *Carlisle*, *Henry Cole*, LL.D. *John Harpsfield*, S.T.P. and *William Chedsey*, S.T.P. should all (and accordingly did) enter into Bonds severally to make their Personal Appearances before the Lords of the Council as often as they sat, and not to depart the Cities of *London* and *Westminster*, and the Suburbs, until they should have Licence so to do: And further to stand unto, and pay such Fines as should be by the Lords of the Council assessed upon them, for their Contempt committed against the Queen's Majesty's Order, as the Obligation ran. The first of these Bishops was bound in 2000 Marks Sterling The Second in 1000*l*. The Third in 500 Mark. Dr. *Cole* in 1000 Mark. Dr. *Harpsfield* in 500 Mark; and Dr. *Chedsey* in 300*l*.

And

And so accordingly they all, both Bishops and Doctors, did from day to day come personally and wait upon the Council from the 5th of April till the 12th of May next, desiring daily their Appearances to be recorded. The day before, viz. May the 11th, the Council came to assess the Fines which each of them were bound to stand to for their Contempt, and were as follows: The Bp. of *Litchfield* and *Coventry* 333 l. 6 s. 8 d. The Bp. of *Carlisle* 250 l. The Bp. of *Chester* 200 Mark. Dr. *Cole* 500 Mark. Dr. *Harpsfield* 40 l. and Dr. *Cbedsey* 40 Mark. The next day, May the 12th, when they came to make their Personal Appearances, Dr. *Harpsfield* paid his 40 l. into the hands of *William Smith*, Clerk of the Council; and Dr. *Cbedsey* his 40 Mark. And so they were discharged; Recognizances of their good Abearing being first taken of them. How and when the greater Fines were paid by the rest, I know not, only I find these favourable Orders of Council for the two Bishops in the Tower.

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April 27. Letters were sent from the Lords to the Lieutenant of the Tower, to suffer the Bp. of *Lincoln* presently remaining in his Ward, to come at such times, as he by his Discretion should think meet, to his Table, for the better relief of his *Quartan Ague*; and also to have the Liberty of the House, as Prisoners heretofore, having the Liberty of the Tower, have used. The ordering whereof was referred to his Discretion. And May the 10th, the Lords sent to the Lieutenant their Letters, to suffer the Bp. of *Winchester*'s Cook from time to time to attend upon him, for the dressing of his Meat: So as he spake only with him in his Presence, or such as he should appoint. And in like sort to suffer the Lady *White*, his Sister, to repair unto him at such times as he should think meet. Thus gently did these Bishops and Divines feel the Displeasure of the Lords of the Council.

Favourable  
Orders for the  
Two Bishops.

## CHAP. VI.

*The Queen's Marriage motioned. Exchange of Bishops Lands. Bp. Cox's Letter to the Queen. The Bishops elect their Secret Application to the Queen about it. Considerations about Bishops Temporalities. Commissions for the Exchanges.*

THE Parliament had a great Desire to see the Queen well married; that there might be an Heir to the Crown. Nor did she want Suitors in the very Entrance upon her Kingdom. *Philip* King of Spain, late Husband to her Sister Queen *Mary*, was one of the first. And almost as soon as he, did the Emperor make a motion for either of his Sons, as I find by some Papers among the *Burgundian MSS.* *George Van Heffenstein* Baron of *Gundelfingen* was in England with the Queen, soon after her first coming to the Crown, in quality of Agent or Ambassador from the Emperor. Then there happened communication between him and Sir *Thomas Chaloner* about the Queen's Marriage, which *Chaloner* and all good men then had their

The Emperor's  
Sons pro-  
pounded for a  
Match with  
the Queen.

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Quodsi animi  
illius præcla-  
rissimæ Virtu-  
tes Heroicæq;  
Dotestibi, æq;  
ac mihi & ali-  
is, cognitæ fo-  
rent, facile  
eas Venusta-  
tem Corporis  
longe ante-  
cellere dice-  
res.

MISS. Burghl.

An Act for  
Exchanging  
Bps. Lands.

their Thoughts much bent upon. They talked together of the Emperor's Son, the Archduke of *Austria*. And now *Van Helfenstein* being departed, and at *Brussels*, wrote *Mar. 21, 1558.* to *Chaloner*, and sent him the Picture of that Duke, which he might shew as he should think most convenient. This Representation of him shewed him to be a most comely Person, but his Mind and inward Abilities exceeded his Person, as the Noble *German* told *Chaloner* in his Letter; 'That if the most excellent Virtues and gallant Endowments of his Soul were known as well to him, as they were to himself and others, he would soon acknowledge they did by many Degrees surpass the Beauty of his Body.' But that Picture receiving some Damage by the Wagons in which it was brought, he promised to send *Chaloner* another of the Duke's whole Body, and of his Brother also; Wishing that he might have a Sight of them both alive, without the Help of Paint and Colour. He told him all the Report at *Brussels* was, That the King of *Spain* was to marry the Queen; although, as he subjoyned, Men of great Authority, when he was in *England*, seemed not a little to misdoubt it. But he prayed *Chaloner* out of their great Friendship, to give some Account of that whole Matter. For that indeed was the very reason, why the Emperor, who intended to offer to the Queen either of his Sons, did forbear at present to do it; because he would not any ways disoblige one so nearly related. But if the King's Suit succeeded not, he then requested his Friend, the said Sir *Tho. Chaloner*, to give him with all Silence an Account of it: And then would the Emperor put in strongly for one of his Sons. And so he did afterwards. But the Queen, tho' she would sometimes retain Suitors, yet was not minded to wed herself, but to her Kingdom only. How this Affair proceeded, and what hand the Papists had in it, hoping to effect some benefit to themselves hereby, we shall see hereafter.

In this Parliament was a Bill (mentioned before) for Exchange of Bps. Lands, and it passed into an Act, remaining among the private and unprinted Acts of Parliament. By vertue whereof Authority was given to the Queen, on the Avoidance of any Archbishopric or Bishopric, to take into her hands certain of the Temporal Possessions thereof, recompencing the same with Parsonages impropriate and Tenth. And soon after this time, there being an Avoidance of all, or almost all, the Bishoprics, the Queen and her Courtiers had a fair opportunity to pick and chuse what Houses, Lands and Revenues they pleased, belonging to the Episcopal Sees throughout *England*, that were the fairest and the best, and that had no Incumbrances upon them. Which no question was now done; and in Lieu thereof, were made over to those Sees certain Parsonages formerly belonging to the Monasteries. To many of which Parsonages appertained decayed Chancels, and ruinous Houses, and sometimes Pensions to be payed out for the maintaining of Vicars and Curates. And for the Tenth which were also to go in Exchange for the Bishops good Lands, these were and would be but ill payed, being to be collected from the Clergy, many whereof were indigent, and some obstinate, and so could not, or would not pay them without great trouble. And which was worse than this, the Tenth being so peculiarly settled upon



upon the Crown, the Bishops could not have a right to receive them, unless some Law were made in that Case, and provided. These and many other Inconveniences arising from this Act, and well perceived by the Clergy, and especially *Parker*, and other Bishops Elect, made them sad.

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But to help the Matter as well as they could, they put up an Address to the Q. suing to Her, 'To stay and remit this Exchange, and not to use this Liberty which the Parliament had given Her. And that if they could not obtain that, (to make the best Terms they could for themselves) that the Exchanges might be even and equal, and that consideration might be had of the Expences of Parsonages, and the ill Payment of Tenths, and of the Advantages and Benefits of their Lordships and Mannors. In this Address they signified, how much this, if it came to pass, would endanger the Decay of Hospitality and of Learning, and discourage Men from serving the Church in the Ministry.' And to incline the Queen to grant this their Suit, and lest they should not appear to consider the Queen's great Charges daily sustained (which it seems was one of the Pretences for this Bill) *Parker* and the other four Elects, who made the Address, in the Name of the Province of *Canterbury*, did offer to give unto her Yearly a Thousand Marks during their Lives and Continuance in their Bishoprics, for and in consideration of the Exoneration of the said Exchange.

*The Bishops Elect Address to the Queen hereupon.*

They took this Opportunity also to pray the Queen in their own behalf, that they might be discharged of all Arrearages of Subsidies and Tenths past in the days of their Predecessors, and in times of Vacation; and to be discharged of their own Subsidies the first Year of their Fruits-paying; and that in consideration of their necessary Expences, as in Furniture of their Houses, and the Payment of great Fees, to suffer them to enjoy the half Years Rent last past, and that their first Fruits might be abated somewhat, and distributed unto more Years, and that She would take their own Bonds for Payment. In the behalf also of the New Bishoprics erected by King *Henry*, they besought her for their Continuance; and that the Bishops thereof might Nominate and appoint the Prebendaries, as other Bishops did, for the maintaining of Learned Men, and Preachers; and that *Cliff* might be joyned to the See of *Rocheſter*; and that, from the See of *Cheſter*, the Benefice lately annexed might not be dismembred, in consideration of the Smallness of the Revenues of those Bishoprics.

*Favours requested for the small Bpries.*

And here let me add, That *Cox* Bishop of *Ely*, an ancient and very learned Man, and in great Esteem both with the Queen's Father and Brother, and likewise with Her, privately on this Occasion addressed himself to Her, against taking away the Bishops Temporalities by Exchanges; in some Papers of Arguments sent her, shewing the Inconvenience and Evil, not to say, Unlawfulness of them.

*Bp. Cox's private Letter to the Q. against Exchanges.*

Forasmuch (writeth he in one Paper to Her) as I am fully persuaded, That God's Holy Spirit hath adorned your Majesty with three excellent Graces, *First*, That you are well instructed in God's sincere and true Religion; *Secondly*, Because I have heard you say, That you are not in fear of Death, whensoever it shall please our Heavenly Father to call you; *Thirdly*, Necessarily to follow upon

*Mss. Guil. Pet. Armig. Numb. 64.*



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this former, that you work uprightly in Conscience, and in the Fear of God; I am the more bold to become an humble Petitioner to your Highness, and that alone, without the Knowledge or Consent of others: To the Intent, That if your Highness incline to my Petition, the Grant may come only of your own Bountifulness; or if your Grace grant not my Petition, it may pass in Silence, as tho' never Motion had been made thereof.

Mine humble Request unto your Majesty is, That it might stand with your Highness Pleasure, to command your Officers not to proceed any further in the Exchange, appertaining to your Graces Bishoprics. Which will be as noble and as famous an Act, as the like hath seldom been seen. The Causes which move me to sue unto your Majesty are these. This Paper goes no further: But in another Paper of the same Bp. in the Name of the rest there be divers Considerations urged to Her, all writ with his own Hand. But whether it was actually delivered Her, or only prepared for Her, I cannot tell. It begins with apt Arguments, taken from Scripture, *Viz.*

*His Arguments used with Her.*

I. *Gen. XLVII.* *Joseph* brought all the Lands of the Kingdom of *Egypt* unto the Possession of King *Pharoah* in the Extremity of Famine; but the Lands of the Priests remained untouched.

II. 1. *Esd. VII.* King *Artaxerxes*, sending great Riches to the building of God's Temple in *Jerusalem*, commanded all the *Jews* to be Contributors to the same; the Priests and *Levites* being excepted from all Impositions and Contributions. These Examples are written by the Holy Ghost not in vain, but to admonish Princes liberally to use God's Ministers, and not withdraw things from them.

III. *Agg. I.* God threatened sore Plagues to his People, because they were negligent in building up of the Earthly Temple. If now then the Builders of Christ's Heavenly Church be diminished of their Wages, God cannot be well pleased.

IV. *Mal. I.* God was mightily angered with his People, because they offered unto God the Blind, Lame and worried Sacrifice; which therefore was counted polluted and foul. And God was very angry with his Priests, because they would receive such things to be sacrificed. Wherefore, if the best be taken from his Ministry, and worse put in the Place, God will be displeased, both with the Takers away, and with his Ministers, which agree to the same.

V. *Gal. III.* St. *Paul* alloweth not, That the Will of the Testator should be altered, by putting to, or taking away; especially, when the Bequests are needfully and godly bestowed. Godly Men have bestowed Livings and Lands upon the Ministry of Christ's Gospel, and godly and needful Functions in Christ's Church: With what Conscience can their godly Wills be broken?

VI. God saith, *Mal. III.* That the whole People were cursed with Penury; because they defrauded the Payment of Tithes and First-Fruits. And we fear God will not bear it well, That the Stipend of his holy Ministry should be diminished or impaired.

VII. *Esa. XLIX.* Thus God saith to his Church, *Erunt Reges nutрии tui, & Reginae nutrices* Kings and Queens shall be Patrons and Nurses, [not Spoilers and Step-Dames\*] of his Church and People.

\* Added in another Copy.

Therefore

Therefore great Kings and Princes have not only submitted themselves to Christ's Yoke, but with Gifts and Possessions have maintained and conserved the Ministry of Christ's Church. Kings and Queens of this Realm having but a dim Knowledge of Christ's Faith, in comparison of your Grace, have shewed themselves in all Ages honourably beneficial toward the Ministry of Christ's Gospel. God forbid that your Grace's Affection should in this behalf swerve from the Godly Examples of your noble Progenitors, to the rejoicing of the Adversaries to God's Truth and your Highness, and to the dismaying of God's faithful Ministers, beside the Slandrous Talk of the World; which cannot possibly be stayed.

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VIII. Your Grace's Father and Brother of honourable Memory, took away the foully abused Lands and Possessions of Monks, Friars, Nuns, &c. But they touched not the Possessions of the Ministry of God's Holy Word and Sacraments. Insomuch that when the Colleges of the Universities were given by Act of Parliament to your Majesties Father, to *change* their Lands and Possessions, he would by no means meddle with them. We most humbly beseech your Majesty, of your bountiful Goodness and Christian Affection toward the Ministry of Christ our Saviour, now to do the like, the Cause being not unlike. And forasmuch as your godly Zeal doth so fervently tender God's heavenly and true Religion, we trust that your Highness will tender and encourage by all means the Ministers of the same.

IX. Concerning Exchange of Lands for Improvements; it will be unto us a grievous Burthen to take Benefices impropried. Because we are persuaded in Conscience, That the Parishes ought to enjoy them, in such sort, and for such godly end, as they were appointed for at the beginning.

X. We do not disallow the Zeal of the Honourable Parliament which hath travailed to relieve your Graces Necessity in this miserable time, (yet God knoweth what Relief it will be to your Majesty in the End,) but under your Majesties Reformation, we put you in remembrance, according to our bounden Duty and Discharge of our Conscience, to weigh this Matter by yourself, as God's Holy Spirit shall direct your godly heart in his Fear and Love towards his Heavenly Word and Sacraments, and the Ministry of the same.

Finally, We bearing your Majesty like good Heart and Zeal as your Honourable Parliament hath expressed, do offer towards the Relief of your Majesties Necessity the Sums following, yearly to be paid out of the Lands of our Bishoprics; making therewith humble Requests, That your Majesty and your Successors will graciously hereafter restore them again, when God of his Goodness shall enrich and plentifully furnish the Crown of this Realm.

On the other side of the Paper stand the Names of certain Sees with Sums annexed, agreed to be paid to the Queen annually by the respective Bishops. With intent no doubt, as other Bishops should be Consecrated to the Vacant Sees, to have their Subscriptions also added, for competent Sums of Money to be yielded by them.

ANNO	Canterbury	200l.	Hereford	100 Mark.
1559.	Ely	200l.	Chichester	100 Mark.
	London	100l.		

This Paper was thus concluded: 'God we call to witness in the last and great Day, We say thus much, without any corrupt or sinister Affection, for the Maintenance of Learning in this your Realm, for the Continuance and Increase of true Religion, and for the establishing of your Majesties Honour and godly Report throughout whole *Christendom*.

Another Paper  
in behalf of  
Bps. Temporalities.

There was another Paper drawn up by the same Bishop's Hand, and prepared for the Queen, consisting of more Arguments, to dissuade her from these Exchanges, which bore this Title,

*Considerations why Bishops Temporalities should not be taken away.*

MSS. Guil. Petr.  
Armig.  
Num. 64.

Bishops heretofore have brought up to be learned, a great Number of Scholars in the Universities, which they shall not be able hereafter belike to do. Bishops heretofore have builded Colleges in the Universities, for the Increase of Learning; which hereafter they shall not be hable to do. Men are Men, and have not always a Spiritual Eye: And when they see the Reward of Learning decay, they will not set forth their Children to that kind of Learning. And thus shall Learning decay in this Realm; and shortly *Christ Jesus* be utterly forgotten, and darked as much, or more, as in the time of Papistry.

To break the Will of the Testator, when the Will is made to a godly Use, it may appear against Nature and Godliness.

King *Henry VIII.* of Noble Memory erected new Bishoprics, and new Colleges; and endowed them; and never took any Land from any of them. To alter his godly Will cannot be good.

Queen *Mary* restored again to the Bishoprics such Lands as were taken from them in King *Edward's* time. Because She thought such taking-away to be Sacrilege. Reason would, that the true Ministers of the Church should find as much favour at your Highnesses Hand, as the false Ministers found at the hand of your Grace's Predecessor.

Further, The Fact will be ill spoken of through *Europe*. For the like Example hath not been seen: For in *Germany*, tho' the Bishops have been dispossessed of their Lands, but Princes, who set forth the Gospel have given to those Ministers, but not taken from other Bishops. This Fact will be slanderous to the Gospel. For all Men will say, that the Gospel is set forth to this End, that the Bishops should lose their Lands.

When the Bishops Lands are gone, the Kings and Queens of this Realm shall never have such present Relief any where else, as they may have of the Bishops, if need should require. Your Highness for the present Necessity may take such Sums of them as they may be most hable to give; and so likewise at other times.

Your Highness's Ancestors, and noble Progenitors, yea, your Father and Brother of most noble Memory, have maintained honourably

ably the Ministers of God's Holy Word; We trust your Highness will do the same. The Paine of the contrary all true Christians would be sorry to hear. Forasmuch as your Majesty doth so fervently tender God's holy Word and true Religion, we hope assuredly, that your Highness will by all means tender and encourage all godly Ministers of the same.

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It is evident what came to King *Balthazzer*, because he did bring forth the holy Plates and Vessels, and used them in banqueting; which *Nabuchodonozzer* had taken out of God's Temple. He was slain the same day. Whereby it may appear, That God willeth not that Things appointed to a godly use, should be otherwise ordered.

But notwithstanding all these Endeavours of the Bishops to the contrary, the Queen proceeded roundly in this Business. And soon after the Parliament was broken up, in order to these Exchanges, She appointed Commissioners to survey the several Vacant Bishoprics, (which were now about Fourteen, vacant either by Death or Deprivation) and to send in their Certificates into the Exchequer, of the Values of all the Lands, Revenues, &c. pertaining to the respective vacant Bishoprics. And besides, She appointed by her Letters bearing Date in September, other Commissioners, *Viz.* the Lord Treasurer, Sir Richard Sackville, Sir Walter Mildmay, and Mr. Keilway a Lawyer; to consider, which of these Lands She should take into her Hands, and what Improvements and Tenths it should be convenient to grant instead thereof. The Reason of this Commission might be, that both the Queen might receive congruous Benefit and Convenience to her Royal State hereby, and likewise that the Bishoprics might receive no Damage, but a just Proportion and equal Value in the Exchanges to be made.

Commissions  
for Exchanges  
of Bps. Lands

Septemb. 13.  
1559.

The Queen's said Letter to the Lord Treasurer and the other Commissioners, was to this Purport: It mentioned an Act past in Her late Parliament, which among other things granted unto Her, That upon Vacation of every Abprie or Bprie within the Realm, it should be lawful for her to take into her Hands and Possession as much, and so many, of any of the Honours, Castles, Mannors, Lands and Tenements, Parcel of the Possessions of such Archbishoprics and Bishoprics, as the clear yearly Value of all her Parsonages impropriate and yearly Tenths, within every such Bishopric, should yearly amount unto; and for the Trial of the very Value of such Honours, Castles, &c. it should be lawful for her to appoint Commissioners to survey the same: And thereupon to certify the very clear yearly Value, over all Charges, to her Court of Exchequer by such time as should be to the same Commissioners appointed, with such other Matter, as in the said Act thereon made more fully was contained.

Queen's Letter to the Lord Treasurer hereupon.  
Pap. Office.

Forasmuch as Sithen She had, according to the said Act, addressed forth sundry her Commissions for the Survey of the Lands, Tenements, &c. of certain Archbishoprics and Bishoprics presently vacant, the Certificates of which Commission were in part already returned into the Court of Exchequer, and the rest looked for daily; She let them wit, that for the proceeding to the End in the said Matters, according to the meaning of the said Act; knowing their approved Wif-

**ANNO** 1559. doms, Diligences, and Dexterities in such Cases; She had authorized them, Four, Three or Two of them, to consider diligently, as well the Certificates of such Lands of such as were already returned, as such others as should hereafter be returned, and certified in the said Court: And likewise to consider, what Parcel of the said Lands, &c. should be meetest for her to take into her Hands and Possessions; and what Impropriations or yearly Tenths She should in recompence depart withal again; with such further Matter in and about the Premises, as their Wisdoms should think meet, for her Knowledge: willing them, after the deliberated and advised Consideration of the Premises, to certify her of their Opinion in Writing: To the Intent She might resolve her determinate Pleasure touching the same, as should be thought good unto her.

## CHAP. VII.

*The Behaviour of the English Professors and Exiles; And of the Popish Clergy towards them. Consultation about admitting the Pope's Nuncio.*

*The Exiles and other Professors now bew themselves.*

**N**OW 'tis time to look a little back upon the Professors of the Gospel, who had been so harrassed in the late Reign; and to observe their present Condition and Circumstances in this Juncture: Both how they have behaved themselves, and how the *Papists* behaved themselves with respect to them. Some of them who lay close and concealed in the late evil times, and hidden in secret Retirements, now crept forth; among these was Dr. *Matthew Parker*, afterwards made Archbishop of *Canterbury*, and Sir *Thomas Smith*: Others were Exiles abroad, who now hastened home, to partake of the Blessings they expected under this Queen, and to assist in the Work of the Reformation of Religion, which they had (it seems) some secret Intimations of. Of these were *Cox*, *Sandys*, *Grindal*, *Fewel*, *Horne*, &c: And many Persons of Quality and Learning, as Sir *Ant. Cook*, *Knollys*, *Wroth*, *Hales*, &c. of the Laity. Others chose to stay somewhat longer in their Quarters where they were, in *Germany*, *Switzerland*, *Geneva* or other Places; to see first, how things would go in *England* in this critical time; and to follow and finish Works they had in hand.

*Some tarry abroad a little longer.*

*Those at Geneva.*

*John Fox.*

Those at *Geneva* were busy in finishing a more correct *English* Translation of the *Bible*, and of the *Psalms* in Verse and Prose: Having the Assistance of learned Men and other Helps, they tarried some time in that Place. *John Fox* was at *Basil*; (where was a good Printing Press, the Master of which was *Oporimus* a learned and able Man;) here the said laborious *Englishman* was detained in printing, or preparing to print, in the same House, the History of the *English* Martyrs in *Latin*. And *Grindal* and *Sampson* were just now coming from *Strasburgh* to him, to bring him Informations from *England*, and

and to assist him in the Work. But were prevented therein, being *ANNO* urged (as *Grindal* in a Letter dated *December 19. 1558.* to *Fox* 1559. wrot) by Friends to take their Journey into *England*, upon this happy Change of Government.

But something was done by the aforesaid *English* Congregation of *Geneva*, (Which seems to have been intended to prepare the Minds of all the Exiles to Peace, against their Return home) moving them for an amicable Understanding, before they came into *Englaud*, in respect of the Contentions about some Church Matters, which had been among them at *Geneva* and *Frankford* and other Places: Yet resolving to follow the best Reformed Churches they had seen abroad. But other Churches of the *English* Exiles resolved, not to contend about Ceremonies, when they should return into *England*, but submit to the Decrees of their Superiors. To relate this Matter more at large.

*The Exiles reconciled before their Return.*

The *English* Church at *Geneva*, upon the Tidings of Queen *Mary's* Death, and the Lady *Elizabeth's* coming to the Crown, thinking now of their coming home, consulted among themselves, and concluded, that it was expedient and necessary, that an unfeigned Reconciliation should be betwixt all the Churches of the Exiles, whatever Contests there had been among them before about the Book of Common-Prayer and Ceremonies: And that they should so joyn together in Matters of Religion and Ceremonies, that no *Papist* or other Enemy should take hold or make Advantage by any further Diffension, when they came into their own Country; which might arise in time to come, if it were not seasonably foreseen and prevented. Whereupon they wrot a Circular Letter to the *English* Congregations at *Arrow*, *Basil*, *Strasburgh*, *Wormes*, *Frankford*, &c. and sent it by the hand of *William Kethe* their Messenger, and one of their Members. The said Letter bore Date *Decemb. 15. 1558*, and is extant in the Book called, *The Troubles of Frankford*. Wherein, 'To cut off all Occasions from *Papists*, and other Cavillers, they declared a Reconcilement; and desired that they might all teach and practise unanimously that Knowledge of God's Word, which they had learned in this their Banishment and seen in the best Reformed Churches. This Letter was signed by *Christopher Goodman*, *Miles Coverdale*, *John Knox*, *John Bodleigh*, *William Williams*, *Anthony Gilby*, *William Whittingham*, *John Pullein*, *Francis Withers*, *William Fuller*, and *William Bevoies*, in the Name of the whole Church.

*The Church at Geneva writes to the rest of the Churches of Exiles.*

*Troubles of Frankford.*

The Effect of the Answers of the Church of *Frankford* and of *Arrow* to the former Letter, as the same *Kethe* brought them back, was as follows. The Letter from *Frankford* was dated *January* the 3d. which imported, 'That it would not lie in either of their Hands, to appoint, what Ceremonies should be, but in such Men's Wisdoms as should be appointed to the devising of the same; and which should be received by common Consent of Parliament. And therefore it would be to small Purpose to contend about them. Wherefore as they [*Viz.* of the Church at *Frankford*] trusting they should not be burthened with unprofitable Ceremonies, purposed to submit themselves to such Orders as should be established by Authority (not being of themselves wicked) so they would wish them [of *Geneva*]

*The Answer of the Church at Frankford.*

*Troubl. at Frankf. p. 162. Edit. 1642.*

ANNO 1559. *Geneva*] to do the same. And that whereas all Reformed Churches differed among themselves in divers Ceremonies, and yet agreed in the Unity of Doctrine, they saw no Inconvenience, if they used some Ceremonies divers from them; so that they agreed in the chief Points of their Religion. Notwithstanding, that if any should be intruded, that should be offensive, they [of *Frankford*] upon just Conference and Deliberation upon the same at their meeting with them in *England* (which they trusted by God's Grace would be shortly) would brotherly join with them, to be Suitors for the reforming and abolishing of the same.' The Subscribers to this, in the Name of the rest of the Church, [many being already departed for *England*] were *James Pilkington, Francis Wilford, Edmond Isaac, John Gray, Henry Knolles, Henry Carew, Richard Boesley, Christopher Brickbate, John Mullins, Alexander Nowel, John Browne.*

And of Arrow. The Answer from the Exiles at *Arrow* in *Switzerland*, dated *Jan. 13.* imported, 'That they of that Church desired, that as oft as they might find occasion hereafter to consult or confer by Word or Writing, that they both might so take and seek the same, as might be most to their Unity in Minds, and Diligence to do good in the Lord's Work. And for preaching and professing of sincere Doctrine, so as they had seen and learned in the best Reformed Churches, they did gladly hear the Church at *Geneva's* Advice to be so agreeable to their own Purpose.' They that subscribed hereunto, being of the Ministry, in the Name and Consent of the whole Church, were *Thomas Lever* their Minister, *Robert Pownal, Richard Langborne, and Tho. Turpin.* These things may not be amiss to have specified, concerning those of the Exiles that yet remained abroad.

The Popish Clergy jealous of them. As for the Popish Clergy, they looked with a very angry and displeased Eye upon them; and of all things dreaded these learned Men, least they should take their Places, and occupy room in the Churches. And they seemed to make it one Point of their Policy, to keep the Protestant Ministers (as much as they could) from officiating there. And for that purpose counselled the Priests and Curates then in possession of Ecclesiastical Preferments and Benefices, to comply with the Constitution of Religion that should be set up, that they might retain their Parishes and Places, and in the mean time, as Opportunity served, exhort the People to hold and think well of their old Superstitions.

An Instruction to the Parish Priests by Bishop White. There is a Passage sounding to this Tenor in the Sermon preached at *Westminster* by *White* Bishop of *Winton*, at the Funeral of *Q. Mary.* 'If they who by God are placed to keep Watch and Ward upon the Walls, and give Warning when the Enemy cometh, see the Wolf come toward the Flock, as at this present, I warn you, the Wolves be coming out of *Geneva*, and other Places of *Germany*, and have sent their Books before, full of pestilent Doctrines, Blasphemy, and Heresy, to infect the People; if the Bishops, I say, and Ministers in this Case should not give Warning, neither withstand and resist, but for Fear or Flattery with the World, forsake their Places, and thereby give occasion to the Wolves to enter and devour the Flock, then



then should the more Mighty be more mightily scourged, and the Blood of the People be required at their hands.

The Popish Bishops and Clergy however entertained a Conceit now, that the Number of Learned Divines and Ministers of the Gospel (after so many of them put to Death, and such great Discouragements to study or profess pure Doctrine) was so very small and inconsiderable; that if they themselves held together, and remained in-compliant with the Steps that were taking, the Queen must be forced to keep them in the Church, lest otherwise it should be wholly unsupplied. But they were much deceived. This is declared fully in the

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The mistaken  
Policy of the  
Popish Clergy.

*British Antiquities*, set forth by some that lived in those Times, and were well acquainted with the Affairs thereof. They resolved

Antiq. Britan.  
MATTHÆUS

among themselves not to comply to take the Oath of Supremacy to the Queen, nor to renounce all Foreign Jurisdiction: Going upon this Policy, That the Queen could not displace them, there being none else to supply the Rooms and Places in the Church, whether Dioceses or Parishes. In which crafty Counsel, while they seemed to be wise and please themselves, they were, as by a Judgment and Revenge from Heaven, deceived and infatuated. For a great many very learned and godly Men, in all that Tyranny of the Papists, which lasted almost Six Years, were either abroad in Banishment, or skulking so closely here, that these their Enemies searching never so diligently for them, could not find them. And they, as it were by Inspiration, in all that dreadful and cruel time of Q. Mary, followed close the Study of Divinity. And being reserved to the prosperous and happy Time of Q. Elizabeth, did as it were blow away the Popish Arguments which themselves thought so mighty knotty and unanswerable. Men who coming forth of Affliction and Exile were looked upon with Contempt by the *Romanists*; simple Men without Pontifical Ornaments to set them out, but eminent for the Integrity of their Lives, the Gravity of their Behaviour, and the Greatness of their Spirits; and finally, for their diligent Search and accurate Knowledge of Scripture, Councils, Orthodox Fathers, and all Ecclesiastical Antiquity. And the *Papists* could not equal them in Strength of Reason, and Written Authorities; but were fain to endeavour to overcome them by Calumnies.

Ability of the  
Exiles.

The *English Protestants* Abroad soon expressed their Publick joyful Congratulation to the Queen upon Her Advancement to the Crown. And this they did sundry ways, according to their present Abilities: As, in a *Prosopopeia* of the Nation of *Germany*, addressing Her Speech to *England* in a very Elegant *Latin* Stile, done in the Name of the rest by *John Fox*; wherein they take Opportunity in the Person of another to express their own Minds at large, and the glad some Sense they had of this Happy Change. It was Entitled, *Germania ad Angliam restitutâ Evangelii Luce, Gratulatio*; and was printed at *Basil* by *Operinus*, Anno 1559. Beginning thus,

They congratulate the Q.

*Facit divina erga te Clementia Magnitudo (germana in Christo Soror Angliâ) atq; immensitas, ut meritò impia sim, &c.* To this Tenor in *English*; 'It might justly be imputed to me as a Piece of Impiety, (O *England*! mine own Sister in *Christ*) if, upon this great

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and unmeasurable Mercy of God towards you, I should not in your Name, render to God in the first place, (as is fit) most hearty Thanks; from whom alone all must acknowledge all good things to come: And in the next place, it might in like manner be esteemed a piece of Ingratitude in me, should I not, on account of our old Friendship and Neighbourhood, congratulate you this so great Happiness in the Lord, befallen you: Who hath granted you Strength to struggle out of so many Difficulties; and now at last, as it were, out of the Grave to breathe again the more joyful Air of Liberty.

It goeth on in a very handsome Style, expressing, 'How She [*Germany*] not in her own Name only, but in the Name of other Nations, that loved *Christ*, and that had any Sense of Godliness, did, as well as She, congratulate *England* her Felicity and her Queen. By whose most desired Influence there was no question, but that the *British* State, if heretofore it had lost something of its former Splendor and Glory, should recover it again with much Advantage, and restore its self to its Ancient, yea, and greater, both Civil and Religious Tranquillity. Some surer and more certain Hopes whereof, did also those noble Beginnings give, as some Tokens and Arguments of vindicating the Church of *England* from a long Servitude into greater Amplitude and Liberty.—If therefore the Liberty of Human Nature were so sweet, which was only outward, how much more reason was there to congratulate her this Spiritual and Christian Freedom, which not only took off from her Shoulders the Yoke of outward Affliction, but freed the Soul and Conscience from base Idolatry, false Worship, manifest Impiety, and forced Dissimulation? And although the Divine Goodness had at no time been wanting to the Afflictions and Sufferings of the Church, yet never did it more on a sudden, or (certainly) more in season, stretch forth its help; whether we consider the greatness of the Evils it endured, or the dreadfulness of them which it expected. For why (as she goes on) should I here mention the Gibbets, Fires, Poison, Famine, Sword, Banishment, or the numbers of those that died, or the sharpness of the Punishments? What Good Man in the whole Kingdom was there, whom either the Storm of the Persecution took not away, or the Fear of Danger did not shake, or Religion dissembled; contrary to his Conscience, did not afflict more grievously than any Death? in short, whom Affliction did not render miserable, or Dissimulation had rendered (I had almost said) wicked?

Then *Germany* comes to shew her own Hospitality to her Sister *England*'s Natives: 'In what one respect of Friendly Duty might I help your *English* People flying to me, but I did it; and out of Love to you with ready Embraces, received, cherished, protected and brought on their way. Nor opened I only my Houses, but my Churches to them. In a Word, I made no other difference in my harbouring of them than I did of mine own *Germans*. And although I did not adorn you with the same Splendor, Riches and Plenty you had at home, yet according to my Poverty, I took care that none might justly complain against me of Unkindness; that in the mean time I say nothing of the Supplies of Money, and Secret Benefits.—And I think I may testify this both truly, and for my Credit, that how-

ever

ever they were with me in a mean Condition, yet in Safety and preserved from all Danger and Fear of their Enemies within my Walls, while they could not be safe at home. And now when all is safe at home, and they may return securely, and do so much desire it, I send them back again safe and sound to you, and I hope better and more improved in Learning.

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Then She proceeds to give Good Counsil to the Queen and Her Court, and Excellent Advice to the Preachers.

And in Conclusion She congratulates also *Scotland*, and the Restoration of Religion there.

Another Tract the Exiles set forth at this time, was, their Thanksgiving to *Christ*, in like Elegant *Latin*; which I believe was done with the same Pen, namely, that of *John Fox*. It was Entituled, *Ad CHRISTUM Anglorum exultantium* *ἠχαριστῶν*. It began,

An Eucharistic  
of the Exiles  
to Jesus Christ.

*Postulat Privata Officii nostri Ratio, communis erga Patriam Charitas, tum in utroque pariter nostrum commulatissima tua Beneficentia, Pietatisque ineffabilis Magnitudo, summe ac omnipotens Redemptor noster, &c.* i. e. 'As well our own Private Duty, and our common Love to our Countrey, as thy abundant Kindness, and unspeakably great Affection towards us both; O Lord Jesus Christ, our Highest and Almighty Redeemer, require us to set forth perpetual Panegyricks of Praise and Thanks to Thee. Who, besides that eternal Indulgence of thine towards us, whereby thou hast spent thy Sacred Blood to redeem us, hast exercised at this Time that Clemency to us in vouchsafing to restore us again to our Countrey, and our Countrey to us. Oh! that now that same Pity of thine, which joineth us into one Body, who have been separated far from one another, would vouchsafe to retain us thus joined. That being all Sodred together in Mutual Peace, and Good Will, we may never cease to trumpet forth the Glory of thy Name with one Voice, one Spirit, and one Faith. Let thy same Pity grant to the *French*, the *Spaniards*, the *Italians*, the *Flemings*, and the *Scots*, a Return in common with us to their own Countries. That as we have all one and the same Cause, so the same good Success may in like manner by thy Favour unite us all together in Gladness. We know it is thy Gift and Goodness, if it be well at any time with thy People; without whose Eye not a Hair, or a Sparrow falleth to the Ground: And we know again, that it is thy Justice, if any thing happening otherwise grieveth us. Whereby we are the more confounded with a secret Shame, in the enjoyment of this Mercy, that when we have deserved heavier Judgments, yet that we now less rejoyce for them than for ourselves. But thy dispensing Wisdom knoweth what is expedient for every one, and not less wisely disposeth all things in their Seasons.

Therefore as our good Success teacheth us, that we distrust not the manifestation of thy Mercy towards them; so for thy present Favours towards us, as it is fit, with most joyful Minds, and on most ample Accounts, we render all possible Thanks to thy Benignity: To whom, our sad Banishment being at an end, thou hast mercifully opened so glad a Return to our own Country Seats. It was thy great Mercy first, that when we might not be safe at home, thou

Confess their  
Merciful Deli-  
verance.

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wouldest have some Haven of Refuge lie open for us among thy *German* People: But it was greater, that in an Unknown Tongue, in Unknown Lands, thou hast so kindly cherished us, and fed us so liberally: Since there hath been none of us all, that hath not experienced the Supplies of thy Providence, after a singular and wonderful manner: But above all, that is the highest, the chiefest part of our Happiness, that commiserating the Condition of our most deplorable Countrey, thy Pity hath changed those most sharp Flames of Persecution, which otherwise no Floods could put out: That thy Merciful Eye knew, saw and looked upon the unworthy Butcheries of God Men, and their Bitter Torments; some whereof were spoiled of all their Goods, others of their Lives: Many afflicted in Prisons with hideous Cruelties; not a few wasted miserably with Famine, perished: the Faces of some were scratched and torn with the Nails of Bishops, and their Beards half pulled off: Some lost their Hands, being at the Command of the Bishops, roasted: and many being put alive into the Flames, were reduced to Ashes.

These and other Torments of thy People, thou, I say, O Lord Jesus, hast sufficiently beheld: Nor hast thou beheld only, but hast in a manner suffered the same thyself in thy Members. And moreover, how bitter these things are to Flesh, thou art not ignorant, who hast partook of our Flesh. And indeed our Wickedness deserved sharper sufferings than these; but thy Pity surpassed our Impieties; thy Grace overcame thy Justice. Therefore thou sawest the Torments of Thine in thine own Cause, and broughtest Help. Thou knewest the Groans of thy Sighing ones; thou sawest their Prayers, and heardest them: Thou sawest the Evil Days, and shortenedst them: Thou sawest their Tears, and wipedst them off. Grant now, most Merciful Jesu, in like manner, their Tears being wiped off, that they degenerate not into the undecent and mad Mirth of this World. Grant to the Queen and Nobility, that they ruling rightly and mercifully, may long rule and reign. Give to the People, and thy poor Sheep, Shepherds endued with Learning mixed with Meekness, and diligent without Pride: Grant again to the Shepherds a Flock that may be ready to follow, and be obedient; and while they teach them rightly, shewing themselves willing to obey. Grant both to the Highest and to the Lowest, that being endued with thy Spirit, they may know Thee, and the free Salvation that is in thee alone.

Vouchsafe to those that are, whether in a Private or Publick Capacity, that piously governing, and modestly obeying, they may mutually defend Peace, and each serve in his Vocation in thy Fear. Lastly, Vouchsafe most Merciful Jesu, even to our Enemies, or thine rather, a better Mind, without Obstinacy, and an humble Desire of Truth. In a Word, For our *German* Nurses and Harbourers, according to their Kindness to us, we pray for a mutual Return of Kindness from Thee upon them. Whom, in the Saving Knowledge of thy Gospel, let thy Almighty Goodness confirm more and more, and replenish with all thy Blessings. Amen.

A Letter Congratulatory to the Duke of Norfolk, from J. Fox.

*John Fox* also at this Time, on this Occasion writ, and printed a pretty large Epistle to *Thomas Duke of Norfolk*, a Young Nobleman

man of great hopes, whom formerly the said Fox had under his Care and Tuition, and Instruction in his Learning. The said Epistle bears this Title, *Nobilitate ac Indole ornatissimo & prepotenti Domino THOMÆ Norfolkiae Daci, &c. Joan. Foxus veram in Christo & æternam cum salute Nobilitatem.* It is full of excellent Counsil and Advice, with relation to the present hopeful Prospect of Religion: Congratulating him, both on the Publick Account of the flourishing again of Religion, and likewise on occasion of his own Private Good Fortune in the late Recovery of his Ancient Stile and Title.

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Another learned Exile, and of an Eloquent Pen, viz. Lawrence Humphreys (afterward President of Magdalen College, Oxon) took also this Opportunity to write a Seasonable Tract; which was also printed at Basil, as Fox's Writings were, and by the same Printer Oporinus; and in the same Year 1559. The said Tract bore this Title, *De Religionis Consecratione & Reformatione vera, &c. i. e. Of the True Preservation and Reformation of Religion: And of the Supremacy of Kings and Magistrates; and of the yielding Obedience to them, as the highest Ministers of Christ here on Earth.* Dedicated to the Nobility, Clergy and People of England. This little Book seemed to be written on purpose to prepare the great Work designed in Parliament, viz. for the restoring of the Supremacy, and reforming of Religion from Popery.

Humfrey's  
Tract of pre-  
serving and  
reforming Re-  
ligion.

It begins in this Tenor, *In illa superiorum Temporum Tristitia, Honorandi Patres, & colendi Fratres, neminem bonum Civem, tam ab omni humanitatis sensu alienum, &c. i. e. In that sad State of the Times forgoing, Honoured Fathers, and Respected Brethren, I suppose, no good Citizen is so alienated from all Sense of Humanity, and so enslaved to Irreligion, whom the late Common Grief of Godly Men, and the woful Disturbance and Confusion of all Things, have not moved. For all saw the present Hand of an Angry God, and expected his future Hand too. They felt War; the Sword, and many Dangers, their Thoughts were disturbed with the Fears of more. The Banishments of many innocent Persons, their Prisons and most unworthy Deaths were before all Mens Eyes. They underwent a Slavery laid upon their Shoulders, and their Consciences too; and especially they experienced a Famine of God's Word; miserably slaying the Souls of Men, All which Things would force some Tears from a Man that had not altogether put off Humanity: Yea, I think, though he had put it off, although he were a Stone, or a Flint.*

But when God and our Heavenly Father had pardoned us his Children; adopted in Grace and Mercy by Christ, when now those Evils do not any more press, nor lie upon us, nor hang over us, in this Time, in this your and our Publick Joy, I would not be wanting to my Duty, not so much to express my Affection, who have hitherto been concealed, as that I might fully persuade all, and myself too, that the best and greatest Cause of Congratulation, is now come: That we may not seem to be without the Sense of the Benefit of our God in this Change of Things, and the Felicity of this Time, which would be great Stupidity; or not to have regarded it; which would

ANNO 1559. would be dissolute Negligence: Or not to have acknowledged it; which would be the part of the highest Ingratitude.

The Design of this his Discourse was, First, To make all Men sensible of this Mercy, and to refresh the Memory thereof: And then to treat, 1. Concerning True and Perfect *Reformation*. 2. Concerning the Reforming of Religion: And, 3. Of the Primacy of Kings against the Papacy, and of Obedience to be yielded to Magistrates. And in the Conclusion of his Book stands his Dedication of it to *Francis*, Earl of *Bedford*, President of the Queen's Privy Council. Dated from *Basil*.

*The Exiles of Geneva present the Queen with the English Psalms.* After this manner did the Exiles in *Germany* and *Switzerland* express their Joys and Congratulations. The *English* Church at *Geneva* consisting also of other of her Majesty's Exiled Subjects, signified to her their Welcome of her to her Kingdom, by presenting her in *February* with the Book of *Psalms* in *English*, printed there in a little Volume, with Notes in the Margin; being a Part of the good Work which the Learned of this Church set themselves about, *viz.* To translate the whole Bible more correctly according to the *Hebrew*: Wherein they had proceeded a good way already; and resolved to tarry still at *Geneva* till it was compleated.

*The Sum of the Dedication.* In the Dedication they seasonably exhorted her now, in her entrance on her Government, to go on with resolution in reforming Religion from the Corruptions of *Papistry*: Thus addressing themselves unto her: 'That as the Famous Queen of *Saba* obtained most worthy Renown, for her great Desire to hear the Wisdom of *Solomon*; so *Q. Elizabeth's* Noble Fame should remain for ever, not only upon Earth, in perpetual Memory, but also registred in Heaven, among the Holy Angels of God, if with earnest Zeal, and hearty Affection she sought after, and set forth the Heavenly Wisdom of the True *Solomon*, (even Christ Jesus:) Who had opened and offered the rich Treasures of his Divine Wisdom in such Abundance at this present to all Nations, but especially to her Noble Realm of *England* by her means. Which other Realms and Nations set before their Eyes as a Pattern of true Religion, and Christian Life, to imitate. That they could look for no greater Blessings to come, but only that this King should right shortly appear with his mighty Angels, to execute his Judgments for the Deliverance of his Servants, and the Punishment of his Enemies.

\* *Viz. Anno, 1557. Employed upon a new English Translation of the Bible.* 'That in the mean season, they her Humble Subjects, according to the Talents that God had given them, thought it their Duty with the most convenient speed, to further even with the utmost of their Power, her Godly Proceedings, and most worthy Enterprizes. And albeit they had begun more than a Year ago\*, for the comfort of the Church, then most grievously afflicted by the Cruel Rage, and Horrible Tyranny of the Papists, to peruse the *English* Translation of the Sacred Bible, and to bring it to the Pure Simplicity and true Meaning of the Spirit of God, as far as they were able to attain unto the same by the knowledge of the *Hebrew* Tongue, the Conference of most Perfect Translations in other Languages, and by the Judgment of the best Learned in those Parts: Yet when they heard that the Almighty, and most Merciful God had no less miraculously preserved

‘ preserved her to that most Excellent Dignity, than he had above all  
 ‘ Mens Expectations, preserved her from the Fury of such as sought  
 ‘ her Blood; with most Joyful Minds, and great Diligence they en-  
 ‘ deavoured themselves to set forth this most excellent Book of the  
 ‘ *Psalms* unto her Grace, as a special Token of their Service  
 ‘ and Good Will; till the rest of the Bible, which, they praised  
 ‘ God, was in good readiness, should be accomplished, and pre-  
 ‘ sented.

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‘ They supposed in their Judgments, that no part of the whole  
 ‘ Scripture was more necessary for her Grace than that little Book  
 ‘ of *Psalms*, if it were well weighed and practised. For here  
 ‘ she should see painted, as in a most lively Table, in the Per-  
 ‘ son of King *David*, such Things as she had felt, and should con-  
 ‘ tinually feel in herself: That is, the Perils and Persecutions that he  
 ‘ sustained before he came to his Royal Dignity, and also the Assi-  
 ‘ stance of God in the same: And moreover the sharp Storms, and  
 ‘ rough Tempests raised against him, when he was entered into his  
 ‘ Kingdom, as well by Foreign Enemies, as by the *Philistines*,  
 ‘ *Moabites*, *Edomites*, *Ammonites* and *Amalekites*, as by his own  
 ‘ Subjects; yea, even by them of his own house; as by *Architophel*  
 ‘ his Counsellor, and *Absolom* his Son: And how God never forsook  
 ‘ him, but was present with him in his greatest Afflictions, and de-  
 ‘ livered him from all Danger; because he put his whole Trust in him  
 ‘ alone.

‘ That as he had mercifully preferred her to this high Honour, so  
 ‘ should she be zealous of his Glory, obedient to his Will and dili-  
 ‘ gent to suppress all Papistry, Vice and Heresy, and to cause the  
 ‘ Light of God’s Holy Word speedily to shine through all her Domi-  
 ‘ nions. That if she honoured God, and advanced his Kingdom, he  
 ‘ would honour her, and make her Kingdom stable; he would bless  
 ‘ her with Godly Posterity, and maintain her in perfect Peace and  
 ‘ Quietness. If she were apprehensive of any Weakness, that she  
 ‘ should remember what Promise the Lord, in the Person of *Joshua*,  
 ‘ maketh to all them that faithfully Execute their Vocation, saying,  
 ‘ *I will not leave thee, nor forsake thee.* If the outward Enemy  
 ‘ threatened or invaded, she should remember also how God preserved  
 ‘ his Servant *David*, and enlarged his Kingdom. If the Inconstant  
 ‘ Multitude murmured against her, she should call to her Mind God’s  
 ‘ Appointment, who had set her up to execute his Will, and not the  
 ‘ Fantasies of the Ignorant Multitude. For though infinite Thou-  
 ‘ sands pitched against her, yet she ought not to fear, because God  
 ‘ was on her side, &c.’ Dated from *Geneva* the 10th of *February*,  
 1559. [*Anne ineunte.*]

I omit the *Latin* Poem which *Walter Haddon*, LL.D. the great  
 Orator and Poet in those Times, made to the Queen upon her Ac-  
 cession to the Crown, (To whom he was after Master of the *Requests*)  
 Beginning,

Dr. Haddon's  
 Poem Congra-  
 tulatory.

*Anglia, tolle Caput, sevis jactata procellis,  
 Exagitata malis, Anglia, tolle Caput.*

*Aurea*



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*Aurea Virgo venit, roseo venerabilis ore,**Plena Deo, princeps ELIZABETHA venit, &c.*

*The first  
Preachers, At  
the Court and  
St. Paul's.*

That the Queen stood not much affected to the Divines in Vogue in the former Reign, appeared, that the Publick Preachers at Court; or at *St. Paul's*, were such Learned *Protestants* as were newly returned from Exile, or that had privately concealed themselves at home. Two of the first Publick Sermons were preached by *Dr. Bill*; (who was the Queen's Almoner) and *Dr. Cox*; the former preached at *St. Paul's* the very next *Sunday* after the Queen was proclaimed; and the latter at *Westminster* before her first Parliament at the Opening of it. All Preaching was soon prohibited for some time, (as hath been observed already) but when it was allowed, I find the Preachers appointed to preach before the Queen, and at *St. Paul's*, were generally the learned Professors and Confessors of the Gospel; as hath been partly shewn before.

*Consultation  
about recei-  
ving the Pope's  
Nuncio.  
Cot. Libr. Ju-  
lius F. 6.*

One Important Point of Policy this first Year of the Queen was adjusted, tending much to the Establishment of Religion: Which was a Consultation held at *Greenwich*, Whether it were for the Good of the Commonwealth to grant, That the Abbot of *Martinengo*, [or *Martinengo*] the Pope's Nuncio, should come into *England*, who it seems was now in Election to be sent hither by the Pope. This Matter duly deliberated, came to this Conclusion, That it was against the Ancient and Late Laws of this Realm, That any *Nuncio* from the Pope should enter into this Realm. That in Ancient Time the *Nuncio* could never enter but by Licence, and by a Solemn Oath on the other side the Sea, not to attempt any thing to the Derogation of the King, or the Liberties of the Realm. That he could not come without great Peril to the Realm, as the Time stood, and that his Coming would be a Preparation to animate Discontented Minds in the Cause of Religion.

*Entrance into  
the Realm de-  
ny'd him.*

The next Year notwithstanding, *Viz.* 1560, or 1561. the said *Martinengo* came to *Brussels*, requesting Licence to come into the Realm; but it was denied him.

## C H A P. VIII.

*The Protestants Declaration of their Doctrine, in vindication of themselves against the Slanders of Papists. The Dutch Strangers return to their Church in London. Bp. Grindal their Superintendent. Dutch Anabaptists.*

*The Prote-  
stants falsely  
charged by  
Papists.*

THE *Papists* at this Time spared not to cast Reproaches and Defamations upon the Professors and Profession of the Gospel, with all their Might; and that, no doubt, openly in Parliament: And many of these accused them to the Queen (before whom some of them had lately preached) as Men that were inconsistent to themselves,

selves, and that they had no Agreement of Doctrines among them: *ANNO*  
 As well as that more Common Charge, that their Doctrine was no- *1559.*  
 thing but Heresy, and they a Company of Sectaries and Schismatics, *Dr. Sandys.*  
 Disturbers of Commonwealths, and Persuaders of Rebellion. There-  
 fore Dr. Sandys, and the rest of the Divines, concerned now about  
 preparing of the Book of Common Prayer, and in the late Conference  
 at *Westminster*, among themselves, in the Month of *April*, drew up  
 a Declaration of their Faith, intending to publish it in their own Vin-  
 dication. Of this Sandys, *April ult.* wrote to Dr. Parker, not yet  
 come up from *London*, telling him, 'How they were forced through  
 the vain Bruits of the Lying *Papists*, to give up a Confession of  
 their Faith, to shew forth the Sum of that Doctrine which they pro-  
 fessed, and to declare, that they dissented not among themselves.  
 That this Labour they had then in hand on purpose to publish, as  
 soon as the Parliament was ended; wishing they had his Hand  
 to it, as it was subscribed by the rest.' Meeting with this Declara-  
 tion among the said *Parker's* Papers, I shall here set it down.

## A D E C L A R A T I O N

Of Doctrine, offered and exhibited by the Protestants to the  
 QUEEN.

AS our Ancient Enemy Satan hath ever, and at all times, hated *Their Decla-*  
 and persecuted the Truth of God's Word, with the Ministers *ration of their*  
 and Professors of the same; So in these our Evil and Latter Days, as *Faith. MSS.*  
 one let loose for the Tryal of God's Elect, and Subversion of Unbe- *C. C. C. Vol.*  
 lievers, he hath wonderfully raged, labouring by all possible Power, *intit.*  
 like a Subtil Serpent, to deceive. And how much in these few Years *Synodalia.*  
 passed, God so permitting, and our Sins so deserving, he hath pre- *Apoc. 20.*  
 vailed, the World can bear witness. What Old Heresy hath he not  
 revived? What Strange and New Doctrine hath he not invented?  
 What Idolatry and Superstition hath he not planted? What Igno-  
 rance and Blindness hath he not brought in? What Truth hath he  
 not obstructed and darkned? Not only abusing the Power of Princes  
 by all means to persecute *Christ* in his Members, and by Unlawful  
 Laws to stop the free Course and Passage of the Gospel; but also  
 using Practices of his False Prophets, in whose Mouth he hath even  
 been a Lying Spirit, by all subtil Persuasions to bring into Hatred, *2. King. 22.*  
 and to slander for Heresy the Infallible Truth of God's Written  
 Word; falsely defaming, flandering and misreporting the Ministers  
 of the same, as a ready way to deface their Doctrine. Of this  
 Practice all Ages can report, as may easily appear to all such as  
 have travelled in Ancient Writers and Histories.

Yet at no time hath the Subtil Serpent been more strong in his  
 Wicked Members, and Deceitful Workers, to deface the Doctrine  
 of the Gospel, and to slander the Setters forth of the same, than he  
 hath shewed himself at this Time: And namely, against us who have  
 of late preached before the Queen's Majesty, as against our Brethren  
 Teachers of the same Truth: Most untruly reporting of us, that  
 our Doctrine is detestable Heresy; that we are fallen from the Do-  
 VOL. I. Q. *ctrine*

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‘ doctrine of *Christ*’s Catholick Church; that we be Subtil Sectaries; that we dissent among ourselves; and that every Man nourisheth and maintaineth his Peculiar Opinion; and that we be the Teachers of Carnal Liberty; Condemning Fasting, Praying, Alms, and like godly Exercises; that we be disordered Persons, Disturbers of the Commonwealth, Persuaders of Rebellion, and Teachers of Disobedience, against Magistrates, and what not?

‘ But it is no marvel if [these] Children be like unto their Father, who hath been a Lyar from the beginning, and the Author thereof. Neither can it be strange to the Teachers of God’s Truth to be untruly reported. *Elias* the Prophet was burthened with False Doctrine, and to be a Disturber of the Commonwealth of *Israel*. And the Son of God, the Author of Truth, was not only charged to work by the Power of *Beelzebub*, to seduce the People, and leave them to Carnal Liberty; but also to be a Transgressor of the Laws, a Glutton, a Drunkard, and a Companion with Publicans and Sinners. The Apostles of *Christ* were reported to be Sectaries, and Teachers of New Doctrine, Disordered Men, and Stirrers up of Sedition and Tumults. The Learned and Godly of the Primitive Church were slandered with horrible Incest, and the unnatural eating of Man’s Flesh. The Good Bishop of *Jerusalem*, *Narcissus*, was untruly defamed of Incontinency. The learned and godly Bp. of *Alexandria*, *Athanasius*, was most falsely accused not only of Incontinency, but also of Murder. And who hath lived so purely, or taught so sincerely, which hath not either been charged with evil Life, Error, or Heresy? And although a Clear Conscience can easily bear this Burthen, neither ought the Servant to grudge if he be used like his Master: and, as St. *Paul* saith, we ought to behave ourselves in all things as the Ministers of God, so confirmed in true Piety, and sincere Doctrine, that we can patiently bear all manner of Reports, and constantly go forward in the Office of our Vocation, whether we be defamed, or well spoken of; as hitherto through the Grace of God, (his Name be praised) we have gladly and joyfully done; contemning for the Truth’s sake, the slanderous Reports of the Wicked World;

‘ Yet notwithstanding, lest we should seem utterly to neglect our Good Name, and through Silence in this behalf not only suffer the Truth to be slandered, and our Innocency defamed, but also false Reports to be credited for true, to the great hindrance of the Gospel, and abusing of the Simple; we have thought it good and necessary to publish and set forth to the World a brief Sum and Confession of that our Faith and Doctrine, which we have heretofore professed and taught; Which presently we do profess, and as Time shall serve intend to teach; purposing through the Grace of God, and assistance of the Holy Spirit, constantly to remain in the self-same until our Lives end. That thereby it may appear how untruly we have been charged, and how falsely we have been slandered.

‘ And although in our last Protestation made before the Honourable Auditory at *Westminster*, we sufficiently set forth in few Words the Sum of our Faith, whereunto we all fully consent, yet to confound all Lying Lips, and to stop all such vain Rumors as are bruited abroad, we shall more at large set forth the Chief and most necessa-

ry

Every Articles of the Doctrine which we believe and teach, as hereafter ANNO  
shall follow: Most humbly beseeching the Almighty God for his 1559.  
Mercy sake, and for the Merits of his Son *Christ*, to pardon and  
forgive our Persecutors and evil Reporters, to turn the Hearts of  
the Wicked, to illuminate the Ignorant with the Knowledge of his  
Truth, and to give us all the Grace, that we may consent together  
in the Unity of the Uniform Truth, and live in Brotherly Love  
and Charity, to the Praise of his Name, and our everlasting Com-  
fort in Christ, *Amen.*

*And then they proceed unto the Confession of their Faith in di-  
vers Articles, agreeing much with the Articles Concluded in Convo-  
cation under King Edward, Anno 1552. but more large, as expla-  
natory of them. And then having declared their Articles, they  
make this Conclusion.*

And thus both to satisfy the Godly Minded, and also to stop the  
Mouths of evil and slanderous Reporters, which have laboured by  
all means to defame our Doctrine and Doings: We, for our just  
Purgation in the defence of our Innocency, have with one Uniform  
Consent set forth this short Declaration concerning the Principal  
Points of our Religion, and Chief Articles of our Faith. Wherein  
we have neither swerved from the Infallible Truth of God's written  
Word, neither yet from the Doctrine and Confession of Christ's Ca-  
tholick Church; as we by God's Grace shall be able and ready at  
all times evidently to shew unto all Men.

And although in this our Declaration and Confession, we do not  
precisely observe the Words, Sentences and Orders of certain God-  
ly Articles by Authority set forth in the Time of King *Edward* of  
most famous Memory, (for the Malice of our Adversaries hath oc-  
casioned us otherwise, to whose wrongful Defamation we must of  
necessity make Answer otherwise) yet in altering, augmenting or  
diminishing, adding or omitting, we do neither improve\*, nor yet \* i. e. Disap-  
prove.  
recede from any of the said Articles, but fully consent unto the  
whole, as to a most true and sound Doctrine, grounded upon God's  
Word, and do refer ourselves unto such Articles there as in our  
Confession, for shortness sake, we have omitted.

And for so much as the Sum of this our Doctrine is to set forth  
*Christ* crucified to be the only Lord and Redeemer; giving all Glo-  
ry unto God, the only Worker of our Salvation, and removing all  
Merit from Man, and that we commend and teach such good Works  
of all Men diligently to be done, as God in his Word hath Prescri-  
bed, only reproving such vain and Superstitious Works, as Man of  
himself hath invented; moving all Men to believe and live accord-  
ing to the Rules and Statutes given forth by God, and not accord-  
ing to the Devices and Traditions set by Man, (for God will be  
served as he biddeth, not as Man willeth) and that in all the Course  
of our Doctrine and Doings, as we call God, who seeth and search-  
eth the Secrets of our Hearts, to record, we seek not our own  
Praise, but the increase of Christ's Heavenly Kingdom; Having our  
chief care, how we may set forth faithfully the Office of our Voca-  
tion;

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tion; Ever considering with ourselves, that Christ is ready to come and call us to Account, and that they shall be judged worthy of eternal Damnation, which through False Doctrine infect and seduce the People of God:

‘ We trust the Godly, setting these Considerations in their sight, cannot so ill conceive of us, that wittingly and willingly we would either cast ourselves headlong into Hell, either yet through Offence kill our Brethren, whom to save, Christ the Son of God hath willingly suffered: And so consequently to the utter wounding of our Conscience, procure God’s hot Wrath upon this Realm, our Natural Country.

‘ Seeing therefore that we teach none other Doctrine, than that which is warranted by God’s Word; and that we seek nothing else but the Glory of God, the promoting of his Gospel, and the edifying of his Church and People, (as we trust, through God’s Grace, the contrary shall never appear in us) we exhort and beseech the Godly, for the Merits of Jesus Christ, charitably to judge of us, esteeming us the Servants of Christ, and Ministers of his Word; and that they will with all Reverence and humbleness of Heart, in one Spirit with us, hear the Voice of their True Shepherd Christ, and refuse hereafter to give ear unto a Stranger, and thankfully receive and embrace the wholesome Doctrine of Salvation. That we altogether bringing forth the Fruit of Faith, may testify ourselves to be the Children of God, to the eternal Praise of his Name, and our everlasting Salvation in Christ. Amen.

On the Backside of this Paper are writ these Words by Grindal’s Hand, as it seems, *Articuli Subscripti Anno primo Regine nunc. i.e. Articles subscribed the first Year of the present Queen.*

Though I have omitted, for brevity sake, transcribing all the Articles of this Confession, yet to satisfy Curious Readers for a taste of them, I will hereunder set down somewhat said under Two of them.

The Article of  
Predestination.

Rom. 8. 9.  
Eph. 1.

I. Under the Article of *Predestination*, they have these Words: And altho’ there are many Godly Men in these our Days will think, that in this our corrupt Age, in the which Men are given to all Rashness of Judgment, and Dissoluteness of Life, and do not weigh the Mysteries of Faith with such Christian Humility as they ought to do, it were best that such Articles should be passed over in Silence: Indeed we do think that Discreet Ministers will speak sparingly and circumspectly of them, and that upon the Consideration before rehearsed: Yet notwithstanding, seeing some Men of late are risen, which do gainsay and oppugn this Truth, we cannot utterly pass over this Matter with silence, both for that the Holy Ghost doth so often make mention of it in the Scriptures, especially in St. Paul’s Epistles: Which argueth it to be a Thing both fruitful and profitable to be known. And also being occasioned by the same Reason which moved St. *Austin* to write of this Matter of *Predestination*, &c. Notwithstanding we do not despair, but that such as are curable, through free and open Preaching of the Gospel, will be brought

‘ brought to see and understand the Truth better than hitherto they  
‘ have done. For true it is, that these and other most grievous Errors  
‘ have increased in these Realms in these late Years, for want of  
‘ True Preaching. ANNO 1559.

II. Under the Title of the *Civil Magistrate*, here they took occasion to shew their Loyalty to Government, and their utter disallowance of *Christopher Goodman's* and *Knox's* Books against the Regiment of Women. ‘ Some are born to be Kings or Queens, and so by Inheritance come to Kingdoms, &c. The Word of God doth not condemn the Governance or Regiment of Women, but that such Women as by Succession, Inheritance, or other just Title, according to the Orders and Policies of the Realm, are placed in such Esteem, are Lawful Magistrates, and are no less in any respect to be obeyed, and honoured in all lawful Things, than if they were Men, Kings, Princes, &c.

*The Article of the Civil Magistrate.*

‘ A Tyrant, or Evil Magistrate, which by Succession or Election attaineth to a Princely State or Government, is a Power ordained of God; and is also to be honoured and obeyed of the People in all Things, not contrary to God, as their Magistrate and Governor.

‘ It is not lawful for any Private Person, or Persons to kill, or by any Means to procure the Death of a Tyrant, or Evil Person, being their Ordinary Magistrate.

‘ All Conspiracies, Seditions, and Rebellions of Private Men against their Magistrates, Men or Women, good Governors or evil, are unlawful and against the Will and Word of God.

This new Face of Things, and the Countenance given to pure Religion under Q. *Elizabeth*, rejoiced the poor persecuted Protestants abroad, especially in *Flanders*, and those that had under K. *Edward* quiet and safe Harbour here, and the Liberty of Religion. Many of these were already come into *England*; and one *Adrian Hamstedius* a learned Preacher, and one that had done and suffered much under the Cross, came from *Zealand* hither, and gathered a Congregation of his Countreymen. He was chosen their Minister, and got Liberty to perform his Function of preaching God's Word to them: Which he did sometimes in *Christ-Church*, and sometimes at *St. Margarets*, and sometimes in other Places. These Strangers, who consisted chiefly of *Low-Dutch* and *Germans*, had once the West Part of the Church of the *Augustine* Friars in *Broadstreet* granted to them by King *Edward VI.* and his Royal Letters Patents, directing and confirming the Constitution of this Congregation; whereof *Joannes a Lasco* a Noble *Polonian* was their Minister, with the Title of *Superintendent*. But under Q. *Mary* they were dissolved, and glad to flee into Foreign Parts. And the Members of this Church settled themselves, some in *Poland*, others in *Friezeland*. But upon this happy Change, these Strangers bent their minds fully to return again into *England*, and take possession of their former Church and Liberty. Shortly after, *Johannes Utenbovius*, a Person of Learning and Quality, and who had been a chief Member of this Congregation under King *Edward*, arrived at *Frankford*, Aug. 24. 1559. Here he received Letters of Commendation

*The State of the Foreigners, and their Church in London.*

*MSS. Ecclesiæ Belgicæ Lond. per Sim. Ruytinch, 1717. Gheschiedniss.*

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Commendation from *Henry Bullinger*, Chief Minister of *Zurick* (under whom the *English* Exiles had received great Favour) to the Queen's Majesty. And with these Letters he proceeded in his Voyage to *Friezeland*; and thence to *England*, taking with him *Peter de Loene* a Minister, Son of *Walter*. Who being arrived here, was admitted to serve the Church of Strangers aforesaid with *Hamstedius*. It must be known, that these worthy Men *Utenboevius* and *De Loene* brought over with them *K. Edward's* Charter to this Church; and soon took their Occasion humbly to petition the Queen to establish it, and to grant them their Church in *St. Augustine's*, and the Privileges, as they had before under her Royal Brother of Blessed Memory. But the Matter being referred to her most Honourable Council and the Bishops, it was refused at first for certain Reasons. As, because the Queen thought it not convenient in her Kingdom to have another to be Superintendent over a Church, and that a Stranger, besides the Bishop of the Diocese.

Bp. Grindal  
their Superin-  
tendent.

But to take off this Objection, this Church soon after chose *Grindal* Bishop of *London* their Superintendent: Who did shew himself on all Occasions a true Patron to them, and concerned himself tenderly in their Affairs. But after him, I think they had no other Superintendent.

Further, the Queen did not like that Clause in the Patent, of their being called *Corpus Corporatum Politicum*. And lastly, it was thought worthy some further Consideration, before all the Ground whereon the Church and Church-yard, and the Ministers Houses stood, (which *K. Edward* gave them) should be granted away. This seemed to be the Counsil of the Marquis of *Winchester* Lord Treasurer, who had obtained from that King all the Situation of *St. Augustine* Friars, except this Church and Premises, and had his House upon Part of it: and so laboured that as little of that Monastery as might be, should escape his Hands. For of Religion he had little or none.

The Dutch  
Church grant-  
ed the Stran-  
gers

But yet thus far the Queen readily gratified them, and yielded to their Petition; that she gave them a Letter, for her Purveyor to empty the said Church or Temple of all Casks and Vessels, and other Stuff wherewith it was filled in *Q. Mary's* Days, (laying up there her Naval Stores and such like Things) and to restore the said Strangers to the Possession of the said Temple. The next Year on the 29th of *January* the same Congregation did again renew their Petition to the Queen for the Confirmation of *K. Edward's* Grant. But what Success they then had, I cannot tell; but ever since, throughout all the succeeding Kings Reigns, they have quietly enjoyed their Temple and Original Constitution.

The French  
Protestants  
their Church.

The *French* Protestants at this time did not concern themselves in this Matter with the *Dutch*; tho' they were formerly included as Members of this Church of Strangers; but contented themselves now with another Church in *Tbredneedle-street*, which they had either borrowed or hired, belonging to the Dean and Chapter of *Windsor*, and which they have to this day; being part of *St. Anthony's* Hospital dissolved.

The Bishop of  
London as-  
sists the Stran-  
gers.

But the Registers of this *Dutch* Church do shew (and gratefully confess it) that their main Assistance now was from Bishop *Grindal* aforesaid; and whom therefore they submitted unto as their Superintendent.



intendent. I find a Case or two wherein he exercised his Superintendency and Authority in this Church. In the Year 1560, one of their Ministers, namely *Hamstedius*, was convened before the said Bishop judicially, for favouring some *Dutch* Anabaptists, that desired to be received into this Church, and had supplicated the Bishop to be admitted. He had asserted in their behalf concerning that Heresy of theirs, (*Viz.* That Christ took not his Flesh of the Virgin *Mary*, but brought it from Heaven:) That the Doctrine of the Incarnation of Christ, and his partaking of our Nature, was not a Foundation [*i. e.* a Fundamental Doctrine] but a Circumstance only of the Foundation: And that Children and Distracted Persons were saved without Faith. But the Bishop required him to renounce these and other like Errors: Which he refused to do, and continuing obstinately in them, was excommunicated by the Bishop. And so was declared the next *Sunday* in the said *Dutch* Church. Soon after, *Hamstedius* retired beyond the Sea. And again in the Year 1564, there happened again an earnest Contention in that Church concerning Baptizing Infants: Which was finally referred to the Bishop of *London* as their Superintendent, to decide.

ANNO

1559.

## C H A P. IX.

*The Reformation in Scotland. Knox's Book against Womens Government: Answered by an English Divine. Christopher Goodman's Book of that Argument. Some Account of that Book. His Recantation thereof. Knox's Letter to John Fox concerning his Book. The Principles of these Books entertained. The French King's Funerals Solemnized at St. Paul's.*

THE Reformation was now carrying on in the neighbouring Kingdom of *Scotland*, as well as here: And *May* the 2d, *John Knox* the *Scotchman*, being Fifty Four Years of Age, arrived at *Edinburgh* from *France*. From whence, *Anno* 1557. he had earnestly wrote to the *Scotch* Nobility, who had taken upon them the Publick Reformation: Telling them, That he had the Judgment of the most Godly and Learned in Europe; (meaning, no doubt, the Ministers of *Geneva* where he sojourned) to warrant his and their Consciences, for their present Enterprise. The Position maintained by them was this, That if Kings and Princes refuse to reform Religion, the Inferior Magistrates and People, being directed and instructed in the Truth before by their Preachers, might lawfully Reform within their own Bounds themselves: And if all, or the far greater part be enlightened, they might make a Publick Reformation.

Knox comes into Scotland.

Life of Knox.

In 1559, while he tarried at *Diep*, he wrote thus to one Mrs. *Anne Lock*, an *English* Woman, from a Mind sufficiently embittered against the

**ANNO** the *English Reformation*: 'A Portion of his [the Beast's] Mark are these Dregs of Papistry, which are left in your great Book of *England*; Crossing in Baptism, Kneeling at the Lord's Table, Mumbling or Singing of the Litany, *A Fulgure and Tempestate*, &c. Any jot of which Diabolical Invention will I never counsel any Man to use. The whole Order of their Book appeareth rather to be devised for the upholding of Massing Priests, than for any good Instruction, which the Simple People can receive thereof. Their Sacraments were ministred for the most part without the Soul, and by these, who to Christ Jesus are no True Ministers; and God grant that so they be not yet. *Without the Soul*, I say, they were ministred, because they were ministred without the Word truly and openly preached. And your Ministers before, for the most part were none of *Christ's* Ministers, but Massmonging Priests.' And therefore towards the end of his Letter, he dissuaded this Gentlewoman, 'from countenancing of such Superstitious Priests in their Corrupt, Lifeless, Liturgical Services; and affirming with great Fervency, that all Things should be judged abominable, yea, execrable and accursed, which God by his Word hath not sanctified in his Religion.' This is enough to shew the Hot Spirit of this Man, and the Prejudice he had, for some Cause or other conceived against this Church and Kingdom: where he had once been kindly harboured.

Two dangerous Books dispersed.

About this Time were Two Books dispersed abroad, and in the Hands of People, set forth by certain *Protestant* Authors, and found many Approvers: Which did the *Protestants* very ill Service, in making the Court jealous of a *Reformation*. In one of these Books was asserted, 'That a Woman could not by the Law of God be Queen, nor sway the Scepter, and govern over Men; to whom they ought to be in subjection by the Scripture. The other allowed a Private Subject in some Cases to rebel against, nay, to do to Death the Sovereign, supposing him a Tyrant. Dr. *Parker*, and many other of the Learned and Sober Divines of the Church were extremely nettled and offended with these Books, and declared publicly against them.

Knox the Author of one of them.

But to enquire into the Authors of these Books, and the particular Arguments of them: Whosoever was the Author of the latter, the former was composed by *John Knox*, the Famous *Scotch* Divine above-mentioned, and printed at *Geneva*, about the Year 1556, or 1557. and entitled, *The first Blast against the Monstrous Regiment and Empire of Women*. Wherein he endeavoured to prove, that it was altogether unlawful for Women to reign. This Book was exceedingly ill taken, and ill-timed, being now fresh in the Hands of the *English* People: Many whereof began to doubt, whether they should obey the Queen, and when at this time she had *France* a Powerful Enemy. This Treatise therefore by all the Sober *Protestants* of the Church of *England* was much cryed out against, and stiled, *A Treasonous Book*; and the Queen was most highly disgusted with *Knox* for writing it; though indeed he wrote it in spight to *Q. Mary*, rather than levelled it at Her. And when by certain Messengers he desired leave of the Queen to pass from *France* through *England* into his Country, and to visit in the way the North Parts of *England*, where he had formerly preached, there would no License be granted him; nay, and the Messengers he sent had

had like to have been taken up: Nay further, the *English* Exiles that were newly returned from *Geneva* (to whom *Knox* had been Preacher there) felt the Effects of it here at home, being frowned upon, and having no Favour shewn them. However this Book *Knox* stoutly stood to in a Letter to Secretary *Cecyl*, saying, 'He did no more doubt of the Truth of the Proposition, than he doubted this was the Voice of God, which first did pronounce this Penalty against Women, *In dolour shalt thou bear thy Children*.' And threatened to reply to whomsoever should answer his Book, as there was then much talk that it was to be answered. But notwithstanding his Book, *Knox* was willing by the help of a Distinction to own heartily Queen *Elizabeth* and her Government, though it were a Woman's Government: 'Because, as he said, he reckoned Her to be set up by God's extraordinary Providence, in the behalf of Religion. Her he acknowledged God had promoted for his Miraculous Work; Comforting his Afflicted by an Infirm Vessel. He acknowledged and would obey his Power, and his most Potent hand in raising up whom best pleaseth his Mercy, to suppress such as fight against his Gospel; albeit that Nature, and God's most perfect Ordinance repugn to such Regiment.' And by this way only he would allow the Queen to be obeyed, and not by virtue of her Right by Succession, or the Laws of the Land. For so he told the Secretary, and charged him, *In the Name of the Eternal God*, to acquaint the Queen therewith, [in these Words;] 'THAT if Queen *Elizabeth* would confess, that the extraordinary Dispensation of God's great Mercy made that lawful unto her, which both Nature and God's Laws did deny unto all other Women besides, then should none in *England* be more willing to maintain her Authority, than he. But if, God's wondrous Work set aside, She grounded the Justness of Her Title upon Consuetude Laws and Ordinances of Men, then, as he was assured, that such foolish Presumption did highly offend God's Supreme Majesty, so he greatly feared, that her Ingratitude should not long lack Punishment.

1559.  
Hist. of the  
Reformation  
of the Church  
of Scotland.  
Knox writes  
to Secretary  
Cecil about  
this Matter.

And to the Queen also he wrote a Letter to the same purpose, in the Month of *July*, 1559. Telling her, 'That it was God's peculiar and extraordinary Providence that brought Her to the Kingdom, and that She was not to plead Her Right by Descent or Law; and plainly said, That if she began to brag of her Birth, and to build her Authority and Regiment upon her own Law, her Felicity would be short, flatter her whoso listed.' This was written from *Edinburgh*. Thus he took upon him to play the Prophet, to uphold his own Conceit.

And to the  
Queen.  
July the 28th.

The Truth is, the main Reason of *Knox*'s writing this Book, that made such a stir in these Days, was the Anger he conceived against two zealous Popish Queens that reigned at that very time he wrote it; *Mary of Lorain*, Queen Regent of *Scotland*, and *Mary Q. of England*. And so he hinted politicly in one of his Letters to *Cecyl*. 'We ought rather to bring to pass Christ's Reign over us, than vainly to travail for the maintenance of that whereof already we have seen the Danger, and feel the Smart. If the most part of Women be wicked, and such as willingly we would not should reign over us, and if the most godly, and such as have rare Graces be yet Mortal,

The chief  
ground of  
Knox's writ-  
ting his Book.

ANNO 1559. we ought to take heed, lest in establishing one godly and profitable to her Countrey, we make an Interest and Title to many, by whom not only will the Truth be impugned, but also will the Country be brought into Bondage: Therein meaning the *Scotch* Queen Regent, who at that time oppressed the Gospellers.

Knox's Second Blast.

Gilby's Admonition to England.

Two more Blasts of *Knox's* Trumpet were designed to have been blown by him, but *Q. Mary* ending her Days so soon, he blew his Trumpet no more. Yet the Second Blast was almost ready; and that would have been a terrible one indeed, as *Anth. Gilby* at the end of his *Admonition to England and Scotland* sets it down. *Viz.* I. That it was not Birth only, nor Propinquity of Blood, that made a King lawfully to Reign over a People professing Christ Jesus, and his eternal Verity, but in his Election, the Ordinance which God had established in the Election of Inferior Judges must be observed. II. That no manifest Idolater, nor notorious Transgressor of God's Holy Precepts, ought to be promoted to any Publick Regiment, Honour or Dignity in any Realm, Province or City, that had subjected themselves to Jesus Christ and his Blessed Evangile. III. That neither Promise nor Oath could bind any such People, to obey and maintain Tyrants against God, and against his Truth known. IV. That if they had rashly promoted a manifestly wicked Person, or yet ignorantly had chosen such an one, as after declared himself unworthy of Regiment over the People of God (and such were all Idolaters and Cruel Persecutors) most justly might the same Men Depose and Punish him, that unadvisedly before they had nominated, appointed and elected.

Protestants on this Occasion slandered by Papists. Dörm. Proof. p. 119.

*Papists* took occasion hence (and not without Cause) to slander the *Protestants* in general as false to their Princes. So *Dorman* to *Alex. Noel* in the Name of all *English* Protestants; 'When it served your Turn, you defended stoutly, with tooth and nayl, that a Woman might not govern a Realm lawfully descended to Her, no, not in Civil and Politic Matters. Within how few Years, yea Months after, taught ye, That a Woman may rule, not only a Realm in Temporal things, but the Church too in Spiritual?' But this was all *Papist* Calumny, *Knox's* Doctrine being absolutely disowned by the Church and chief Church-men of *England*; as shall appear by what follows.

Knox's Blast Answered by Elmer.

As *Knox* had heard, so it was true. For a notable and full Answer in *Apr. 1559.* came out against his Book. Which Answer was printed at *Strasburgh*; the Author (a Witty as well as Learned Man) was *John Elmer*, an Exile, formerly Archdeacon of *Stow*; who gave his Book this Title: *A Harborough for Faithful and True Subjects against the late blown Blast concerning the Government of Women. Wherein were confuted all such Reasons as a Stranger of late made in that behalf. With a Brief Exhortation to Obedience.* And printed An. Dom. 1559. at *Strasburgh*. Dedicated to *Francis Earl of Bedford*, and the Lord *Rob. Duddely*, Master of the Queen's Horses. And all little enough to reconcile the Queen to the Exiles.

Goodman's Book.

It was not long after *Knox's* Book, that *Christopher Goodman*, or *Gudman* (formerly a Publick Reader of Divinity at *Oxford*) one of the Exiles at *Geneva*, printed a Book to the like Tenor with that of *Knox's*, while *Q. Mary* was alive: instigating Her Subjects to rise up against Her, and to take away Her Authority from Her, because of Her

Her Idolatry, Cruelty, overthrowing the good Laws of the Land, *ANNO*  
 Misgovernment, and betraying the Nation by the *Spanish Match*. But to give some more particular Account of this so remarkable a Book, and the rather it being now so rarely to be seen. It was a little Tract in *Decimo Sexto*, and bare this Title, *How Superior Powers ought to be obeyed of their Subjects, and wherein they may lawfully be disobeyed and rejected. Wherein also is declared the Cause of all this present Misery in England, and the only way to remedy the same.* By Chr. Goodman. Printed at Geneva by John Crispin, MDLVIII. A Preface Commendatory of the Man and his Work was wrote by *Will. Whittingham*; Beginning thus, W. Whittingham, *To all them that love and know the Truth and follow it; Grace and Peace.* In this Preface he speaks of the occasion of Goodman's writing the Book, in these Words: 'When Mr. Chr. Goodman,

1559.

Whittingham's Preface.

'one of our Ministers, according to the Course of the Text, expounded both faithfully and comfortably this Place of the *Acts* of the Apostles, *Judge, whether it be just before God, to obey you rather than God,* Acts 4. 6: certain learned and godly Men most instantly, and at sundry times required him to dilate more at large that his Sermon, and to suffer it to be printed, that not only we here present, but our Brethren in *England* and other Places, might be persuaded in the Truth of that Doctrine concerning Obedience to the Magistrate, and so glorify God with it. Which Request he admitted not easily; till at length well weighing how many perished in their Ignorance, for lack of Means to attain to the Knowledge of the Truth: And also conferring the Articles and Chief Propositions with the best Learned in these Parts, who approved them; he consented to enlarge the same; and so to print it as a Token of his Duty and Affection towards the Church of God. And then, if it were thought good to the Judgment of the Godly, to translate the same into other Languages; that the Profit thereof might be more universal, &c. Dated from *Geneva, Jan. 1558.*

Then follows Goodman's own Preface; wherein are these Expressions, which shew the Design of his ensuing Book: 'And yet these Men in the middle of their Fury, without all Obedience and Order, subverting the Laws of God and of Nature, will be called, notwithstanding, Defenders of the Faith, Maintainers of True Religion, Authors of Peace, Teachers of Obedience, and most discreet Governors of Commonwealths and Policies. To the Intent therefore that these disguised Persons which abuse the whole World, may appear in their own lively Shapes, and be known as they are indeed, I have thought it good, having occasion by this Worthy Answer of *Peter* and *John*, and being hereto of divers godly Persons provoked, somewhat to write of *true Obedience*, to wit, what God himself requires of us, and what he commands to be given also to Men: Whereby, God willing, the disguised Cloaks, and Crafty Pretences of Obedience used and practised by the Ungodly Worldings, shall be discovered. Who have sought always, and yet do seek, under the pleasant Name of *Obedience*, only to maintain their Ambition, Pride and Liberty. Whereby we shall learn also, how in times past we have been shamefully abused in yielding to the wilful Will of Man, in

The Author's Design.

ANNO 1559. obeying his ungodly Commandments, and fearing Man more than God, &c.

Some dangerous Principles in his Book. Against Queen Mary.

In his Book he bitterly inveighs against those *Protestants*, Clergy and Counsellors that set up *Q. Mary*; and that upon many Reasons. As first, Because she was a Woman; 'The Anointing of whom, if *Moses* and his Ceremonies were in full Authority, would not have been lawful for him to do: It being never appointed to be ministered to any but only Priests, Kings and Prophets. Again, because the Government of a Woman the Law forbade, and Nature abhorred; and whose Reign was never counted lawful by the Word of God, but was an express Sign of his Wrath and notable Plague for the Sins of the People; as was the Reign of Cruel *Jezebel*, and Ungodly *Abahab*, special Instruments of Satan, and Whips to the People of *Israel*. Thirdly, She was an Idolatress and a wicked Woman. Nay, Fourthly, He calls her a Woman begot in Adultery, a Bastard by Birth: It being contrary to the Word of God, and the *English Laws*, that such should Reign. And that she was adjudged as a Bastard by all the Universities in *England*, *France* and *Italy*, as well of Civilians as Divines. And all Bastards are deprived of all Honour: Insomuch as by the Law of *Moses*, they were prohibited to have Entrance into the Congregation of the Lord to the Tenth Generation. *Deut. 23*. And therefore he reproved those that set her up, preferring her to the Lawfully begotten Daughter.' To instigate the People further, he added, 'That if without Fear Princes transgressed God's Laws themselves, and commanded others to do the like, then they had lost that Honour and Obedience which otherwise their Subjects did owe unto them; and ought no more to be taken for Magistrates, but punished as Private Transgressors.' Much more might be added, but this is enough to shew the Man, and his Dangerous Doctrines. If you would see more, you may have recourse to *Tho. Rogers* his *Catholicke Doctrine of the Church of England*; where he hath preserved another Taste of *Goodman's Book*.

The Author Recants his Book.

Dr. *Sutcliffe*, in his *Brief Reply to a certain Odious and Scandalous Libel* by *N.D.* [that is, *Robert Parsons*] Who therein had laid to the Charge of *Protestants* their Rebellion against their Princes, and mentioned *Goodman's Book*; Dr. *Sutcliffe*, I say, answered, 'That *Goodman* did not like Rebellion, but disliked Womens Government. And that this Opinion he himself had since retracted.' Which remarkable Retraction I have met with among certain MSS. made, as it seems, before the Lords of the Council, with *Goodman's Name* subscribed by himself; And these are the very Words:

The Recantation. MSS. Gul. Petyt. Armig.

'For so much as the Extremity of the Time, wherein I did write my Book, brought forth alteration of Religion, setting up of Idolatry, Banishment of good Men, Murdering of Saints, and Violation of all Promises made to the Godly; I was, upon consideration of the present Grief, moved to write many things therein, which may be, and be, offensively taken, and which also I do dislike, and would wish had not been written. And notwithstanding the which Book so by me written, I do protest and confess, That good and godly Women may lawfully govern whole Realms and Nations; and do from

from the bottom of my Heart allow the Queen's Majesty's most Law-  
ful Government, and daily pray for the long continuance of the  
same. Neither did I ever mean to affirm, that any Person or Per-  
sons of their own Private Authority, ought or might lawfully have  
punished Q. Mary with Death. Nor that the People of their own  
Authority may lawfully punish their Magistrates, transgressing the  
Lord's Precepts: Nor that ordinarily God is become Head of the  
People, and giveth the Sword into their Hands, tho' they do seek  
the accomplishment of his Laws.

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Wherefore, as many of these Assertions as may be rightly col-  
lected out of my said Book, them I do utterly renounce and revoke, as  
none of Mine, promising never to write, teach nor preach any such  
offensive Doctrine. Humbly desiring, that it may please your Lord-  
ships to give me your good and favourable allowance; whereby I  
shall by God's Grace endeavour to labour in furthering the True  
Service of God, and Obedience to her Majesty, to the utmost of my  
Power, during my whole Life: to the satisfaction of all good men,  
and to the Contentation of Her Majesty, and your good Lordships.

Christopher Goodman.

This Recantation was made either before the Queen's Privy Coun-  
cil, or her Bps. of the Ecclesiastical Commission; who in all probabi-  
lity had summoned Goodman before them for his Book, that contained  
such Principles as they could not but take notice of; and gave Dr.  
Matthew Parker no small Offence, as also many others.

Though some of the *English at Geneva* allowed of these Books of  
Knox and Goodman, yet generally the *English Exiles* in all Places ut-  
terly disliked them. Neither did *Beza* himself approve of either, be-  
ing published, though in *Geneva*, yet without his knowledge. But  
as to the *English Exiles*, *John Fox*, one of them, then at *Basil*, ex-  
postulated with *Knox* in a Letter about this his Principle. To which  
*Knox* in a Letter dated in *May 1558. from Geneva*, thus justified his  
Book; 'That in the writing of it he neither sought himself, nor yet  
the vain Praise of Men: That his rude Vehemency, and inconsiderate  
Affirmations (as he rightly stiled them) which might appear rather  
to proceed from Choler, than of Zeal and Reason, he did not excuse;  
That it was enough for him to say, that Black was not White, and  
Man's Tyranny and Foolishness was not God's perfect Ordinance.  
That he writ not so much to corrupt Commonwealths, as to deliver  
his own Conscience, and to instruct the Conscience of some Simple.'  
But this whole Letter I have put in the *Repository*, to be read by those  
that please.

The Protestants  
generally dis-  
liked these  
Books.

These Books seem to have been studiously conveyed into *England*  
under Queen *Mary*, to disaffect the People from her Government. But  
with whomsoever they were taken, they incurred Treason *Ipso facto*.  
One *Lithal of Southwark* was taken up for Religion in the Year 1558.  
by *Avalet* the Promoter, and *Cluny* the Keeper, who brought him to  
Dr. *Darbishire*, Bishop *Boner's* Chancellor. *Avalet* had seized upon  
*Lithal's* Books in his House; where among the rest was one of these  
Books against the Regiment of Women. Which when *Darbishire*  
saw, he told *Lithal's* Friends, that he had in his keeping a Book by  
which

To have them  
in the House  
Treason, under  
Queen Mary.  
Lithal.



**ANNO** which he could make him guilty of Treason, and have him hanged, drawn and quartered. But the Queen's Sickness at that time saved him, and the Chancellor took Bonds for his Appearance, and so dismissed him.

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*These Principles continue.*

These Principles against Womens Government seemed not to be buried many Years after, but to be secretly entertained, and that by *Popists* as well as *Protestants*: As may well be conjectured from some Passages in those Sermons in the Homily Book, framed by occasion of the *Popish* Rebellion, *Ann. Dom.* 1569. Where in the first Part, having quoted the two Places for Subjection to Government, *Rom.* 13. and *1 Pet.* 2. immediately it follows, 'By these two Places of Holy Scriptures it is most evident, that Kings, QUEENS and other Princes (for he speaks of Authority and Power, be it in Men or Women) are ordained of God, are to be obeyed and honoured of their Subjects.' And again, 'Rebels are ever ready to rebel against Princes; especially if they be young, [having herein respect to King *Edward*] Women in Sex.' And so throughout these Sermons, whensoever there is occasion to mention Kings, *Queens* are commonly joined. 'It comes neither of Chance nor Fortune, nor of Ambition, that there be Kings, QUEENS, Princes ----- But all Kings, QUEENS and other Governors are specially appointed by the Ordinance of God.'

*What became of Goodman.*

If we desire to know what became of *Goodman* afterwards; in the Year 1560. (after the Wars and Troubles in *Scotland* were over, and Religion established there) he was appointed to be Preacher at St. *Andrews*, when *John Knox* was appointed at *Edinburgh*, having returned during these Commotions to *Ayre*. For so we read in the History of the Reformation of the Church of *Scotland*, of one *Christopher Goodman*, who, I suppose, was the same with *Christopher Goodman* whom we have been speaking of. He afterwards was in *England*: And when Sir *Henry Sidney*, Lord Deputy of *Ireland*, went against the *Popish* Rebels there, *Goodman* was his Chaplain. He lived long in the City of *Chester*, where in the Year 1602, being very ancient, Dr. *Usher*, afterwards Archbishop of *Armagh*, saw him, and had Discourse with him, as he related in one of his own Letters lately printed.

*Usher's Letters.*

*The Funeral of the French King celebrated at Pauls.*

*Henry II.* of *France* departed this Life at *Paris* in the Month of *July*, and the Queen according to the Custom of Princes, in shewing Honour to each other even at their Deaths, appointed his Obsequies to be solemnly observed in the Chief Church of Her Realm, the Cathedral of St. *Paul's*, *London*. Which was done the 8th and 9th Days of *September*, beginning the Funeral Pomp according to the Usage of those Times on the Eve of one Day, and continuing and finishing it on the Morning of the Day ensuing.

*The Mourners.*

*Ex Offic. Armor.*

The Attendants on these Obsequies were Sir *William Paulet*, Marquis of *Winchester*, and Lord Treasurer, Chief Mourner, who walked alone; Then the L. *Will. Howard*, Baron of *Effingham*, L. Chamberlain, and *Henry*, L. of *Burgavenny*; then the L. *Dacres* of the *South*, and *Henry Cary*, Baron of *Hunsdon*. Next, *Will. Brook*, L. *Cobham*, and *Henry L. Scrope*. Then the L. *Darcy*, L. *Chiche*, and Sir *Rich. Sackville*. After them, *Charles* Son and Heir to the L. *Will. Howard*,

*Howard*, and Sir *Edward Warner*, Lieut. of the Tower, Two and two. Four Bishops, all Elects, namely Dr. *Matthew Parker*, Archbishop Elect of *Canterbury*, *Grindal*, Bp. Elect of *London*, (but he by reason of Sickneſs was abſent), *Scory* of *Hereford*, and *Barlow* of *Chicheſter*. [The Bishops had Black Gowns given them, and eight Black Coats apiece for their Servants.] Then the *French* Ambaſſador; two Gentlemen Uſhers: The Kings of Arms, Heraldſ and Purſevants: Officers of the Houſhold, of the Wardrobe, and others.

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The Garniſhment of the Heſſe came to	80 13 03	Duties of St. Paul's Church,	13 06 08
The Maſteſty	97 18 01	The Charge of Black Cloth for all the	
The Helmet, Mantlets, Sword, &c.	14 00 06	Mourners and other Officers.	251 13 8
The Carpet of Velvet for the Communion Table	16 13 04	Charges of Dinner	38 03 11
Banners and Penſils	168 08 02	Hire of the Heſſe	06 00 00
Hangings, Covering the Ground in the Chancel	48 04 04	Reward to the Clerk of the Wardrobe	05 00 00
		Offerings	00 17 04
		The Dole	10 00 00

The whole Expence was the Queens, which in all, with ſome other Charges not here ſet down, coſt Her 789*l.* 10*s.* 10*d.*

But to give ſome Account of the Funeral Ceremonies; and the rather, becauſe now they were not ſuch as were lately uſed under Popery (the Religion being now reformed) but altered, and the groſſer Superſtitious, cuſtomarily obſerved before, were now omitted. On *Friday, Sept. 8.* when the Hearſe was ſolemnly brought into the Church, and every Man placed, whereas the Ancient Cuſtom was for one of the Heraldſ to bid aloud the Prayer for the Soul of the Party Departed, ſaying, *Pray for the Soul of,* &c. now there was an Alteration in the Words. For *Tork* Herald ſtanding at the Upper Choir Door, bad the Prayer (as it uſed to be called; but now more properly the Praise) firſt in *English*, and after in *French*, *Benoist ſoit Eternel, &c. Blessed be the King of Eternal Glory, who through his Divine Mercy hath translated the moſt High, Puissant and Victorious Prince Henry II. late the French King, from this Earthly to his Heavenly Kingdom.* Which Words he uſed again at the end of *Benedictus*, and at the end of the Service: And again on the Morrow, at the times accuſtomed. The ABp. of *Canterbury* in his Surplice and Doctors Hood on his Shoulders, who did execute, began the Service, aſſiſted by the Biſhops of *Chicheſter* and *Hereford*, apparellled as the Archbiſhop and by two of the Prebendaries in their Grey Amices. And firſt, certain Pſalms of Praise were ſung for the Departure of the Dead in the Faith of *Chriſt*, inſtead, I ſuppoſe, of the *Dirige*. After that, one Chapter of the Book of *Job*, (perhaps taken out of the *Dirige*) and then certain like Pſalms. After that was read the XVth Chapter of the Firſt Epiſtle to the *Corinthians*. Which ended, *Magnificat* was ſung. And laſtly, the latter Part of the Evening Prayer.

The Funeral  
Ceremonies.  
Ex Offic. Ar-  
mor. J. 14

All

**ANNO** All things ended, they returned in like Order as they came, (except the Banner left in the Church) to the Great Chamber within the Bishop's Palace, where they had a Void of Wine and Spices and other things. And after they had taken Order to meet there again by Eight of the Clock in the Morning, they shifted them, and departed.

1559.

*Saturday*, the 9th of *September*, about the Hour assigned, they met together at the said Bishops Palace. And about Nine of the Clock they proceeded up to the Hearse as the Day before, and all being placed as before, the Three Bishops Elect in Copes, and the two Prebendaries in Grey Amices came forth of the Vestry unto the Table of Administration, and then *York Herald* bad the Prayer as before. Then the Communion Office began, and proceeded forward until the Offering; when the Chief Mourner proceeded, the Officer of Arms, and Gentleman Usher before him, with his Train born, the rest of the Mourners following him, but he alone offered, being a Piece of Gold for the Head-Penny; And he and others returned to the End of the Service. Then the said Chief Mourner with *Clarencieux* before him, again proceeded up without any State, and offered for himself, and returned to his Place. Then the Lord Chamberlain, and the Lord of *Burgavenny* with two Heralds before them proceeded up and offered, and returned and took their Places. In which like Order offered all the other Eight Mourners, two after two. The Money for them to offer had been before delivered to them by *Tanner*, Gentleman Usher. Then offered the Ambassador of the *French King*. Then the Lord Mayor, with his Brethren followed him; but offered not. Then Sir *William St. Low*, with *Rouge Dragon* before him offered the Banner to *Clarencieux*, &c.

The Sermon  
preached by  
Bp. Scory.

The Offering finished, the Sermon began by the Elect of *Hereford* (the Elect of *London*, who should have preached, being sick.) His Anthem, [that is, his Text,] being *Veniet Hora, & nunc est, quando mortui audient Vocem Filii Dei, &c.* The Hour shall come, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live.

Ex Offic. Ar-  
mor. J. 13.

Whereupon he declared and proved the Last Day not to be far off. And therefore persuaded Amendment of Life, and to live well. And farther he endeavoured to pacify both Parties of the People; that it seems now freely uttered their Minds according as they stood affected to Religion: The one Party thinking, and saying, how the Ceremonies used for Burial were too many; yea rather, that none at all ought to be used for the Dead; the other thinking them to be too few. Hence he took occasion to shew out of divers Ancient Authors, the Order of the Burial of the Dead in the Primitive Church, and how the Service at the same was to give Praise to God for taking away their Brother in the Faith of *Christ*. Which self-same Order they had now observed, and were about to fulfil and observe. As for the rest of the Ceremonies there used, which were but few, seeing they were not contrary to the Faith of *Christ*, nor yet contrary to Brotherly and Christian Charity, but for the Maintenance thereof, the rather to continue Amity betwixt both Princes, which Charity *Christ* especially doth command; therefore ought to be observed and not gain said. But for the other Ceremonies, for that they were neither

The Ancient  
Order of the  
Burial of the  
Dead.

ther beneficial to those which were alive, nor yet to the Parties de- ANNO  
ceased, nor yet according to the Order of the old Fathers and Primi- 1559.  
tive Church, they were therefore now taken away and abolished. Af-  
ter this, commending the Royal Person departed, for his worthy and  
noble Chivalry, and valiant Heart, as well in Prosperity as Adversity;  
together with great Commendation of his Chast Life, keeping him-  
self only to his own Wife, (being a rare Thing, he said, in Princes)  
he made an end.

After the Sermon concluded, they went forward to the Communion. The Commu-  
nion.  
At the Time of the Reception thereof the Lord *Chamberlain*, the  
Lord *Dacres*, and Sir *Edward Warner* rose up and went to the Table,  
where kneeling together with the three Bishops, they all six received  
the Communion; the rest, it seems, of the Nobility here present were  
not yet so well reconciled to the New Way of Receiving the Sacra-  
ment, as to partake at this time of it. All which ended with the other  
Service: which finished, *York* again bad the Prayer, as before. This  
done, the Mourners and others returned to the Bishops Palace in order:  
Where the said Lords and Ambassadors, and all other which had at-  
tended these Exequies, were treated with a goodly Dinner, and so de-  
parted at pleasure.

## C H A P. X.

*The poor neglected Condition of the Protestants, being returned  
home. And the State of Religion. Jewel's and Cox's Let-  
ters thereof to Bullinger and Weidner.*

**B**UT now to make a few Notes how Religion stood at this The State of  
the Exiles  
come home.  
time. As for the Exiles returned from *Germany*, *Helvetia*, and  
other Countries, whither they had fled for their Consciences, and  
preserving of their Lives, in the last hard Reign, they were much dis-  
couraged, having little notice or regard taken of them, nor any  
Orders given for the Restoration of them to their former Preferments  
and Benefices. And tho' they came Thread-bare home, yet they  
brought back along with them from the foreign Churches and Uni-  
versities much Experience, as well as Learning. *John Jewel* upon John Jewel.  
his Return home into *England* was harboured about three Months  
with *Nicolas Culwerwel* a Citizen, living (unless I mistake) in *Thames*-  
Street: Then the Lord *Williams* of *Thame* being sick sent for him;  
and with him he abode some time. Another of these was *Tho. Le-* Tho. Lever.  
*ver*, a very grave Man, and formerly Master of *St. John's College*  
in *Cambridge*, who had taken this Opportunity of his Exile to travel  
into all the chief Protestant Towns and Cities, as *Argentine*, alias  
*Strasburgh*, *Basel*, *Zuric*, *Berne*, *Lausane* and *Geneva*; noted the  
Doctrines and Discipline in those Places, and talked with their Learned  
Men. And thence had experience of their sincere Doctrine, and  
godly Order and great Learning: And especially of much virtuous  
Learning,

**ANNO** Learning, Diligence and Charity in *Bullinger* at *Zuric*, and *Calvin* at *Geneva*: As did greatly advance God's Glory, unto the Edifying of Christ's Church *with the same Religion, for the which you be now in Prison*, as the said *Lever* wrote to *John Bradford* the holy Martyr.

*John Fox His poor Condition.*

*Writes to the Duke of Norfolk.*

*Fox's MS. Letters.*

But this Learned Divine, with the rest of his Fellows at their first coming over, lay by not much regarded, as was said before, the State then being so full of other Employment. About *October, 1559*, *John Fox*, the laborious Compiler of the Church's History, chiefly as to her Persecution, was in *London*, but very poor; and had sent a Letter to the Duke of *Norfolk*, to whom he had been Tutor, and of whom he was dearly loved, to afford him Relief, and supply his Want, being newly come over. In the close of which Letter he had these Expressions: 'That as to Religion he needed not to admonish him where the Truth stood but prayed God, that he would manfully stand on Truth's side; And [fearing his Interest for Religion was not great enough] he advised him, that he should above all take heed, that if he could not help Christ at this Juncture, at least that no Mortal Creature should ever prevail so far with him, as to be an Adversary against him in any thing. For, saith he, Christ will overcome in spight of all men. And for a Conclusion, exhorted him to bestow that time in reading the holy Scriptures, which other Nobles did in the Pumps and Pastimes of the Court.' But as to *Fox's* own present Condition, it appears by his Letter, that this was not the first Petition he had made to the Duke his great Patron; and that not having Answer, and yet knowing the Forwardness of the Duke's Nature, and his great Propensity towards him, he attributed the Cause of this seeming Neglect to the present Time, wherein it seemed not safe for him to take notice or shew Compassion to *Fox*, or that sort of Men. As for himself his Nature was such as the Duke knew, and so averse from importunate craving, that he should first almost perish with Hunger, before he could do it. In this Letter he also excused himself, that he had not of late dedicated any thing by him written, to his most Illustrious Name, and that it was out of a care of his Grace's Safety, well knowing what Danger might ensue to him in the late Reign, if it should have been known that he had any favour for such a Man as *Fox* was. And that this was the true Reason thereof he should soon know; he meant he should know it by his *Latin* Martyrology which he had dedicated to him, newly finished, and printed beyond Sea, and now brought over with him. This was the Substance of *Fox's* Letter, in an elegant *Latin* Style to his Noble Pupil. To which he on the 30th of *Octob.* gave him as elegant an Answer in the same Language, full of Kindness, and expressive of his Care for him, and of the Order he had given his Servants to provide for him all things that he needed upon his first coming over. In which Letter as he calls *Fox*, *Optime Præceptor*, so *Fox* in his had called him, *Mi Thoma*. All this may be seen more fully in their Letters,

*And the Duke to him.*

**N<sup>o</sup>. XVIII** which I cannot forbear placing in the *Appendix*.

**XIX.**

*Sandys to Parker concerning the Exiles.*

This their neglected Condition the Learned Exiles took not a little to heart. Dr. *Edwin Sandys* one of them, being then at *Westminster*, in a Letter to Dr. *Parker* in the Country, spake of this with some Concern;

Concern; As, 'That they never asked them in what State they stood, nor considered what they wanted. So that as he protested in the time of their Exile they were not so bare, as they were now brought.' These Words of *Sandys* were occasioned by a kind Letter of Dr. *Parker* to him, together with some Gratuity sent at the same time, as it seems. Which moved him to what he wrot before, and to add, 'That he rightly considered, that these Times were given to taking, and not to giving, and that he had stretched forth his hand [in Liberality] further than all the rest.

1559.

Yet the Exiles of the most Eminency and Learning were sometimes about the Queen's Person, and preached often before Her. *Lever* had so much of her Ear, as to dissuade Her from taking the Title of *Supreme Head*; Which *Sandys* in his forementioned Letter to *Parker*, blamed him for; and for *wisely* [as he seemed *Ironically* to speak] putting such a Scruple into the Queen's Head.

Some of them about the Queen.

But to represent yet farther how it fared now with our *English* Refugees, and withal what the State of Religion now was; I shall take it from the Pen of two others of the same Rank, *Jewel* and *Cox*, in their Letters to their Friends abroad.

Biblioth. Eccles. Figurina.

*Bullinger*, the great Divine and *Superintendent* of *Zuric*, had lately sent a Letter to *Jewel* and *Parkhurst*, exhorting them in this Juncture to carry themselves stoutly and boldly in the Cause of Religion, which was now upon its critical Point. Which *Jewel*, in a Letter dated in *May*, said, was an Admonition almost absolutely necessary. And that because they were to oppose not only their old Popish Adversaries, but even their late Friends, who had now revolted from them, and were turned against them, and sided with the Adversaries, and did much more stubbornly resist them than any of their Enemies. And which was most troublesome of all, they were to wrestle with the Relicks of the *Spaniards* [that is, What they left behind them] their most filthy Vices, Pride, Luxury, and Lust. They did as much as they could, but at that present they lived after that sort, as tho' they scarce were returned from their Banishment. For, to say no worse, their Livings and Preferments were not yet restored to them. But they were in good hope their Expectations should not be frustrate, having a Queen both Wise, and Godly; and favourable to them. That Religion was restored on that foot on which it stood in King *Edward's* time. To which, he told *Bullinger*, his Letter to the Queen much contributed. But that the Queen would not be stiled *Head* of the Church of *England*, giving this grave Reason thereof, That that was a Title due to Christ only, and to no Mortal Creature besides; and that those Titles had been so foully stained by Anti-Christ, that they might no more be piously used by any. Then he spake of the present State of the University of *Oxford*: That whatsoever had been planted there by *Peter Martyr* was by the means of one Friar *Soto*, and another *Spanish* Monk, so wholly rooted out, that the Lord's Vineyard was turned into a Wilderness: So that there were scarce two to be found in that University of their Judgment. And therefore he told *Bullinger* he could not advise any of their Youths yet to be sent to *Oxford*, unless they would have them sent back thence wicked and barbarous.

Jewel to Bullinger concerning the Exiles, and Religion, as then it stood.

Relicks of the Spaniards.

The Queen will not be stiled Head.

State of Oxford.

ANNO

1559.

Lord Russell's  
Favour to Re-  
ligion.

barbarous. That the Lord *Russel* did what lay in him to forward the Religion, and used the best Skill and Art he had, to bring it about: And that he was so sensible of the Kindness of those of *Zurick* to the poor *English* there, that he had seriously enquired of *Fewel* what might be acceptable to them to send them, as a grateful Acknowledgment. *Fewel* told him, he was sure nothing would be more acceptable to them, than for his Lordship studiously to propagate Christ's Religion. Which he promised he would do. This was the Substance of *Fewel's* Letter.

Cox to Weid-  
ner of the  
same Subject.

*Cox*, in his Letter this Year to *Weidnerus* the chief Pastor of the Church at *Wormes*, gave this Account of the present State of Religion here: 'That the Papists were so hardened in Popery under Q. *Mary's* Five Years Government, that it was exceeding difficult for the Queen, and those that stood for the Truth, to get room for the sincere Religion of Christ, And in the Parliament, the Bishops, the *Scribes* and *Pharisees*, as he called them, opposed it. And they seemed to have the Victory on their side: And that none did then scarce speak to the contrary, because of the great Place and Authority they bare. That the Exiles in the mean time, (which was all they could do) preached before the Queen, and in their Sermons shewed the *Roman* Bishop to be Antichrist, and his Traditions for the most part to be mere Blasphemy. And that at length many of the Nobility, and Multitudes of the Common People fell off from Popery: But of the Clergy none at all; standing as stiff as a Rock.

Papists strong  
in the Parlia-  
ment.

Bibles preach  
before the  
Queen.

The good Effect  
thereof.

The late Di-  
spute at West-  
minster.

'Then he informed his Correspondent of the Disputation that was lately held at *Westminster*, Eight against Eight. That the Popish Eight were the Chief of their Bishops and other Learned Men. The Protestant Eight were some of the poor Exiles, [whereof himself was one.] That it was agreed to manage the Dispute by Writing, for avoiding many Words. That the Queen's Council, and almost all the Nobility were present. That the Disputants on the Popish side looked and spake big, and applauded themselves as Victors: One on the other side answered, depending on the Truth, not with great Words, but in the Fear of God. But having ended, the Auditory declared their great Satisfaction by the Applause they gave the Cause, to the great Perturbation and Confusion of the Adverse Party. How that another Day they came prepared for another Dispute. Then they were required to begin as they had done before; and the *Protestant* side should follow. But that they refused to do it, being as it seems sensible of the last Day's ill Success: They cried out, that it was unjust, that they should begin, who had so many Years continued in the Possession of the Catholic Faith: And that if they [the *Protestants*] had any thing against them, they should propose it, that they by their Authority might confute it, and silence them as degenerate Children, that had departed from the Unity of the Church. But while they thus stood out, further Disputation was stopped, and they lost their Cause.

Christ sincere  
Religion  
planted.

He added, 'That soon after this, Christ's sincere Religion was planted every where, and that after the same manner it was professed under King *Edward*. This Letter was writ *May* the 20th. At which time, as he wrote, They were breaking down the Popish Hedge



Hedge and restoring the Lord's Vineyard. And that they were *ANNO*  
 then in the Work, but the Harvest was great, and the Labourers *1559.*  
 few. This Letter of *Cox's*, together with the former of *Jewel's*,  
 worth Gold to a Lover of these Antiquities, I have put into the *Ap- N°. XX.*  
*pendix*: Having been transcribed out of the Originals, kept yet in *XXI.*  
 the great Church at *Zuric*, by the hand of *John Daille* late Minister  
 of the Church at *Charenton*, but then a Refugee at *Zuric*. Which  
 were kindly communicated to me by Mr. *Roger Morice*, lately de-  
 ceased; whose Name I here mention in Gratitude.

## C H A P. XI.

*Preachers at St. Paul's Cross. The Beginning of the Use of Com-  
 mon Prayer. The Deprivation of the old Bishops. Their  
 Practices. Their Condition afterwards; and other Popish  
 Churchmen. Their Letter to the Queen; and her Answer.  
 The Emperor's Letter to the Queen. A Match propounded  
 with the Archduke of Austria. The vacant Churches supplied.  
 Articles to be declared: And a Protestation to be subscribed by  
 the Clergy. Subscription for Readers.*

**N**OW, after the Dissolution of the Parliamept, which was on the  
 8th day of *May*, let us see how the Summer; and the remaining  
 Part of the Year was spent.

Great Care was taken, while this important Work of the Change *Preachers at*  
 of Religion, and Rejection of the Papal Power was in hand, to have *Paul's.*  
 good Preaching at *St. Paul's*; and that none but Men of good Wis-  
 dom and Learning should come up at the Cross, the better to recon-  
 cile the People to the Work that was doing. And such Preachers  
 were put up as were afterwards made Bishops, and advanced to emi-  
 nent Places in the Church.

*April* the 9. *Dr. Bil* the Queen's Almoner, then or soon after Dean *Bil.*  
 of *Westminster*, preached at the Cross: Where he declared, Where-  
 fore the Bishops were sent to the *Tower*: Namely, Those who carried  
 themselves so forwardly in the intended Disputation at *Westminster*,  
 disappointing such an august Assembly as came to hear and to be sa-  
 tisfied in the controverted Matters of Religion.

*May* the 15. *Grindal* (afterwards Bishop of *London*) preached at *Grindal.*  
*Paul's*. Where were present the Queen's Council, and the great Men  
 of the Court and Kingdom: As the Duke of *Norfolk*, the Lord  
 Keeper of the great Seal, the Lord High Treasurer, the Earl of *Arun-*  
*del*, the Lord Marquis of *Northampton*, the Lord Admiral, the Earls  
 of *Suffex*, *Westmorland*, *Rutland*, *Bedford*, and many more Lords  
 and Knights, together with the Lord Mayor and Aldermen. After  
 Sermon they went to dine with the Lord Mayor.

The 22, preached Mr. *Horn*, (afterwards Bishop of *Winchester*) *Horn.*  
 present the Judges and Serjeants at Law.

ANNO 28. *Barlow*, late Bishop of *St. David's*, and soon after of *Chester*, preached.

1559.  
Barlow.  
Sandys.

June the 11. *Sandys*, (soon after Bishop of *Worcester*,) preached. That day being *St. Barnabas* Feast, the Apostles Mass ceased to be said any more: And no Mass said that day. Then the new Dean took Possession of his Church. And the same Night was no Even Song at *St. Paul's*.

Jewel.

The 18. *Jewel*, (soon after Bishop of *Sarum*,) preached: Now was Sir *Edward Rogers* Comptroller of the Queen's Household, and other Noblemen present.

Bentham.  
Vitell. F. 5.

The 25. *Bentham*, (afterwards Bp. of *Litchfield*,) preached. These were all Exiles in the late Reign; and this Year appointed the Queen's Visitors, and soon after preferred to Bishoprics.

But to go on with the Preachers as I can collect them from the foresaid MS. Diary, tho' somewhat imperfect.

Skory.

Aug. the 13. *Skory*, new Bishop of *Hereford* preached at *St. Paul's*; while the Visitation of that Church was in hand. Two days after, the Rood there with the Altar was pulled down.

Allen.

Let me insert here, that on the 30. of *August*, one Mr. *Edmund Allen*, who in the said Manuscript is said to be Elect Bishop of *Rochester*, was buried in the Body of the Church of *St. Tho. Apostle's, London*; a few Clerks attending; and his Funeral Sermon preached by Mr. *Huntington* the Preacher. This *Allen* the Diary-Writer notes to have a Wife and eight Children. And *Gueft* was consecrated Bishop of that See. This *Allen* was an ancient, eminent Protestant Divine.

Makebray.

Sept. the 3. Mr. *Makebray* a *Scot*, and an eminent Exile, preached at *St. Paul's*.

Dr. Turner.

The 10th, preached Dr. *Turner* [*William Turner*, I suppose who was formerly the Duke of *Somerset's* Chaplain, and Dean of *Wells*;] His Audience was very great, (perhaps increast by his Fame) consisting both of Court, City and Countrey.

Veron.

Sep. the 17. Mr. *Veron* a *Frenchman* by Birth, a new Preacher (as they termed the Favourers of the *Reformation*) preached at the Cross. He was soon after Minister of *St. Martin's Ludgate* and *St. Sepulchres*. In his Sermon he had these Words, *Where are the Bishops, and the old Preachers now? Now they hide their Heads*. Spoken in some Joy and Triumph, being now laid aside, and deposed; Who had made themselves odious to the People for late Rigors and cruel Persecution of them and their Relations.

St. Antholin's  
Morning-  
Prayer.

My Diary observes that on the day of this Month of *September*, began the New Morning Prayer at *St. Antholin's, London*, the Bell beginning to ring at five; when a *Psalm* was sung after the *Geneva* Fashion; all the Congregation, Men, Women and Boys singing together.

Huntington.

Sept. the 24. *Huntington* the Preacher officiated at *Paul's Cross* before a great Audience together with the Mayor and Aldermen.

Veron.

Octob. the 8. *Veron* the above-mentioned preached before the Queen at *White-Hall*. He was a bold as well as eloquent Man. In this his Sermon he advised, that the New Bishops should have Lands and fair Incomes, as the Old Bishops had: And that otherwise they would not

not be able to maintain Hospitality, and keep such good Houses as *ANNO* they ought, and was expected at their Hands.

The 15. of *Octob.* Mr. *Crowley* preached at *Paul's* Cross. He <sup>1559.</sup> was once a Printer, then an Exile, but a learned and zealous Man, *Crowley.* and a Writer.

I insert here a Sermon preached *Novemb.* the 4. at *St. Botolph Bishopsgate*, at the Wedding of a Priest to a Priest's Widow of *Ware*, by one *West*, a new Doctor: Who took occasion to speak freely and earnestly against the Rood Lofts; and that those godly Ministers that fled for the Word of God were to be helped, and to be presented to Livings for their Subsistence. Which it seems hitherto was more sparingly done.

*Novemb.* the 12th, *Old Miles Coverdale* preached at the Cross.

The 19th, Mr. *Bentham*, (e're long to be Bishop of *Coventry* and *Litchfield*) preached there. And so did

The 26th, *Jewel*, Bishop of *Salisbury*. Where upon the Fame of that Learned Man, was a very great Confluence of Auditors as had been ever seen at the Cross; and where, besides the Mayor and Aldermen, were many of the Court. But now to look a little back into the Transactions of this Summer.

The 24th day of *June*, being the Festival of *St. John Baptist*, made a great Alteration; that being the Day appointed by the late Parliament, from which the New Service Book was to be only used in all the Churches throughout *England*. Hitherto the *Latin* Mass-Book remained, and the Priests celebrated Service, for the most part as they did before; that is, from *November* 1558. to this Month of *June* 1559. During which time were great and earnest Disputes and Arguments held among the Clergy, both *Protestants* and *Papists*, concerning the *English* Book for Publick Prayers. But when that Day came, the *Protestants* generally received the Book with great Joy, finding it to consist of the same Divine Service with that in godly *K. Edward's* Days. Let me set down the Words of one *Earl*, a Curate in *London* in these Days, in a Diary he kept. Against the 24th Day of *June* he wrote, *O Blessed Day!* And again,

**Saint John Baptist's Day  
Put the Pope away.**

*Then was K. Edward's Book restored to all Mens Comfort. And verily the People were most willing to receive the Book of Divine Service thus brought to us.* Yet he makes a Note of Exception to a few of *Calvin's* Church; that is, such as lately came from *Geneva*, and perhaps from some other Places where his Platform was followed, and where it was their Lot to reside, who fled abroad in the *Marian* Days. But yet of these he observed withal, that many complied and obeyed.

But the *Papish* Priests, that is, the Majority of them, utterly refused. Whole Peevish Obstinacy, he writes, was patiently suffered seven Months, in Conferences and open Disputations.

They objected against the Legality of the Use of the Communion Book; and clamoured against the Law that established it, as defective;

*1559.*  
*Crowley.*

*A Sermon at  
a Priest's  
Wedding.*

*Jewel.*

*The English  
Service Book  
begins to be  
used.*

*Generally receiv-  
ed;  
Int. MSS. D.  
Joh. D. Episc.  
Ely. Narr. 206.*

*Except by Pa-  
pists.*

*The Pretended  
Illegality of  
it.*

ANNO 1559. tive: As they declared in a Paper of Questions that was a little after privately dispersed. Which *Pilkinton*, Bp. of *Durham* printed and answered. Herein they say, That this Manner of ministring of the Sacrament, set forth in the Book of Common Prayer, was never allowed nor agreed upon by the Universal Church of *Christ* in a General Council; no, not by the Clergy of *England* at the last Parliament. But that it was only agreed upon by the Laity, who had nothing to do in Spiritual Matters: meaning, in respect of the Bishops then in Parliament disagreeing to the Act of *Uniformity*; and that nothing could be concluded as a Law in Parliament, but by consent of the Clergy there present. To which the said Answerer replied, 'That this was done but just as *Q. Mary* had done before: Who by Her Statute took away one Religion, and brought in another. And no more was done now. Nor was all the Clergy of the Realm comprehended in a few *Papish* Bishops. Was there (replied he) no Clergy in the Universities, nor other Parts of the Realm, besides these few Bishops that consented not? Many in the Universities; and abroad in the Realm had used this Service openly and commonly in their Churches afore it was received or enacted by Parliament. Which was an Evidence that many of the Clergy approved it. Nor did the Parliament, said he, set forth a New Religion, but restored that which was before defaced; restored that which was godly begun under good *K. Edward*, confirmed by his Parliament and Clergy then: but suddenly by Violence trodden under feet by Bloody *Papists* a little after.

He further shewed, 'That it was not to be granted as true, that no Laws at all could be made without Consent of the Bishops. For that the old Statutes of Parliament, when Bishops were highest, afore *K. Edward III.* we read, past by Consent of the Lords Temporal and Commons, without any mention of the Lords Spiritual: Which Statutes, many of them, stood in force at that Day. And that it was as necessary to have Abbots in the Parliament; for they were present of old time; and their Consent was required as well as the Bishops.

Further, 'That the Practice of the Lawyers, Judges and Justices evinced this and the rest to be good Laws; for they all executed them: And that their Doings might be a sufficient Reason to lead the Unlearned in their Opinion of these Laws for Religion; that they would not have executed them, had they not the Strength and Nature of Laws. Thus *Pilkinton*.

The Queens  
Commissioners  
visit.

Soon after *St. John Baptist's Day*, Commissioners were sent forth to visit the Universities, the Diocesses of Bishops, Cathedral Churches, Head Cities and Boroughs, to administer to them the Oath of *Supremacy*, and to see the Order of Parliament for Uniformity in the Use of the Book set on foot, and observed.

The Supply of  
Churches va-  
cant.

Now also, since many Churches were left destitute, the Ministers that remained, and that were put into the Places of the *Papish* Priests, especially in *London*, were fain to serve three or four Churches on *Sundays* and Holy-days, in reading the Prayers, and administering the Sacraments to the People. And yet they sufficed not. So that in this Year, and some Years following, until the Year 1564. inclusive, many

ny of the Laity, who were competently learned, and of Sobriety and good Religion, were appointed to read the Service in the Churches, by Letters of Toleration from the Bishops, some as Deacons, some as Helpers of the Ministers in the Word and Sacraments: And divers having been made Deacons, after long and good tryal of their Doctrine and Conversation, were admitted into Priests Orders, and beneficed. As we shall hear more of these Matters hereafter.

ANNO 1559.

By Laymen in some Places.

By the way I cannot but here bring to mind, that in this Course of procuring Readers, the present Bishops seemed to follow the Direction of some great Divines that suffered under Q. Mary, and foresaw the Havock and Destruction would be made of the Ministers of the Church of England Reformed. John Rogers, the first that suffered under Queen Mary, in a Prophetical Spirit told Day the Printer, (who was then a Prisoner in Newgate with him for Religion) that he would live to see the Alteration of Religion, and the Gospel to be freely professed and preached again; and bad him recommend him to his Brethren, as well in Exile as others; and that when they came in Place, they should be circumspect in displacing the Papists, and putting good Ministers into the Churches. And because there would be a lack of such at the first Restoration of Religion, his Advice to them was (and Bp. Hooper also agreed to the same) that for every Ten Churches some one good and Learned Superintendent should be appointed: Who should have under him faithful Readers, such as might well be got: And the Bishops once a Year to oversee the Profiting of the Parishes. And if these Reading Ministers did not their Duty, as well in profiting themselves in their Books, as the Parishioners in good Instruction, so that they might be trained by little and little to give a reckoning how they did profit, then to be expelled, and others put in their Rooms: And the Bishops to do the like with the Superintendents. But to pursue our History.

Lay Readers. Roger's Advice for them.

Day the Printer.

Fourteen of Q. Mary's Bishops now alive, were all deprived. These, besides their Carriage in the Parliament House, had doubly disoblged the Queen. I. In that they had conspired among themselves, that none of them would set the Crown upon her Head. Which all refused to do, till it came to one of the last of them, namely Oglethorp, Bishop of Carlisle. II. When some Heads of Religion were to be handled between them and the Protestant Party, for the satisfaction of the Noblemen, the Counsellors and the Members of the Parliament, they declined it, nor would be concerned in it: As appeared plain enough by their manner of coming to the Dispute; and having heard what their Adversaries urged, altogether refused in the Face of the Honourable Company assembled, to engage in further Dissertation with them; as hath been told before.

Q. Mary's Bishops disoblge the Queen.

But seeing the obstinate refusal of the Bishops, to acknowledge the Queen's Supremacy, and how they scarcely owned her Government, they were to be Deprived, and others that would comply, to be placed in their Rooms. For the effecting this, was that Ecclesiastical Commission intended, (as we learn from a wise and knowing Man of the Law that lived near those Times) enacted in the first of Q. Elizabeth, (in the Act entitled, *An Act restoring to the Crown the Ancient Jurisdiction, &c.*) For herein was a Power granted for the Visitation

They are deprived.

Coke's Instit. Part 4. p. 326.

**ANNO** of the Ecclesiastical State and Persons. This Branch was enacted of 1559. necessity. For that all the Bishops and State of the Clergy of *England*, being then *Popish*, it was necessary to raise a Commission to deprive them that would not deprive themselves.

The Commission for their Deprivation.

This First Commission upon the Statute aforesaid, whereby the *Popish* Bishops were Deprived, and many other of the Clergy, is said to be lost. And Enrolled it is not, saith my Lord *Coke*, as it ought to have been. But there were some, he added, that had seen it, and affirmed, that it past not above Twenty Sheets of Paper Copywise: Whereas afterwards the High Commission contained usually Three Hundred Sheets of Paper. It was affirmed likewise that never any High Commissions were enrolled, as they ought to have been, until the Lord Chancellor *Egerton's* Time. The *Papists* themselves in former Times did acknowledge the *Popish* Bishops were Deprived, tho' the Instruments thereof are lost. So *Champney*, *The Bishoprics now vacant, either by Death, as was that of Canterbury only*: [Yes besides *Canterbury, Salisbury, Chichester, Rochester, Bangor, and Norwich*] or *per injustam Depositionem*, i. e. *By unjust Deprivation, as were all the rest*. And the *Papists* did not so much as dispute of that Deprivation, viz. Whether there was a Deprivation of the *Popish* Bishops, as whether it were justly done. Which *Mason* in his Learned Book of the *English Ministry* hath a Chapter to prove. And *Saunders* in his Book of the *English Schism*, writing of this Deprivation saith thus; *Præter unum omnes [Episcopi Reginae Mariae] paulo post de Gradu & Dignitate sua Depositi, ac Carceribus variisq; Custodiis commissi, &c.* That is, 'All *Q. Mary's* Bishops, but one, a little after [that is, after *Midsummer-day, 1559*] were deposed from their Degree and Dignity, and committed to Prisons and various Custodies.

Deprivation of Bp. Boner;

Ath. Oxon. p. 125.

*Bp. Boner* was sent for before the Council *May* the 30th. (and so, I suppose, were some other Bishops with him, and the rest at times) and there tendered the *Oath* of *Supremacy*: Which he refused to take, and thereby lost his Bishopric. This remaineth under his own Hand writ, in *Rei Memoriam*, in his own *Eusebius* (which fell into the Hands of the late Antiquarian *Anthony a Wood*) in these precise Words, *Litera Dominicali A. An. Dom. MDLIX. die Maii xxx. vocatus ad Concilium recusavi præstare juramentum: & omnino deprivatus*. Yet the Sentence of Deprivation was not pronounced till next Month by the Queen's Commissioners.

And of the rest of the Bishops.

So then he and all the rest of the Bishops (excepting the Bishop of *Landaff*, who took the *Oath*) were deprived, or rather deprived themselves, for refusing to swear the *Supremacy*. But that they were also committed to Prisons (as our Historians commonly write, perhaps taking up upon Credit what *Popish* Authors write) I doubt much; since that Act of *Supremacy* maketh their Punishment that refuse the *Oath*, to be only Forfeiture of their Spiritual Promotions and Benefices. And *Boner* himself in his *Memorandum* before specified with his own Pen, mentions only his Deprivation, and no Imprisonment. And *Stow*, who lived in those Times, and was a careful Observer of Matters that passed, relateth only, how they were deprived after they were called and examined by certain of the Queen's Council: Adding, So were other Spiritual Persons deprived also; and some indeed committed

mitted to Prison. But that was for another Transgression of the same *ANNO*  
*Act, viz.* By some Word or Deed extolling a Foreign Jurisdiction su- 1559.  
 perior to the Queen, or within Her Dominions. Which to do was  
 Forfeiture of Goods and Chattels. And if such Person were not worth  
 20*l.* then besides the said Forfeiture, it was Imprisonment for a Year. *Some impri-*  
 Whereby it seems several, both of the Bishops, as well as of others *soned, and*  
 of the Popish Clergy, were committed to the *Fleet, Marshalsea, or*  
*Tower of London.* *why.*

But to represent this Business more certainly and exactly, out of a *The Bishops*  
 valuable Memorial of Sir *Henry Sidney*, transcribed among the MSS. *and Clergy*  
 of ABp. *Usher*, we learn more particularly, that these Fourteen Bi- *called before*  
 shops (which were all that were alive, excepting the Bishop of *the Queen.*  
*Landaff*), *Viz. Hethe*, ABp. of *York*, *Boner*, Bp. of *London*, *Thirle-* *Hunting-*  
*by* of *Ely*, *Watson* of *Lincoln*, *White* of *Winchester*, *Bourne* of *Rom. Fox.*  
*Bath and Wells*, *Turbervil* of *Exon*, *Bayne* of *Litchfield* and *Co-*  
*ventry*, *Pool* of *Peterborough*, *Gouldwell* of *St. Asaph*, *Pate* of *Wor-*  
*cester*, *Scot* of *Chester*, *Tunstal* of *Durham*, *Oglethorp* of *Carlisle*,  
 on the 15th of *May* (the Parliament being that Day Sevensnight dis-  
 solved) were by the Queen called together, with other Clergy, (per-  
 haps it was the Body of the Convocation then assembled.) And she  
 told them, that in pursuance of the Laws lately made for Religion, and  
 restoring the Ancient Right of the *Supremacy* to the Crown, they  
 would take into their serious Consideration the Affairs of the Church,  
 and expulse out of it all Schisms, and the Superstitious Worship of the  
 Church of *Rome*.

Whereupon the ABp. of *York*, in the Name of the rest, made this *ABp. of York's*  
 incomplicant and peremptory Declaration to the Queen; 'That in the *Speech to the*  
 ' behalf of the Catholick Church here planted within her Grace's Do- *Queen.*  
 ' minions, he was intreated by several of the Reverend Fathers of the  
 ' Mother Church, the Bishops of several Diocesses within the Realm,  
 ' to move her Majesty that she would seriously recollect to memory  
 ' her Gracious Sister's Zeal unto the Holy See of *St. Peter at Rome*,  
 ' as also the Covenants between her and that Holy See made soon  
 ' after her Coronation. Wherein she had promised to depress Here-  
 ' lies, and all Heretical Tenets; binding both her Gracious Majesty,  
 ' her Successors, and this Realm, under perpetual Ignominy and Curse;  
 ' if not perfected by them. And that upon these Conditions that Holy  
 ' See would be pleased once more to take her and the Realm into her  
 ' Bosom, after so long a Heresy increasing within this Isle.

The Queen hearing this, and regarding well how these Bishops  
 stood affected; (notwithstanding they had been thus fairly and candidly  
 dealt withal, nor were arbitrarily thrust out of their Bishopricks and  
 Livelihoods, as *K. Edwards* Bishops and Clergy were under *Q. Mary*,  
 but might have remained in their Places, had they owned the Queen's  
*Supremacy*, and the Act for *Uniformity*, whatever their former Mis-  
 carriages were, and the constant Opposition they made in Parliament  
 to the good Bills brought in about Religion) she made this resolute  
 and brave Reply to *Hethe*, and the rest.

' That as *Josbua* declared, saying, *I and my House will serve the* *The Queen's*  
 ' *Lord*: So she and her Realm were resolved to serve him. For which *Reply.*  
 ' cause she had there assembled her Clergy; and was resolved to imi-



ANNO  
1559.

tate *Josiah*; who assembled the Ancients of *Judea* and *Jerusalem* purposely to make a Covenant with the Lord. Thus had she assembled her Parliament together, with them of the Clergy, for the same Intent, to contract with God, and not with the Bishop of *Rome*. And that it lay not in her Sister's Power to bind her, her Successors, or her Realms, unto the Authority which was usurped. That therefore she with her Predecessors, who had (as our Records justified) ejected that usurped and pretended Power, (which for future Times would be Precedents for her Heirs and Successors to imitate and to dive into) did absolutely renounce all Foreign Jurisdiction: As her Crown was no way either subject to, or to be drawn under any Power whatsoever, saving under *Christ* the King of Kings. That the Bishop of *Rome's* Usurpation over Monarchy shewed his desire of Primacy over the whole Earth: Which to him and his Successors would prove Confusion. And that finally, she should therefore esteem all those Her Subjects, both Ecclesiastical and Civil, as Enemies to God, to her, and her Heirs and Successors, who should henceforth own his Usurped, or any Foreign Power whatsoever.

The Effect of  
it.

This Noble Declaration of the Queen, as it somewhat quelled the *Romish* Zeal of these *Popish* Fathers, so it much encouraged the Hearts of those who were affected to the *Reformation*.

The Bishops In-  
trigues under  
K. Edward  
discovered.

The Queens Council were displeased at this stubborn and disloyal Behaviour of the Bishops. And hereupon some of their former Intrigues and unlawful Practices under K. *Edward* were brought to light; concerning some private Transactions with *Rome*, in laying Plots against some of that King's best Friends: Of which Matters, Q. *Mary*, when Princess, was privy. And of these Things divers Letters and Papers remained in her Closet at her Death. Which Closet upon her Decease (as is customary) was sealed up by Order of her Privy Council, for the use of Her present Majesty, her Successor. Here were several Bundles of Letters from Cardinal *Pole*, and from this ABp. *Hethe*, (who then being Bp. of *Worcester*, was disaffected to the said K. *Edward* and his Proceedings) and likewise from most of the foresaid *Popish* Bishops, written unto Q. *Mary*, both before, and during her Reign. The Earl of *Suffex* was the Person that sealed up the said Closet, and took this Occasion to acquaint the Queen therewith. Whose Words caused her to send him to search for them. And being found, they were brought to the Council, and therein much was discovered of these Secret Practices in those Times: As, How to order Affairs to strengthen the Interest of the Bishop of *Rome*, and the *Romish* Religion, in case K. *Edward* should miscarry: Also, all the Intrigues, that were carried on by the Bishops of *London* and *Winchester*; and Letters thereupon sent from them to *Rome*, and from *Rome* hither. The sum of which was, how to lay Plots to cut off the Protector, and most of the wisest of the King's Council: Hoping hereby to procure the Settlement of the *Romish* Religion, and to weaken the Interest of the Crown.

Had these Projects been but discovered during King *Edward's* Days, it was thought it would have hindred Q. *Mary's* Reign. For when they were read at Council, those Privy Counsellors who were instrumental

mental for her coming to the Crown before the Lady *Jane Grey*, **ANNO**  
were much amazed, having never heard of these things till now. 1559.

May the 18th, the Council met the second time upon the Bishops  
Business; and having taken these Doings of theirs aforesaid into fur-  
ther Consideration, it was generally declared, that these Acts being  
committed partly in K. *Edward's* Reign, and partly in Q. *Mary's*,  
and nothing since laid to their Charge, saving their Zeal to the See of  
*Rome*, her Majesty's Sister's Pardon, and her own at her Entrance to  
the Crown, would clear them. Yet the Council advised the Queen  
to tender them the Oath of *Supremacy* and *Allegiance*. Which was  
accordingly now, or some time afterwards tendred them: And they  
refusing, were all expulsed their Bishopricks within a short time after,  
as was shewn before.

*The Bishops  
tendered the  
Oath, refuse,  
and are depri-  
ved.*

These Bishops, in this round dealing with them, as well as others  
of the Popish Clergy, seemed to be much mistaken; deeming that  
the present State of the Church was such, as there would be a neces-  
sity of continuing them in their Places, for want of Ministers to sup-  
ply their Rooms. And afterwards finding that good shift was made  
without them, they repented themselves for their Incompliance. Thus  
one that lived in these Times tells them: 'That a great many of  
' them by this Time, he believed, beshrewed their own Heads, that  
' they so at once gave over their Bishopricks and Livings, upon a false  
' Hope of leaving the Realm utterly destitute of Ecclesiastical Mi-  
' nistry: And so by troubling all, trusting that themselves should  
' shortly with more Honour be called again. Which not coming to  
' pass according to their Expectation, a great many of them took Pe-  
' nance enough upon them, that they gave not Place in some Points  
' colourable, as they did in K. *Henry* and K. *Edward's* Days; and  
' so to have retained their Livings and Authorities still: Whereby  
' they might have pinched the hearty *Protestants* somewhat more  
' shrewdly than now they could do.

*They are mi-  
staken.*

*Noel's Consti-  
tut. of Dor-  
mag.*

Take this more particular Account of these Popish Bishops, toge-  
ther with the Conclusion of some Monasteries lately erected, as I  
have collected it out of a certain Diary in the *Cotton Library*, kept  
by some diligent Observers of Matters in those Times, especially in  
and about *London*.

*The Times of  
the Bishops  
Deprivations,  
Viz. P. 5.*

June the 12th, 1559. The Fryars of *Greenwich* were discharged,  
and went away.

June the 21st. The Bishops of *Litchfield* and *Coventry*, of *Carlisle*,  
*Westchester*, and two Bishops more, were deprived, [by the Queen's  
Commissioners that came now into the City to tender the Oath.]

The 23th, The Bishops of *Lincoln* and *Winchester* were brought to  
Mr. *Haws* the Sheriff's House in *Mincing-lane*, [where some Com-  
missioners assembled] and there were deprived. *Winchester* went to  
the *Tower* again; *Lincoln* was delivered, that is, set at liberty.

The 29th, Bishop *Boner* was deprived finally [by the Commis-  
sioners.]

July the 3th, Archbishop *Herbe*, and Bishop *Thirby* were deposed  
at the Lord Treasurer's Place in *St. Augustine's*; that is, in *Broad-  
Street*, where he had a House situate upon part of the *Augustine*  
Fryars,

ANNO 1559. Fryars, [and where the Queen's Commissioners or Visitors seem now to have met.]

July the 7th, (being St. Thomas of Canterbury's Day,) White Bishop of Winchester was brought from the Tower by Sir Edward Warner Lieutenant, by Six in the Morning, unto the L. Keeper's; from whom he was dismissed to Mr. John [Thomas] White, Alderman, living near Bartholomew-lane, to sojourn with him, [for he was not well.]

The 12th, The Black-fryars in Smithfield went away; as the 4th Day, the Priests and Nuns of Sion did, as also the Monks of the Charter-House; and the Abbot of Westminster and his Monks were deprived.

The 20th the Bishop of Durham came riding on Horseback to London, with about Threescore Horse; and so to Southwark, unto one Dolman's House; where he remained.

The 25th, being St. James's Day, the Warden of Winchester and other Doctors and Priests, were delivered out of the Tower, Marshalsea, and other Prisons, in honour of K. Philip, on this Spanish Saint's Day.

Sept. 29. The Bishop of Durham was deprived.

The Popish Bishops in the Tower.  
MSS.C.C.C.C.

If we desire to know what became of these Bishops afterwards, they, or some of them, were under some Confinement for some time in the Year following, viz. 1560. For then I find six of them, together with an Abbot and a Dean in the Tower: Who had been committed thither by the Archbishop of Canterbury, and others, I suppose, of the Ecclesiastical Commission. These were now permitted to come together at their Meals, by virtue of a Letter of the Council to the Archbishop, if he approved of it: Namely, Dr. Hethe, Dr. Boxal, Dr. Pates, and Dr. Feckenham to be admitted to one Company for one of the Tables: And for the other Table, Dr. Thirleby, Dr. Bourne, Dr. Watson, and Dr. Turberville. But after a little time they were all committed to easier Restraints, and some restored to their perfect Liberty.

Some of them Excommunicated.

Yet they did not escape all Spiritual Censures; for I find Excommunication inflicted upon some of them; As upon Boner, July 28. 1560. denounced at Paul's Cross by the Preacher. In the Month of February, 1560, Hethe, while he remained in the Tower, was excommunicated. And the 25th of the same Month, Thirleby also being there, underwent the same Censure, declared at Bow Church. And this was the utmost Severity from the Church they endured: Which was far short of what they had used when they were in Power.

How these Bishops lived afterwards.  
Hethe.

Hethe, late Archbishop of York, having been Lord Chancellor of England, and having in Parliament declared the Death of Q. Mary, and the Just Title of the Lady Elizabeth, her Sister, to succeed; for this Duty towards his Prince, he lived (after a little Trouble) quietly and nobly in his own Lordship of Chobham, situate in Surrey: Yet giving Security not to interrupt the Laws of Church or State; or meddle with the Affairs of the Realm. And being old, and full of Days, he made his last Will, and gave away his said Estate to his Kinsman and Heir. He was always honourably esteemed by the Queen, and sometimes had the Honour to be visited by Her Majesty. And differing

ing manifestly in Religion, yet was he not restrained of his Liberty, *ANNO* nor deprived of his proper Lands and Goods, but enjoyed all his *1559.* Purchases, living discreetly in his own House, during his Natural Life, until by very Age he departed this Life; and then left his House and Livings to his Friends, as he thought good. An Example of *Execut. of Just. in Eng. pr. An. 1582.* Gentleness never matched in Q. Mary's Days.

*Tunstal* was committed to the gentle Custody of the Archbishop *Tunstal.* Elect at *Lambeth*, where he was treated with much Respect, and lived contentedly: And it was said (but that he thought it some Disgrace, and that his Bishoprick was like to be elsewhere disposed,) he would have complied with the Queen's Laws. For the Archbishop assured the Queen, that he complied during his Life in several Points of the Reformation.

"Bishop *Tunstal*'s Judgment in the Point of *Transubstantiation*, and his Dislike of Pope *Innocent*'s making it an Article of Faith, shewed him a wise Man. The Bishop [meaning Bishop *Tunstal*] was of the Mind (said *Bernard Gilpin*) that we ought to speak reverently of the holy Supper, as did the antient Fathers; but that the Opinion of *Transubstantiation* might well be let alone. This thing also the same Bishop was wont to affirm, both in Words and Writings; That *Innocent III.* knew not what he did, when he put *Transubstantiation* among the Articles of Faith; and said, that *Innocent* wanted learned Men about him. And indeed, added the Bishop, if I had been of his Counsil, I make no doubt, but I might have been able to have dissuaded him from that Resolution." *Gilp. Letter to Tho. Gelthorp. in his Life. p. 164.*

But *Tunstal* soon died, [*viz. November 18.*] having lived to the Age of 85 or 86 Years; and was buried in the Chancel of the Parish Church of *Lambeth*, with a Funeral Decency becoming his Rank and Quality; and the Offices he had born in Church and State: and had a fair Stone, with an honourable Inscription laid over him. *Cecil's Mem. Thirlby.*

*Thirlby*, (a Person of Nature affable) was also committed to the Care of the same Archbishop. He at first had his Liberty, till he began to preach against the Reformation: but being pardoned, afterwards was in Custody of the Archbishop, and living in much Ease and Credit with him for Ten Years, was buried in the same Church with the like Decency, and a Stone laid over him. *White.*

*White* died in Liberty, saith Bp. *Andrews*: He, altho' he had the Liberty to walk abroad, would not be quiet, but would needs preach; which he did seditiously in his *Romish* Pontifical Vestments. For which he was committed to Prison. But upon his Acknowledgment of his Misdemeanors, he was set free. This Bishop, with Bp. *Watson*, had the Presumption to threaten to excommunicate the Queen. He died of an *Ague*, *Jan. 12. 1559.* at Sir *Tho. White*'s Place in *Hampshire*: And the 15th, was carried and buried at *Winchester*. *Tortura Tort. p. 146.*

*Bourne* was harboured chiefly with Dr. *Carew*, Dean of *Exeter*, his old Friend: And after Eleven Years died, and was buried at *Silveston*, in *Decon*. *Bourne.*

*Turberville*, an honest Gentleman, but a simple Bishop, lived many Years a Private Life, and in full Liberty deceased. *Turberville.*

*David Poole*, an ancient Grave Person, and quiet Subject, was used with all kindness by his Prince, and living in his own House, died in a mature Age, and left his Estate to his Friends. *David Poole.*

Ogle-

**ANNO** 1559. *Ogletborp*, who had the Honour to Consecrate and Crown the Queen, died of an *Apoplexy* the Year after, and was buried the 4th of *January*, 1559. To whom the Queen, had he lived, would have shewn some particular Kindness. He was privately buried, with half a dozen Escutcheons of Arms, at *St. Dunstan's* in the *West*. And

*Bayne*. *Bayne* soon after him, the same Month, (having lived with the Bishop of *London*) died of the Stone, and was buried near the beginning of *January*, in the same Church of *St. Dunstons*.

*Watson*. *Watson*, altogether a Sowre and Morose Man, lived 24 Years after his Deprivation, some time with the Bp. of *Rochester*, and some time with the Bp. of *Ely*. But afterwards, when certain *Roman* Emissaries came into the Realm, and began to disturb the Church, he (being too conversant with them) was committed to *Wisbich* Castle a close Prisoner.

*Boner*. As for *Boner*, I find he was committed to the *Marshalsea*, in *April* 1560. and seems to have been at Liberty till then. 'Tis true he was kept in the Prison of the *Marshalsea*: And that turned to his own safety; being so hated by the People, that it would not have been safe for him to have walked in publick, lest he should have been stoned or knocked on the Head by some of the enraged Friends and Acquaintance of those whom he had but a little before so barbarously beaten or butchered. He grew old in Prison, and died a Natural Death in the Year 1569. not suffering any Want, or Hunger, or Cold. For he lived daintily, had the use of the Garden and Orchards when he was minded to walk abroad, and take the Air: Suffering nothing like Imprisonment, unless that he was circumscribed within certain Bounds. Nay, he had his Liberty to go abroad, but dared not venture. For the People retained in their Hearts his late Bloody Actions.

*Scot*. *Scot*, a Rigid Man; detained in the *Fleet* for some Time. And *Goldwell*. These went privately away beyond Sea. And so did *Pate*, after some Confinement in the *Tower*.

*Goldwell* lived afterwards at *Rome* 26 Years, and there died. *Pate*; I find afterwards a Prisoner in the *Tower*, Anno 1563. perhaps for presuming to sit in the Council of *Trent*.

Of some of these, more a great deal might be said, if need were; some Things shall be read of them in the Process of this History.

*Omnes præter unum, &c. Unde omnes hodie longo miseriæ tædio extincti sunt.* So little Cause had *Saunders* to write, (and such little Truth was in it) That all the Bishops, but one, were deposed from their Degree and Dignity, and committed to Prisons and divers Restraints. And so hereby at this Day all of them, by long and tedious Misery are come to their Ends.

Other Dignified Men suffered also some favourable Restraints. As *Feckenham*, Abbot of *Westminster*, first in the *Tower*, and then with the Bishop of *London*, and the Bishop of *Winchester*; being a Man of quiet and courteous Behaviour for a great while, though afterwards not so: Behaving himself so ill towards his Host Bishop *Horn*; that he was fain to vindicate himself against the said *Feckenham* in a Book printed, as we shall hear further in its Place. Dr. *Boxal* Dean of *Windsor*, a Person of great Modesty, Learning and Knowledge; Dr. *Cole*, Dean of *St. Pauls*, a Person more earnest than wise; Dr. *Reynolds*,

*The Popish Dignitaries. Fecknam. Boxal.*

*Cole.*

*nolds*, Dean of *Exeter*, not unlearned, and many others; having ANNO  
born Offices and Dignities in the Church, and who had made Profes- 1559.  
sion against the Pope, which Profession they begun in Q. *Mary's* Time  
to change, yet were they never burthened with any Capital Pains, Reynolds.  
nor yet deprived of any of their Goods or proper Livelihoods, but  
only removed from their Ecclesiastical Offices, which they would not  
exercise according to the Laws. And most of them, and many Their kind  
others of their sort, for a great time were retained in Bishops Houses, Usage.  
in very civil and courteous manner, without charge to themselves or  
their Friends; until the time that the Pope began by his Bulls and  
Messages to offer Trouble to the Realm by stirring of Rebellion.  
About which Time only, some of these afore-named, being found bu-  
tler in Matters of State, tending to stir Troubles, than was meet for  
the Common Quiet of the Realm, were removed to other more pri-  
vate Places, where such other Wanderers, as were Men known to  
move Sedition, might be restrained from common resorting to them  
to increase Trouble, as the Pope's Bulls gave manifest occasions to  
doubt. And yet without charging them in their Consciences, or  
otherwise, by any Inquisition, to bring them into danger of any Ca-  
pital Law. So as no one was called to any Capital or Bloody Que-  
stion upon Matter of Religion, but all enjoyed their Lives as the Course  
of Nature would: As a Person of Honour wrote who lived in those  
times, and had occasion to know perfectly all that was then done.

But it is here to be remarked, that all or most of these, both Bi-  
shops and other dignified Men of the Clergy, (however they were now  
zealous for the Pope, even to the parting with their Preferments for  
his sake) had in the Time of K. *Henry VIII.* and K. *Edward VI.*  
either by preaching, writing, reading or arguing, taught all People to  
condemn, yea, to abhor the Authority of the Pope. For which pur-  
pose they had many times given their Oath publickly against the  
Pope's Authority: And had also yielded to both the said Kings the  
Title of *Supreme Head of the Church of England, next under Christ.*  
And many of their Books and Sermons against the Pope's Authority  
remained, printed in *English* and *Latin*, to be seen long after, to  
their great Shame and Reproof, to change so often, but especially, in  
persecuting such as themselves had taught and established to hold the  
contrary.

But these Bishops, thus discharged from their Publick Ministrations  
in the Church, ceased not to solicit the Queen in the behalf of the old  
Religion. For the change among the Clergy being effected by her,  
several of them in the beginning of *December*, sent this Message to  
her Majesty, with their Names subscribed.

‘ Most Royal Queen, We intreat Your Gracious Majesty to listen Sir H. Syde.  
‘ unto us of the Catholick Clergy within your Realm, as well as unto Memor.  
‘ others, lest that your Gracious Majesty and Subjects be led astray,  
‘ through the Inventions of those evil Counsellors, who are persua-  
‘ ding your Ladyship to embrace Schisms and Heresies in lieu of the  
‘ Ancient Catholick Faith, which hath been long since planted with-  
‘ in this Realm, by the Motherly Care of the Church of *Rome.*  
‘ Which your Ancestors duly and reverently observed, and confessed;  
VOL. I. U until

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1559.

until by Heretical and Schismatical Advisers, your Father was withdrawn; and after him your Brother Prince *Edward*. After whose Decease your Virtuous Sister *Q. Mary* of happy Memory succeeded. Who being troubled in Conscience with what her Father's and her Brother's Advisers had caused them to do, most piously restored the Catholick Faith, by establishing the same again in this Realm: As also by extinguishing the Schisms and Heresies which at that time began to flame over her Territories. For which God poured out his Wrath upon most of the Malefactors and Misleaders of the Nation.

We further intreat your Ladyship to consider the *Supremacy* of the Church of *Rome*. And Histories yet make mention, that *Athanasius* was expelled by her and her Council in *Liberius* his Time; the Emperor also speaking against him for withstanding the Head of the Church. These Ancient things we lay before Your Majesty, hoping God will turn Your Heart; and in fine, make Your Majesty's evil Advisers ashamed; and to repent their Heresies. God preserve Your Majesty. Which be the Prayers of

Decemb. 4.

*Nicolas Hethe, James Turberville,  
Edmond Boner, David Poole.  
Gilbert Bourne,*

At this Letter, so boldly charging *K. Henry* and *K. Edward*, Monarchs of Noble Memory, and both so nearly related unto the Queen, and likewise so rudely reflecting upon her and their Counsellors, whom they called their *Advisers*, she was angry, and so were several of her Council. And She returned them this Answer before she rose from the Council.

The Queen's  
Answer to  
them.

*E. R.* Sirs, As to your Intreaty, for Us to listen to you, We wave it: Yet do return you this Our Answer. Our Realm and Subjects have been long Wanderers, walking astray, whilst they were under the Tuition of *Romish* Pastors, who advised them to own a Wolf for their Head, (in lieu of a careful Shepherd) whose Inventions, Heresies and Schisms be so numerous, that the Flock of *Christ* have fed on poisonous Shrubs, for want of wholesome Pastures. And whereas you hit us, and our Subjects in the Teeth, that the *Romish* Church first planted the Catholick Faith within our Realms, the Records and Chronicles of our Realms testify the Contrary; and your own *Romish* Idolatry maketh you Liars: Witness the Ancient Monument of *Gildas*; unto which both Foreign and Domestick have gone in Pilgrimage there to offer. This Author testifieth, *Ioseph* of *Arimathea* to be the first Preacher of the Word of God within our Realms. Long after that, when *Austin* came from *Rome*, this our Realm had Bishops and Priests therein, as is well known to the Wise and Learned of our Realm by woful Experience, how your Church entered therein by Blood; they being Martyrs for *Christ*, and put to Death, because they denied *Rome's* Usurped Authority.

As for our Father being withdrawn from the *Supremacy* of *Rome* by Schismatical and Heretical Counsils and Advisers: Who, we pray, advised



‘advised him more, or flattered him, than you, Good Mr. *Hetbe*, ANNO  
 ‘when you were Bishop of *Rocheſter*? And than you, Mr. *Boner*, 1559.  
 ‘when you were Archdeacon? And you Mr. *Turberville*? Nay  
 ‘further, Who was more an Advifer of our Father, than your great  
 ‘*Stephen Gardiner* when he lived? Are not ye then thoſe Schiſma-  
 ‘ticks and Hereticks? If ſo, ſuſpend you evil Cenſures. Recollect;  
 ‘Was it our Siſter’s Conſcience made her ſo averſe to our Father’s and  
 ‘Brother’s Actions, as to undo what they had perfected? Or was it  
 ‘not you, or ſuch like Advifers, that diſſuaded her, and ſtirred her up  
 ‘againſt Us and other of the Subjects?

‘And whereas you would frighten us, by telling how Emperors,  
 ‘Kings and Princes have owned the Biſhop of *Rome*’s Authority; it  
 ‘was contrary in the beginning. For our Saviour Chriſt paid his Tri-  
 ‘bute unto *Cæſar*, as the chief Superior. Which ſhews your *Romiſh*  
 ‘*Supremacy* is uſurped.

‘As touching the Excommunication of St. *Athanaſius* by *Liberius*  
 ‘and that Council, and how the Emperor conſented thereunto; con-  
 ‘ſider the Heresies that at that time had crept into the Church of  
 ‘*Rome*, and how courageouſly *Athanaſius* withſtood them, and how  
 ‘he got the Victory. Do ye not acknowledge his Creed to this Day?  
 ‘Dare any of you ſay, he is a Schiſmatick? ſurely ye be not ſo au-  
 ‘dacious. Therefore as ye acknowledge his Creed, it ſhews he was  
 ‘no Schiſmatick. If *Athanaſius* withſtood *Rome* for her then Here-  
 ‘ſies, then others may ſafely ſeparate themſelves from your Church,  
 ‘and not be Schiſmaticks.

‘We give you Warning, that for the future we hear no more of this  
 ‘kind, leſt you provoke us to execute thoſe Penalties enacted for the  
 ‘punishing of our Reſiſters; which out of our Clemency we have  
 ‘forborn.

From *Greenwich*, Decemb. the 6th. Anno Secundo Regn.

*Her Mildneſs.*

This was the mild way of this *Proteſtant* Princeſs, to argue thus at  
 large with her diſſenting Subjects, and to convince them by Authorities,  
 and evidence of Reaſon; though ſeveral of her Council moved her to  
 puniſh theſe Men for their Inſolency; and eſpecially *Boner*; ſince he  
 had been ſo inveterate againſt the *Proteſtants* in the late Reign. But  
 ſhe with much Clemency and Chriſtianity replied, *Let us not follow*  
*our Siſter’s Example; but rather ſhew that our Reformation tendeth*  
*to Peace, and not to Cruelty.*

*She ſecures*  
*them.*

Yet ſhe took her Councils Advice at the ſame time, which they  
 gave her at leaſt to ſecure theſe Biſhops from ſowing future Seditions  
 or Factions among the People; ſince divers flocked after them, and  
 viſited them: And ſometimes they would take their Opportunity of  
 Preaching. Thus *White* preached Sedition, and that in his *Romiſh*  
 Pontifical Veſtments. For which he was committed to Priſon: But  
 upon acknowledgment of his Miſdemeanors, he was ſet a liberty, as  
 we heard before. And *Thirleby* had his Liberty too, till he began  
 to preach againſt the *Reformation*. But being pardoned, he was after-  
 wards appointed to ſojourn with the Archbiſhop of *Canterbury*.

It is certain the *Papiſts* were now very bold and ſtirring; as may  
 appear from the Preamble of an Act made the next Parliament for

**ANNO** the further Establishment of the Queen's *Supremacy*: Where it is set forth, 'That the Favourers of the Pope's Usurped Power were grown to marvelous Outrage, and licentious Boldness, and required more sharp Restraints and Correction of Laws.' This may suggest the Reasons of the Commitments following.

1559.

*Apr. 20. 1560. Boner* late Bp. of *London*, was carried to the *Marshalsea*. *May* the 20th, the same Year, *Feckenham*, late Abbot of *Westminster*, *Watson* late Bp. of *Lincoln*, *Cole* late Dean of *St. Paul's*, *Chedsey*, late Archdeacon of *Middlesex*, at Liberty, as it seems, before, were all sent to the *Tower*. And the same Day, at eight a Clock at Night, *Dr. Story*, the Civilian, was sent to the *Fleet*. *June* the 3d following, *Thirleby* late Bp. of *Ely* was sent also to the *Tower*. *June* the 10th, *Hetbe*, late Abp. of *York*, was sent to the *Tower*, and *Cole* (who had been in the *Tower*) to the *Fleet*.

*June* the 18. *Boxal*, late Dean of *Windsor* (if I mistake not) and Secretary to Queen *Mary*; and *Bourne* late Bp. of *Bath* and *Wells*, and *Troublefield* (as he is sometimes writ) or *Turbeville*, late Bp. of *Exeter*, were sent to the *Tower*.

The Emperor writes to the Queen in behalf of the Romish Bishops. Fox & Fireb. Part 3.

The next Endeavour of the Bishops deprived and others of the Popish Clergy, was to get the free Exercise of their Religion contrary to the Law established. And for this, in this Second Year of the Queen's Reign, the Emperor *Ferdinand* and several other of the *Romish* Catholic Princes wrote to her Majesty, making earnest Suit, that those *Romish* Bishops and other of that Clergy who were displaced for refusing the Oath of *Supremacy*, might be mercifully dealt withal: And that Churches might be allowed to the *Papists* in all the Cities and chief Towns of the Realm.

The Queen's Answer.

Refuseth to grant Churches.

The Answer the Queen made to these Desires of the Emperor and Princes was to this purpose, 'That altho' the Popish Bishops had insolently and openly opposed the Laws and the Peace of the Realm: And did still wilfully reject that Doctrine which many of them had publickly owned and declared in their Sermons, during King *Henry VIII.* and King *Edward VI.* their Reigns; Yet She would, for so great Princes Sakes, deal favourably with them, tho' not without some Offence to her Subjects; because they had been so cruel to the poor Reformed Protestants in her Sister's Reign. But to grant them Churches, wherein they might celebrate Mass, and have Congregations and public Assemblies, She could not with the Safety of her Realm, and without wrong to her own Honour and Conscience: Neither did She see Cause, why She should grant it; seeing *England* embraced not new or strange Doctrine, but the same which Christ commanded, and what the Primitive and Catholic Church had received; and was approved by the Ancient Fathers, as might be testified by their Writings. Therefore for her to allow Churches which contradicted the Truth and the Gospel, were not only to repeal the Laws established by Act of Parliament; but to sow Religion out of Religion, to distract good People's Minds, to cherish Factions, to disturb Religion and the Common-Wealth, and to mingle Divine and Human Things: A Thing evil in itself, but in Example worst of all: To Her own good Subjects hurtful, and unto them to whom it is granted, neither greatly commodious nor safe. That

That therefore in fine, She determined out of her natural Clemency, and especially at their Requests She was willing, to bear the private Insolency of a few by much Connivance; yet so, as She might not encourage their obstinate Minds by her Indulgence.

The Papistical Religion was in danger of getting footing again by another Endeavour of Papists, namely, by the Match that was in hand between the Queen and the Archduke of *Austria*, which the Emperor earnestly promoted; of which we heard something before. The Earl of *Suffex* was then the Queen's Ambassador at that Court, and managed this Business on the Queen's Part. The Matter came to certain Propositions, offered on the Emperor's Part. That about Religion was, *That a public Church might be allowed, wherein Mass might be celebrated to him and his.* But this was denied at the *English* Court. Then it was proposed, That the Archduke might peaceably hear Mass in some private Place in the Court, as was permitted to Catholic Princes Ambassadors in their Houses. And that with these Conditions: That no *Englishman* should be admitted thereunto; and that neither He nor his Servants should speak against the *Protestant Reformation* revived in *England*, or favour those that should speak against it. That if any Displeasure should arise in respect of Religion, he should be present with the Queen at Divine Service to be celebrated after the Church of *England*. Thus far the Emperor and Archduke *Charles* went; straining a Point out of great hopes conceived by himself and the Papists, that the *Romish* Religion should by this means be celebrated for the present, and within some space of time perhaps be thereby established again. But the Queen dashed all, by returning this Answer, That in case She should adhere to these Proposals, and grant them, She should offend her Conscience, and openly break the public Laws of her Realm, not without great Peril both of her Dignity and Safety.

So that by all these Tokens already shewn, sufficient Assurance was given by Her, that however wavering some might think the Queen before, She was well confirmed against Popery. And that She was thus, one of her first Bishops, *Viz. Sandys*, in a great Audience afterwards gave this Account of her. SHE is the very Patroness of true Religion, rightly termed *The Defender of his Faith*: One that before all other things seeketh the Kingdom of God. If the Threatnings of Men could have terrified Her, or their Allurements enticed Her, or any crafty Persuasions have prevailed with her, She had revolted long ere this, so fiercely by great Potentates Her Conscience hath been assaulted. But God hath strengthened his Royal Hand-maid: The Fear of God hath put to flight the Fear of Man. Her Religious Heart is accepted of the Lord; and Glorious it is also in the Eyes of the World. A Princess zealous for God's House; so firmly settled in his Truth, that she hath constantly determined and oftentimes vowed, rather to suffer all Torments than one jot to relent in Matter of Religion. And this that Most Reverend Man said, he spake not of Flattery, but in an upright Conscience; not of Guess, but of Knowledge.

Thus

*The Proposition about Religion in the Archduke's Match with the Qu.*

*Fox & Firebr. Part 3. p. 101*

*The Queen firm to Religion.*

*Serm. at York Anno 1558, Novemb. 17.*

ANNO

1559.

Her Resolution  
notwithstanding  
her Enemies. Dr. G.  
Abbot against  
Hill, p. 224.

Thus from the Queen's first Entrance to the Crown, She feared not all the Potentates of the World, nor the Backwardness of Her own Subjects, nor the Combining almost of all Her own Clergy; but that in the Name of God (I repeat the Words of a great Observer of those Times) and in undaunted Confidence of his maintaining of his own Truth, She did spread the Banner of the Gospel. And [so She continued steady all along her Government] without Discouragement, persisting in that Resolution till the Day of her Death; the *English* Fugitives and the *Irish* Malecontents, yea the Pope and *Spaniard* contriving to the utmost to impeach it.

Now Care was taken by those in Commission for Religion to supply vacant Churches, and that fit men might be provided to officiate in them.

Subscription to  
Articles required  
of Curates.

And for that purpose those that were admitted to Curacies were bound to Subscribe certain Articles of *Doctrine*, and other Articles for their *Behaviour* and *Obedience* in the Discharge of their Ministry.

Articles of  
Doctrine.  
Par. 2. Coll.  
Book 3.  
Numb. 11.

The former Articles were printed by *Richard Jug*, the Queen's Printer: And reprinted by the Right Reverend Author of the History of the *Reformation*, and remain among Archbishop *Parker's* MSS. in *Benet* College Library. They bore a Title, very expressive of what was required, in regard of those Articles, from all that had Curacies; and likewise of the Reason of urging them at that time. Namely, 'For Unity of Doctrine to be taught and holden of all Parsons, Vicars and Curates; and to testify their common Consent in the said Doctrine, to the stopping of the Mouths of them that went about to slander the Ministers of the Church for Diversity of Judgment.' And the said Parsons, Vicars and Curates were to read this Declaration at their Possession-taking, or first Entry into their Cures: And also, after that yearly, at two several times, that is to say, the *Sundays* next following *Easter* day, and *St. Michael* the Archangel, or on some other *Sunday*, within one Month after those Feasts, immediately after the Gospel. This Declaration will be found in Chap. XVII.

Articles for  
Behaviour.

The Articles of the latter sort were as follow:


*A Protestation to be Subscribed unto by the Ministers.*

MSS. Joh.  
D. Ep. Elyen.  
Numb. 206.

'I promise in mine own Person to use and exercise the Ministry, and my Christian Office in my Rank and Place, chiefly and before all things, unto the Honour of Almighty God, and our only Saviour Jesus Christ; with Loyal Obedience to our Sovereign the Queen's Majesty, for the Salvation and best Quiet of her Highness Subjects within my Charge: And thus Teaching and Living in true Concord and Unity.

'Again, I protest to observe, keep and maintain all such Orders with *Uniformity* in all externe Policy, Rites and Ceremonies of the Church, as by the Law, good Usages and Orders are already established and provided.

'I shall not preach without special Licence of the Bishop under his Seal.

- ' I shall read or sing Divine Service audibly, plainly and distinctly, *ANNO*
- ' ly, that all the People may hear and understand. *1559.*
- ' I shall use Sobriety in my Apparel, both in the Church, and in 
- ' my going abroad.
- ' I shall faithfully keep the Register Book, and the Queen's In-
- ' junctions.
- ' I shall read every Day one Chapter of the *Bible* at least.
- ' I shall not covetously use open Mechanical Labour or Occupa-
- ' tion, if my Living be Twenty Nobles a Year.
- ' I shall move and keep the Parochians to Peace: And labour to
- ' make Peace to the uttermost of my Power, in Doctrine and Con-
- ' versation.

To which I will subjoyn the Subscription of *Readers*, the lowest *Articles for*  
 sort of Ministers in the Church, yet very needful now to be made *Readers to*  
 use of, for Supply of the Churches, that would otherwise have *Subscribe.*  
 been shut up upon this Turn of Religion. For many Livings, now  
 become Vacant, were Sequestred; and a Portion thereof allowed  
 to the respective *Readers*. And by observing these Articles to be  
 by them Subscribed, we may the better understand what their  
 Office was.

*Injunctions, to be Confessed and Subscribed by them that shall be  
 admitted Readers.*

- ' I shall not preach or interpret, but only read that which is ap- *Ex MSS. Guilt.*
- ' pointed by public Authority, *Petit. Armig.*
- ' I shall read the Service appointed plainly, distinctly and audibly, *Vol. C.*
- ' that all the Place may hear and understand.
- ' I shall not minister the Sacraments, nor other Rites of the
- ' Church, but bury the dead and purify Women after their Child-
- ' birth.
- ' I shall keep the Register Book according to the Injunctions.
- ' I shall use Sobriety in Apparel, and especially in the Church at
- ' Common-Prayer.
- ' I shall move Men to Quiet and Concord; and not give them
- ' cause of Offence.
- ' I shall bring in to mine Ordinary a Testimony of my Behaviour
- ' from the honest Men of the Parish where I dwell, within one half
- ' Year next following.
- ' I shall give place upon convenient Warning to me by theordi-
- ' nary, if any learned Minister shall be placed there at the Suit of
- ' the Prime of the Parish.
- ' I shall claim no more of the Fruits sequestred of such Cure where
- ' I shall serve, but as it shall be thought meet to the Wisdom of the
- ' Ordinary.
- ' I shall daily at the least read one Chapter of the Old Testament
- ' and another of the New, with good Advise ment, to the Increase
- ' of my Knowledge.

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‘ I shall not appoint in my Room, by reason of mine Absence or Sicknefs, any other Man, but shall leave it to the Suit of the Parish or the Ordinary, for assigning some able Man.

‘ I shall not read but in poorer Parishes destitute of Incumbents, except in time of Sicknefs, or for some other good Considerations to be allowed by the Ordinary.

For Deacons.

‘ I shall not intermeddle with any Artificers Occupations, as covetously to seek Gain thereby, having in Ecclesiastical Living the Sum of Twenty Nobles or above by the Year.

## C H A P. XII.

*Bishoprics and Dignities in the Church void. Persons designed for Preferments. Dr. Parker made Archbishop of Canterbury. Consecrations and Ordinations. The Vacant Sees filled. A Table thereof. The Queen's Injunctions. Holy Table and Bread. Altars. Book of Articles of Enquiry. A Royal Visitation. The Visitors. The Effect of this Visitation.*

Places in the Church void.

THE Popish Bishops being deprived, as before was shewn, and put out of their respective Churches, and other Bishops dead, and many Dignities and Preferments besides, void by Death or Deprivation; one main Care of the State was for the filling up those Sees and the chief Places in the Church with able and honest Men. An Eye was cast upon *Matthew Parker*, D. D. and divers other learned and godly Men for that purpose; who for the most part had been Exiles or great Sufferers in the last Reign: And so had given sufficient Proof of their Abhorrence of Popery.

And that both the *Places* vacant, and the *Persons* to be preferred might lie in view to be considered, I find among Secretary *Cecil's* Papers certain rough Lists of both: Which it may not be amiss here to lay before the Reader. And first of the Bishoprics, wherein, when this List was made, (which was soon after the Parliament was up) are shewn, who were dead, who deprived, and who were yet alive and undeprived; together with the current reputed Values of each Bishopric at that time.

## B I S H O P R I C S,

*Whose Pastors were dead; Eight in Number, Viz.*

*Bishoprics void.* *Canterbury,*  
*Norwich,*  
*Chichester,*  
*Hereford,*

2900 l. *Salisbury,*  
600 l. *Rochester,*  
590 l. *Gloucester,*  
500 l. *Bangor,*

1000 l.  
207 l.  
300 l.  
66 l.

To

To which may be added the Bishoprics of *Oxon* and *Bristol*, now *ANNO* void also. 1559.

Whose Pastors were deprived; Six in Number, *Viz.*

<i>Winton,</i>	3700 l.	<i>Carlisle,</i>	268 l.
<i>Lincoln,</i>		<i>Chester,</i>	
<i>Litchf. and Cor.</i>	600 l.	<i>Worcester,</i>	920 l.

The Popish Bishops that held these Sees were first deprived: Displeasure (as it seems) being taken against the Five first, for breaking off the Public Disputation at *Westminster*, mentioned before: And *Worcester* being a very obnoxious Man.

Whose Pastors were alive, and not yet deprived; in Number Ten, *viz.*

<i>London,</i>	1000 l.	<i>Bath &amp; Wells,</i>	500 l.	<i>Peterburgh,</i>	300 l.
<i>St. Asaph,</i>	10 l.	<i>Exeter,</i>		<i>York,</i>	1000 l.
177 l. Spiritual.		* <i>St. Davids,</i>	300 l.	<i>Durham,</i>	2700 l.
<i>Ely,</i>	2000 l.	<i>Landaff,</i>	126 l.		

\* This Bp. died in Decemb. 1558.

Places and Preferments void.

	l.	s.	d.		
The Deanry of <i>Cheft.</i>	100	00	00	A Commissary's Place to the	And other
Three Prebends in } <i>Windfor</i> , each in val.	51	01	10	Archbishop of <i>Canterbury</i> , for	Preferments.
A Prebend in <i>Norwich</i> ,				granting of <i>Faculties</i> : Dr. <i>Cook</i>	
A Prebend in <i>Canterbury</i> ,				had it.	
A Prebend in <i>Rocheſter</i> ,				A Clerkship to the same. Dr. <i>Lyel</i>	
<i>Raſcomb</i> Preb. in <i>Sarum</i> ,	06	13	04	had it.	
<i>Burrow</i> Preb. in <i>Chicheſ.</i>	13	06	08	Another Clerkship for the <i>Facul-</i>	
Two Preb. in <i>Hereford</i> ,				<i>ties</i> , which <i>Vaughan</i> had,	

Benefices void.

Benefice.	Count.	Val.		Benefice.	Count.	Val.
		l. s. d.				l. s. d.
<i>Cliff Rectory,</i>	<i>Kent.</i>	51 00 00		<i>Beer Vicar.</i>	<i>Dorf.</i>	25 05 00
<i>North-Creak,</i>	<i>Norw.</i>	34 06 08		<i>Felfbam</i> with a }		19 15 07
<i>Sutton,</i>	<i>Warw.</i>	33 09 00		Vicar.		
<i>Stokeſty,</i>	<i>Dork.</i>	30 06 08		<i>Stoke-Brewen,</i>	<i>Nor.</i>	30 00 00
<i>South-Hill,</i>	<i>Cornub.</i>	38 00 00		<i>St. Chriſt. Land.</i>		14 00 00
				<i>Paſſenbam</i> in <i>Preſt.</i>		14 00 00

Then was a List of the Names of Persons fit to be preferred, bearing in this Title, *Viz.* Proper Persons to be preferred;



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*Spiritual Men without Promotion at this present.*

Mr. Barlow,  
 Scory,  
 Coverdale,  
 Dr. Cox,  
 Parker,  
 Mey,  
 Sandys,  
 Mr. Cheney,  
 Whitehead,  
 Sampson,  
 Gbest,  
 Horn,  
 Wilshaw,

Parry,  
 Peddar,  
 Herman,  
 Hide,  
 Blake,  
 Latymer,  
 Banks,  
 Stokes, Col. Regin,  
 Thoubwel,  
 Newman,  
 Nowel,  
 Waites,  
 Hewet.

There was yet another List of Names of Persons of eminent Character, out of which some were already pitched upon for the chief Preferments, viz. such as had Crosses prefixed before their Names: As follow :

* Nominated for Rochester.	† Parker,	† Jewel,	Wisdom,
	† Bill,	† Bentham,	Gbest,
	† Whitehead,	† Nowel,	Peddar,
	† Pilkinton,	† Becon,	Lecer,
	† Sandys,	† Pullan,	† Allen.*
	† Horne,	† Daxis,	
	† Sampson,	Aylmer,	

As several in these Catalogues were afterwards preferred to Bishopricks, Deaneries or other chief Dignities in the Church, so several others were preferred, whose Names are not here specified, who were not yet, tho' afterwards, better known: And several others here set down, yet attained not the chief Preferments, chusing rather perhaps to serve God and his Church in some privater Capacity.

But now let us proceed to take notice, how the vacant Sees were all filled, (which was the Work of two Years before the Church was compleatly full) and who they were on whom this weighty Charge was laid.

The Church  
 supplied with  
 New Bishops.

Their Names, Diocesses, Countries, Ages, Degrees of School, Universities, Orders, and Dates of their respective Consecrations and Confirmations, this ensuing Table will shew, taken out of the *Antiquities of Canterbury*. For more particular Characters of these Reverend Fathers, and for Relation of their Preferments and Appointment to their Sees, I refer the Reader to a Book that may ere long see the Light, concerning the Life and Acts of *Matthew Parker*, Q. Elizabeth's first Archbishop of *Canterbury*.

In

**In the Province of CANTERBURY.**

Diocese.	Name.	Countrey,	Age,	Degree of School,	Univerſity,	Order,	Date of Conſecration or Confirmation.
<b>CANTERBURY,</b> Chicheſter, Hereford, London, Ely, Worceſter, Bangor, St. David's, Lincoln, Sarum, St. Aſaph, Rocheſter, Bath and Wells, Litchfield and Cov. Eton, Norwich, Peterborough, Winton, Glouceſter, Briſtol,	<b>MATH. PARKER,</b> William Barlowe, John Scory, Edmund Grindal, Richard Cox, Edwin Sandys, Rowland Merick, Thomas Tourge, Nicolas Bolingham, John Jewel, Richard Davis, Edmund Gueſt, Gilbert Berkeley, John Bentham, William Alley, John Parkburſh, Edmund Scambler, Robert Horne, Richard Cbeiney, The ſame holding it in Commendam.	Norwich, Eſſex, Norfolk, Cumberland, Bucks, Lancaſter, Wales, Wales, Worceſter, Devon, Wales, Yorkſhire, Lincolnſhire, Yorkſhire, Barkſhire, Somerset, Lancaſter, Cumberland, London,	LV. LX. XLVII. XL. LX. XLIII. LIV. LII. XLVIII. XL. L. LI. LII. XLVI. L. L. XLII. XLVI. XLIX.	Dr. of Divinity, Dr. of Divinity, Bach. in Divinity, Bach. in Divinity, Dr. of Divinity, Dr. of Divinity, Dr. of Laws, Dr. of Laws, Dr. of Laws, Bach. in Divinity, Maſter of Arts, Bach. in Divinity, Bach. in Divinity, Maſter of Arts, Maſter of Arts, Maſter of Arts, Dr. in Divinity, Dr. in Divinity, Bach. in Divinity,	Cambridge, Oxon, Cambridge, Cambridge, Cambridge and Oxon, Cambridge, Oxon, Oxon, Oxon and Cambridge, Oxon, Oxon, Cambridge, Cambridge, Oxon, Cambridge, Oxon, Cambridge, Cambridge, Cambridge,	Secular Prieſt, Regular Prieſt, Regular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt, Secular Miniſt. Secular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt, Regular Prieſt, Secular Prieſt, Secular Prieſt, Secular Prieſt,	Decemb. 17. 1559. Confirm. Dec. 20. 1559. Confirm. Dec. 20. 1559. Decemb. 21. 1559. Decemb. 21. 1559. Decemb. 21. 1559. Decemb. 21. 1559. Jan. 21. 1559. Jan. 21. 1559. Jan. 21. 1559. Jan. 21. 1559. Jan. 21. 1559. March 24. 1559. March 24. 1559. July 14. 1560. Sept. 1. 1560. Febr. 16. 1560. Febr. 16. 1560. April 19. 1562.

**In the Province of YORK.**

Diocese.	Name.	Countrey,	Age,	Degree of School,	Univerſity,	Order,	Date of Conſecration or Confirmation.
<b>YORK,</b> Durham, Carlisle, Cheſter,	William May, Eleſt. Thomas Towne, Tranſ- lated from St. Da- vid's. James Pilkington, John Beſt, William Downham,	Suffolk, Lancaſhire, Yorkſhire, Hereford,	LIII. XLV. XLVIII. L.	Dr. of Laws, Bach. in Divinity,	Cambridge, Cambridge, Oxon, Oxon,	Secular Prieſt, Secular Miniſt. Secular Prieſt, Prieſt Regular,	Dy'd before Conſecrat. Confirm. Feb. 25. 1561. March 2. 1560. March 2. 1560. May 4. 1561.

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And now after the sight of this Scheme, one would wonder at the Liberty some disaffected People took in K. *Charles I.* his Time; in the Books they published, and the Stories they set abroad. In one Pamphlet (which I have) printed *An. 1642.* it is expressly said, That at the beginning of Q. *Elizabeth's* Reign, the better half of the *Protestant* Bishops were those that but a little before had been *Papish* Prelates in Queen *Mary's* Time; and so were very indifferent Men for their Religion.

The Queen  
pitches upon  
Parker to be  
ABp. of Can-  
terbury.

Of all the Divines in the Kingdom, for his Learning, Wisdom, Gravity and Piety, the foresaid Dr. *Parker* was pitched upon by the Queen, to fill the Metropolitane See of *Canterbury*. He had been Chaplain first to Queen *Anne Bolen*, then to King *Henry VIII.* Master of *Benet College, Cambridge*, and in King *Edward's* Reign, Dean of *Lincoln*; but lost all his Preferments under Queen *Mary*, for his Marriage, and for the Gospel: and during those Times lived obscurely, and in great danger. He was elected by the Dean and Chapter of *Christ's Church Canterbury*, Aug. the 1st. His Election Confirmed in the Church of *St. Mary le Bow, London*, Dec. the 9th. And Consecrated in the Chappel of the Palace at *Lambeth*, Decemb. the 17th. by the Reverend Fathers, *Barlow* late Bishop of *Bath and Wells*, *Scory* late Bishop of *Chichester*, *Coverdale*, formerly Bishop of *Exeter*, and *Hodgeskin*, Suffragan Bishop of *Bedford*. All things were rightly and canonically performed; as may be seen at large in the Register of *Canterbury* yet extant; and in certain Transcripts exactly taken thence, and out of the Archives of *Benet College, Cambridge*, and published at the End of Archbishop *Brambal's* Works, printed at *Dublin 1677.* and in the Collection of Records in the Second Volume of the History of the Reformation, by Dr. *Burnet*, late Lord Bishop of *Sarum*. Which abundantly confutes that Idle Story of the Archbishop's Ordination at the *Nag's Head Tavern in Cheapside*; Which some *Papists* had impudently invented, and spread abroad.

Bishops conse-  
crated by ABp.  
Parker.

After the Archbishop's Consecration was dispatched and finished, and he seated by the Queen in the Care and Government of the Church, many other Bishops were consecrated by him; that the Sees might be furnished with sound and able Divines. As *Grindal* Bp. of *London*, *Cox* Bp. of *Ely*, *Sandys* Bp. of *Worcester*, and *Merick* of *Bangor*: Who were all Consecrated together by the Archbishop at *Lambeth*, in the Month of *December*, a few days after his own Consecration. In *January* following he Consecrated five Bishops more; *Young* to the See of *St. David's*, *Bolingham* to *Lincoln*, *Jewel* to *Sarum*, *Davis* to *St. Asaph*, and *Ghest* to *Rochester*. The next Month were two Bishops more Consecrated by him, *Viz. Barkley* Bp. of *Bath and Wells*, and *Bentham* of *Litchfield* and *Coventry*. And the Consecration of other Bishops followed soon after in the next Year.

The Revenues  
of the Bishop-  
ricks embet-  
tered by the  
former Bishops;

But tho' the Church was replenished with Gospel Bishops, yet none had any cause to envy their Wealth or Greatness. For the Revenues and Incomes of the Bishopricks had been so stript by their immediate *Papish* Predecessors, that the present Bishops were in want even of Convenience and Necessaries for Housekeeping; especially some of them. Their Lands, Houses and Parks were so few, and so reduced, that they

they had scarce enough to keep them out of Debt, and to maintain that Hospitality that was lookt for at their Hands. 'Tis true, some of their Lands and Parks were against their Wills exchanged, by virtue of a late Law mentioned before, but for the most part, the Malicious *Popish* Prelates that were their Predecessors, (I have this from one that was a Bishop himself, and well acquainted with the Transactions of this Time) seeing their Kingdom decay, and that Professors of God's Gospel should fill their Places, would rather give them to Women, Children, Housekeepers (to say no worse) by Lease, Patents, Annuities, than that any that loved God should enjoy them. Many Bishoricks of the Realm had they impoverished by these Means. So that they who now succeeded, were not able to relieve themselves, nor the Poor, as they would, and should. The Multitude indeed cried out of the *Protestants*, that they kept not Houses like the *Papists*, nor entertained such a number of idle Servants; but they considered not how barely they came to their Livings; what Pensions they paid, and Annuities, which they that held the Sees before them had granted away; and how all Commodities were leased away from them: What Charges they were at for First-Fruits, and Subsidies, and Tenths, and how they lacked all Householdstuff and Furniture at their Entrance: So that for three Years Space they were not able (as he said) to live out of Debt, and get themselves Necessaries.

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1559.

Pilkington  
Confutat.

Whereas the *Popish* Prelates under Q. *Mary*, after they became Bishops, had divers fat Benefices and Prebends: They were stored of Necessaries of Household. After they entred, they had no First-Fruits: So that they might do on the first Day more than the others could do in Seven Years. So did the foresaid Writer set forth this Matter. Nay, he said further, concerning these *Marian* Prelates, that they had so leased out their Houses, Lands and Parks, that some of the New Bishops had scarce a Corner of an House to lie in; and divers not so much Ground as to graze a Goose or a Sheep, so that some were compelled to tether their Horses in their Orchard. And yet had these Fathers provided, that if they should have been restored (which they looked for, as many thought) they should have had all their Commodities again. But to come again to our Matter.

To the great  
prejudice and  
impoverish-  
ment of their  
Successors.

After the Church was thus furnished with some *Protestant* Bishops, it was necessary to supply it with Inferior Clergy, for the filling of many Parishes that were already, and would be vacant; and for providing honest and conscientious Men to officiate and preach to the People. Therefore the Day next after the Ordination of the four first Consecrated Bishops, was an Ordination of Priests and Deacons, *Viz.* Decemb. the 22. Then *Scory*, now Bp. of *Hereford*, by Order and Authority from the ABp. of *Canterbury*, ordained in the Chappel at *Lambith*, Eleven Deacons, and Ten Priests and Deacons together, conferring both Orders upon the said Ten; and one who was Deacon before, was made Priest. These were of several Diocesses. And among the rest I observe one whose Name was *John Hooper*, of the Diocese of *Gloucester*; who perhaps might be the late Bishop *Hooper's* Son.

Ordination of  
Priests and  
Deacons.

Park. Regist.

January the 7th following, *Roland* Bp. of *Bangor*, by Order and Authority from the said Archbishop, Ordained in *Bow-Church*, *Lon-* don,

Another Ordi-  
nation.

*ANNO* don, Five, giving them Deacons and Priests Orders together; and Five  
 1559. Readers. For the Church standing in need now of sober Persons to  
 serve in it, the Bishops were fain to take many Lay-men that had lit-  
 tle more Learning than Ability of Reading well, and of good Lives  
 and Conversations; and to Ordain them only to read the Service and  
 the Homilies to the People in the Church, till others could be procu-  
 red. And what Order was taken about them by the Archbishop, we  
 shall hear by and by.

*Another.* *Febr.* the 11th the Archbishop commissioned *Nicolas* Bp. of *Lin-*  
*coln*, to Ordain Ten Deacons, and Four Priests: which was perform-  
 ed in a certain Low Chamber within the Archbishop's Manor at  
*Lambhith*.

*Another.* *March* the 3d following was another Ordination at *Lambhith* by  
 the Archbishop himself.

*Notification* Then a Notification was published of Orders to be celebrated, to  
*thereof.* this Tenor: 'Be it known to all Christian People by these Presents,  
 'That upon *Sunday*, being the 3d day of *March* next ensuing, the  
 'most Reverend Father in God, *MATTHEW*, by God's Suffe-  
 'rance, Archbishop of *Canterbury*, in his Chappel within his Manor  
 'of *Lambeth*, by the Grace and Help of Almighty God, intendeth  
 'to celebrate Holy Orders of Deacon and Priesthood generally, to all  
 'such as shall be found thereunto apt and meet for their Learning and  
 'godly Conversation; bringing with them sufficient Letters Testimo-  
 'nial, as well of their virtuous Living and honest Demeanor in those  
 'Places where they now dwell, and have dwelled by the space of three  
 'Years last past; as also other Things by the Laws in this behalf re-  
 'quisite to be had and shewed. And likewise be it known, that the  
 'Thursday and Friday next before the said *Sunday*, being the 3d of  
 'March ensuing, at *Lambhith* aforesaid, the aforesaid most Reverend  
 'Father in God, and his Officers, intend also to set upon the Appo-  
 'sitions and Examinations of them that shall come to be admitted in  
 'the said Orders.

*Another.* Again, *March* the 10th, in a certain Inner Chamber within the  
 Manor of the Archbishop at *Lambhith*, called, *The Chamber of Pre-*  
*sence*, the Archbishop committed to *Nicolas* Bishop of *Lincoln* the Or-  
 dination of such as were approved by his Examiners. Then were Or-  
 dained 120 Deacons, 37 Priests, and Seven took Deacons and Priests  
 Orders together.

*Another.* Again, *March* the 17th, the same Bp. of *Lincoln* Ordained in the  
 Chappel at *Lambhith* Seven Priests of such as had been ordained  
*March* the 10th last past. And more of these Ordinations will follow  
 the next Year. In this Plenty did well-disposed People come and offer  
 themselves to labour in God's Harvest in this newly Reformed Church;  
 many of whom, I suppose, were such Students as remained abroad,  
 and followed their Studies in Foreign Universities, while Queen *Mary*  
 reigned.

*The Queen sets* Now also *Injunctions* for the ordering of Matters of the Church  
*out Injun-* and Religion were framed and set forth, to the Number of I.III. cal-  
*ctions.* led, *The Queen's Injunctions*; by virtue of her *Supremacy* in Causes  
 Ecclesiastical, as well as Civil: Which were to be ministred unto her  
 Subjects.

Subjects. Which Injunctions printed this Year 1559, had this Pre-*ANNO*  
face.

1559.

‘ That her Majesty, by the Advice of her Honourable Council,  
‘ intending the Advancement of the true Honour of Almighty God,  
‘ the suppression of Superstition throughout all her Highnesses Realms  
‘ and Dominions, and to plant true Religion, to the Extirpation of all  
‘ Heresy, Enormities and Abuses, as to her Duty appertained; did  
‘ minister to her Loving Subjects these godly Injunctions. All which  
‘ her Highness willed and commanded her Loving Subjects obedient-  
‘ ly to receive, and truly to observe and keep, every Man in their Of-  
‘ fices, Degrees and States, as they would avoid her Highness’s Dis-  
‘ pleasure, and the Pains of the same hereafter expressed. These In-  
junctions may be read in Bp. *Sparrow’s* Collection.-

Who the Compiler, or Compilers were, I cannot say assuredly, but *The Compiler thereof.*  
I make little doubt they were that Select Company of Divines at *West-*  
*minster*, who had been employed in Sir *Thomas Smith’s* House in *Cha-*  
*non-Row*, about K. *Edward’s* Book, and other Church Matters; as  
*Cox*, *Sandys*, *Grindal*, &c. and most probably *Parker* among the  
rest, after his coming up to *London*. And to this Business of the In-  
junctions I am apt to think *Cox* had respect in that Passage of his Letter  
to the Divine at *Wormes*, ‘ That they were then breaking down the  
‘ *Papish* Hedge, and restoring the Lord’s Vineyard: And that they  
‘ were then in the Work; but the Harvest was great, and the Labour-  
‘ ers few.’ To be sure in these Injunctions Sir *Will. Cecyl* the Secretary  
had a great hand: Who, as his Office was, after the Copy of them  
was brought to his Hand, reviewed, considered and worded them ac-  
cording to his Discretion; as appeareth by a Passage in a Letter of  
Abp. *Parker* to him, April 11. 1575. ‘ Whatsoever the [Queen’s]  
‘ Ecclesiastical Prerogative is, I fear it is not so great as your Pen hath  
‘ given it in the Injunctions.

At the end of these Injunctions there was an *Admonition* to any *The Admonition concerning the Queen’s Ecclesiastical Supremacy.*  
such of the Clergy as scrupled the Form of the Oath, which by the  
late Act of Parliament was required to be taken by divers Persons, for  
the Recognition of their Allegiance to the Queen. For some of the  
*Papists*, to withdraw and dissuade the inferior Ministers from taking  
that *Oath*, gave out that the Kings and Queens of the Realm, by vir-  
tue of the Words of the said *Oath*, might challenge Authority and  
Power of ministring Divine Service in the Church. Which by this  
*Admonition* the Queen declared the falshood of: ‘ That it was never  
‘ meant, nor by any Equity of Words, or good sense could be there-  
‘ of gathered. And that she would have all her Loving Subjects to  
‘ understand, that nothing was by that *Oath* intended, but only to have  
‘ the Duty and Allegiance, that was acknowledged to be due to the  
‘ Noble Kings, King *Henry* and King *Edward*; and was of Ancient  
‘ Time due to the Imperial Crown of this Realm: That is, under  
‘ God to have the Sovereignty and Rule over all manner of Persons  
‘ born within her Realms, either Ecclesiastical or Temporal, whatso-  
‘ ever they be. So as no other Foreign Power shall or ought to have  
‘ any Superiority over them.

There

ANNO 1559. There was also at the Conclusion of these Injunctions, an Order for the Tables in the Churches, and another for the Sacramental Bread.

Order for the Holy Table and Bread.

Arguments to move the Queen to take away the Altars.

And here, before we relate the Order for the Table, let me first shew what Labour was used by the Divines aforesaid, (as I suppose) that assembled and sat for *Reformation*, to persuade the Queen to suffer the *Popish* Altars to be taken away, and Tables to be placed in the Room of them: Which Altars in many Places taken away, the Queen had some Inclination to have set up again. I have seen their Reasons drawn up to be offered to the Queen's Majesty's Consideration, *Why it was not convenient that the Communion should be ministered at an Altar*. Take them *Verbatim*, as I found them in an Authentick Manuscript.

MSS. Guil. Petyt. Armig. Vol. C.

*First*, 'The Form of a Table is most agreeable to *Christ's* Example, who instituted the Sacrament of his Body and Blood at a Table, and not at an Altar.

*Secondly*, 'The Form of an Altar was convenient for the Old Testament, to be a Figure of *Christ's* Bloody Sacrifice upon the Cross: But in the Time of the New Testament, *Christ* is not to be sacrificed, but his Body and Blood spiritually to be eaten and drunken in the Ministration of the Holy Supper. For Representation whereof, the Form of a Table is more convenient than an Altar.

*Thirdly*, 'The Holy Ghost in the New Testament, speaking of the Lord's Supper, doth make mention of a Table, 1 Cor. 10. *Mensa Domini*, i. e. *The Table of the Lord*: but in no Place nameth it an Altar.

Epist. 5. 9.

Tr. 26. in Jo-an. Hom. 18. in 2. Cor.

Chrys. Hom. 17. Heb. Aug. Ep. 23.

*Fourthly*, 'The Old Writers do use also the Name of a Table: For *Augustine* oftentimes calleth it, *Mensam Domini*, i. e. *The Lord's Table*. And in the Canons of the *Nicene* Council it is divers times called *Divina Mensa*. And *Chrysostom* saith, *Baptismus unus est; & Mensa una*. i. e. *There is one Baptism, and one Table*. And altho' the same Writers do sometimes term it an Altar, yet are they to be expounded to speak *Abusively & improprie*. For like as they expound themselves, when they term the Lord's Supper a Sacrifice, that they mean by this Word *Sacrificium*, i. e. a Sacrifice, *Recordationem Sacrificii*, i. e. the Remembrance of a Sacrifice; or *Similitudinem Sacrificii*, i. e. the Likeness of a Sacrifice, and not properly a Sacrifice: So the same Reason enforceth us to think, that when they term it an Altar, they mean a Representation or Remembrance of the Altar of the Cross; and not of the Form of a Material Altar of Stone. And when they name it a Table, they express the Form then commonly in the Church used according to *Christ's* Example.

*Fifthly*, 'Furthermore, an Altar hath relation to a Sacrifice: For they be *Correlativa*. So that of necessity if we allow an Altar, we must grant a Sacrifice: like as if there be a Father, there is also a Son: And if there be a Master, there is also a Servant. Whereupon divers of the Learned Adversaries themselves have spoken of late; that there is no reason to take away the Sacrifice of the Mass, and to leave the Altar standing; seeing the one was ordained for the other.

*Sixthly*,



*Sixthly*, ' Moreover, if the Communion be ministred at an Altar, *ANNO*  
' the godly Prayers, &c. spoken by the Minister cannot be heard of *1559.*  
' the People; especially in great Churches. And so the People should  
' receive no Fruit of this part of *English* Service. For it was all one  
' to be in *Latin*, and to be in *English*, not heard nor understood of  
' the People.

' And admitting, that it were a thing which in some time might be  
' tolerated, yet at this time the Continuance of Altars would bring  
' marvellous Inconveniences.

*First*, ' The Adversaries will object unto us (as they have accu-  
' stomed) Inconstancy, in that the Order established by K. *Edward*  
' of famous Memory, with the Assent of so many Learned Men, is  
' now again reversed and altered.

*Secondly*, ' Moreover, the most part, or almost all the Preachers of  
' this Realm, which do heartily favour this your Majesty's *Reforma-*  
' *tion* in Religion, have oftentimes in their several Sermons, (and that  
' upon the ground of God's Word before rehearsed, and other) spoken  
' and preached against Altars, both in K. *Edward's* Days, and si-  
' thence. And therefore cannot with good Conscience, and without  
' Confession of a Fault committed before, speak now in defence of  
' them. For, as St. *Paul* saith, *Si quæ destruxi ea rursum ædifico*, Gal. 2.  
' *transgressorem meipsum constituo*: i. e. If I build up again those  
' Things which I destroyed, I make myself a Transgressor.

*Thirdly*, ' Furthermore, whereas your Majesty's principal Purpose  
' is utterly to abolish all the Errors and Abuses used about the Lord's  
' Supper, especially to root out the *Papish* Mass, and all Superstitious  
' Opinions concerning the same, the Altar is a Means to work the con-  
' trary; as appeareth manifestly by Experience. For in all Places the  
' Mass-Priests (which declare by evident Signs that they conform them-  
' selves to the Order received, not for Conscience, but for their Bellies  
' sake) are most glad of the Hope of retaining the Altar, &c. Mean-  
' ing thereby to make the Communion as like a Mass as they can, and  
' so to continue the Simple in their former Errors.

*Fourthly*, ' And on the other side; the Consciences of many Thou-  
' sands, which from their Hearts embrace the Gospel, and do most ear-  
' nestly pray to God for your Grace, shall be wounded, by continu-  
' ance of Altars: and great numbers will abstain from receiving the  
' Communion at an Altar. Which in the end may grow to occasion  
' of great Schism and Division among the People. And the rather,  
' because that in a great number of Places, Altars are removed, and  
' a Table set up already, according to the Rites of the Book now  
' published.

*Fifthly*, ' And whereas her Majesty hath hitherto declared herself  
' very loth to break Ecclesiastical Laws established by Parliament, till  
' they were repealed by like Authority, it will be much mused at, if  
' any Commandment should come forth now for the re-edification of  
' Altars, seeing there be special Words in the Book of Service allowed  
' by Parliament, and having force of a Law, for the placing and using  
' of a Table at the Ministration of the Communion. Which special  
' Words cannot be taken away by general Terms.

VOL. I.

Y

*Sixthly*,

ANNO  
1559.

*Sixthly*, 'Moreover the Altars are none of those Things, which were established by Act of Parliament in the Second Year of K. *Edward*, of famous Memory. For Dr. *Ridley*, late Bishop of *London*, procured taking down of Altars in his Diocese about the Third Year of the said King: And defendeth his Doings by the King's first Book, set forth *Anno 2d Edw. 6.* And immediately after, the King's Majesty and his Council, gave a general Command throughout the whole Realm to do the like before the Second Book was made. And Dr. *Day*, Bishop of *Chichester*, was committed to Prison, because he would not obey the said Order. Which thing they would not have done, if Altars had been established by Authority of the said Parliament.

Judgment of  
Foreign Di-  
vines about  
Altars.

*Seventhly*, 'It may please your Grace also to call to remembrance, that the greatest learned Men of the World, as *Bucer*, *Oecolampadius*, *Zuinglius*, *Bullinger*, *Calvin*, *Martyr*, *Joannes Alasco*, *Hedio*, *Capito*, and many more, have in their Reformed Churches in *Sabaudia*, *Helvetia*, *Basil*, *Geneva*, *Argentine*, *Wormes*, *Frankford* and other Places, always taken away the Altars: Only *Luther* and his Churches have retained them. In the which Churches be some other more Imperfections; as gilding of Images, the Service of the Church half *Latin*, half *Dutch*, and Elevation of the Sacrament of the Altar. All which things *Melancthon*, when he is called to Counsil for a *Reformation* to be had in other Places, doth utterly remove. And in *Saxony* they are tolerated hitherto only, because of *Luther's* Fame; but are thought that they will not long continue, being so much disliked of the best Learned.

The late Mar-  
tyrs, Defenders  
of King Ed-  
ward's Book.

*Eighthly*, 'It may also please your Majesty to join hereunto the Judgment of the learned and godly Martyrs of this Realm, who of late have given their Lives for the Testimony of the Truth; as of Dr. *Cranmer*, ABp. of *Canterbury*; who protested in Writing, (whereupon he was first apprehended) that the Order appointed by the last Book of K. *Edward*, was most agreeable to the Scriptures, and the Use of the Primitive Church. And also of Dr. *Ridley*, Bishop of *London*, who travailed especially in this Matter of Altars; and put certain Reasons of his Doing in Print; which remain to this day: Of Mr. *Latimer*, Mr. *Hooper*, Mr. *Bradford*, and all the rest; who to the end did stand in defence of that Book. So that by re-edifying of Altars, we shall also seem to join with the Adversaries that burnt those good Men, in condemning some part of their Doctrine.

'And last of all, it may please your Majesty to tender the Consent of your Preachers and learned Men, as now do remain alive, and do earnestly, and of Conscience, and not for Livings sake, desire a godly *Reformation*. Which if they were required to utter their Minds, or thought it necessary to make Petition to your Grace, would with one Mind, and one Mouth (as may be reasonably gathered) be most humble Suiters to your Majesty; that they might not be enforced to return unto such Ordinances and Devices of Men, not commanded in God's Word: being also once abrogated, and known by Experience to be Things hurtful; and only serving either to nourish the Superstitious Opinion of the Propitiatory Mass in the Minds of the  
' Simple;

Simple; or else to minister an Occasion of Offence and Division *ANNO*  
among the godly minded.

1559.

From this notable Paper of Address to the Queen, she yielded to the taking away the Altars, as by the Effect it appeared. For the Order for the Table in the aforesaid Injunctions was added upon occasion of the Removal of the Altars in many Churches, and Tables placed in their Rooms; though in other Places they were not yet removed, upon Opinion of some Order to be taken therein by the Visitors. The Order therefore was; 'That no Altar should be taken down but by the Oversight of the Curate and Churchwardens, or one of them at the least, and without any Riot or Disorder. And that the Table be decently made, and set in the Place where the Altar stood: and so to stand, but when the Communion should be celebrated. And then it should be so placed within the Chancel, as the Minister might more conveniently be heard of the Communicants, and the Communicants in more Convenience and Number, communicate with the Minister. Thus much for the Holy Table.

*Order for placing of the Table.*

The Order for the Bread was, 'That whereas the Sacramental Bread in the Time of *K. Edward* used to be common Fine Bread, now, for the giving the more Reverence to the Holy Mysteries, this Bread was to be made and formed plain, without any Figure impressed on it; [as the *Papish* Wafer had the Figure of the Crucifix] and to be of the same fineness and round fashion, but somewhat bigger, as was the usual Bread or Wafer, heretofore named *Singing-Cakes*, which served for the use of the Private Mass.

*The Order for the Bread.*

This Order for the Table and the Bread was occasioned from the Variety used in both, for some time, until these Injunctions came forth. For indeed in the beginning of the Queen's Reign the *Protestants* were much divided in their Opinion and Practice about them: which was the Cause of some Disturbance. And the *Papists* made their Advantage of it; laying to the Charge of the *Protestants* their Mutability and Inconstancy. Thus did *Tho. Dorman* in his Book called *A Proof*. 'This day your Table is placed in the midst of the Quire: the next day removed into the Body of the Church: at the third time placed in the Chancel again after the manner of an Altar, [that is, upon the coming forth of this before-mentioned Order] but yet removable as there is a Communion to be had. Then, your Ministers Face one while to be turned toward the *South*, and another while toward the *North*: that the Weathercock in the Steeple was not to have turned so often in a Quarter of a Year, as your Minister in the Church in less than one Month. And at your Communion, one while decreeing, that it be ministered in Common and Leavened Bread: By and by revoking that, and bringing it to Unleavened.

*Different Practice about the Table and Bread.*

*Dorman's Proof, p. 110.*

There was also now beside these Injunctions, a Book of Articles prepared, to the number of LVI. to be enquired of in the Queen's Visitation, which was held this Year, pursuant to her Injunctions. These

*The Book of Articles.*

**ANNO** 1559. Articles were reprinted *Anno* 1600; and again in *Sparrow's* Collections, 1671. and in *Roger's Catholic Doctrine*. From them we may learn somewhat of the State of the Church and the Churchmen in these Days. As, that the Religious Service now commonly performed in the Church, (before *June* 24, when the New Book commenced) was, the singing of the old *Papish* Prayers, and the Litany or General Supplication, and repeating the Epistle and Gospel in *English*. And besides these, on Holy-days the Curate went up into the Pulpit, and recited openly the Lord's Prayer, the Creed and the Ten Commandments in *English*; and Sermons preached rarely. That there were many of the Parsons, Vicars and Curates carelessly absented themselves from their Cures, and left them supplied by Rude and Unlearned Persons. That many of them discouraged their Parishioners from reading the Bible, either in *Latin* or *English*. They haunted Taverns and Alehouses, and gave themselves to Drinking, Rioting and playing at Unlawful Games. They would extol Vain and Superstitious Religion; as, Pilgrimages, Relicks and Images, Lighting of Candles, Kissing and Kneeling to, and Decking the same. They would counsel their Parishioners to pray in a Tongue unknown, rather than in *English*, and to trust in a certain Number of Prayers, and in saying over a number of Beads. Many of them bought their Benefices, and came into them by Fraud and Deceit. And as to the Laity, many of them were open Adulterers, and some had two Wives living within the same Parish. Many were Letters or Hinderers of the Word of God to be read in *English*, or sincerely preached, and in the time of *Litany*, or of *Sermon* or *Hemily*, or while the Scriptures were reading in *English*, would depart out of the Church, and sometimes disturb the Ministers, and sometimes contemn and abuse them; and sometimes jangle and talk in the Church in the time of Prayer or Reading and Declaring of the Scriptures. And sometimes, to avoid the hearing of God's Word read by their own Minister, they would resort to other Churches. And some procured Minstrels, to sing or say Songs in derision of godly Order set forth. Some kept in their Houses Images, Tables, Pictures, and Paintings and other Monuments of feigned and false Miracles, (many of which had been set up in Churches and taken thence,) and did adore them. Many did use Enchantments, Invocations, Circles, Witchcraft, Soothsaying; and especially in the time of Women's Travails.

*Enquiry into  
the late Perse-  
cution.*

Besides, by some of these Articles of Enquiry it appeared what Diligence was used to get a True Understanding of the late Persecution under *Q. Mary*: What Wrongs were done, What Blood was shed, and who were the Persecutors. To this Purpose tended the 46th, 47th, 48th, and 49th Articles. The Substance whereof was, 'What Books of the Scriptures were delivered to be burnt, or otherwise destroyed, and to whom they were delivered. What Bribes 'the Accusers, Promoters, Persecutors and Ecclesiastical Judges, and 'other the Commissioners, appointed within the several Dioceses of the 'Realm, received by themselves or others, from such Persons as were 'in Trouble, apprehended or imprisoned for Religion. Also what 'Goods, Lands, Fees, Offices or Promotions, were wrongfully taken 'away, in those Times of *Q. Mary*, from any Person, which favoured 'the

‘ the Religion. How many Persons for Religion had died by Fire, *ANNO*  
 ‘ Famine, or otherwise, or had been imprisoned for the same.’ And *1559.*  
 there was an *Injunction* among the Queen’s *Injunctions* to this Import, *Viz.* Injunct. 45. ‘ That the Ordinaries should exhibit to the Visitors  
 ‘ their Books, for a true Copy to be taken of the same, containing  
 ‘ the Causes why any Person was imprisoned, famished, or put to  
 ‘ Death for Religion’

“ This Book of Articles, when first printed was intituled, *Articles to be enquired in the Visitation, in the first Year of the Reigne of our most mad Soveraigne Lady ELIZABETH by the Grace of God of Englande, Fraunce and Irelande Quene, Defender of the Fayth, &c.* Anno 1559. At the End of the Articles it is said to be *Imprinted at London in Poules Churchparche by Rich. Jugge and John Cawoode, Printers to the Quenes Majestie.* Anno M.D.LIX.

Joyned to this Book of Articles was another little Book, intitled, *Interrogatories.* At the End, is set the Printer’s Name, *Viz. Imprinted at London in Foster Lane by Jhon Waley.* These were Enquiries of some *Ordinary* at his Visitation, instituted soon after the Year the Articles foregoing were set forth. And what they were see in the *Appendix.*”

[N°.XXI.]

The *Injunctions* and Book of *Articles* being thus finished, the Queen set on foot her Royal Visitation throughout *England* touched before; And divers Commissions were issued out from her unto divers Persons: Some to visit some Diocesses, and some to visit others. And all these were to deliver the *Injunctions*, and to make Inquisition upon the *Articles* abovesaid, and to minister the *Oath* of Recognition, and to enjoin the Use of the New Book of Service, which was to commence and come in force at the Festival of *John the Baptist*: i. e. *June 24.*

*A Royal Visitation.*

One of these Commissions the Bishop of *Sarum* met with, and published in his History; which was for the Visitation of the Cathedral Churches, Cities and Diocesses of *York, Durham, Chester, and Carlisle*, and bore Date at *Westminster June 24.* And among the rest of the Matters committed to them to do, one was to examine such as were imprisoned and in Bonds for Religion, though they had been condemned before; and the Causes of their Imprisonment and Condemnation first known, and fully discussed, to deliver such out of Prison, and set them at liberty, Justice requiring it so to be done. Other Business incumbent on these Commissioners to do, was to examine the Causes of Deprivations of Ministers from their Livings, and to restore such as were deprived contrary to the Statutes and Ordinances of this Realm, or the Order of the Ecclesiastical Law. Which, I suppose, was in Favour of such who were deprived of their Preferments and Benefices for being married, or favouring the Gospel. These Commissioners were *Francis Earl of Shrewsbury*, President of the Council in the *North*, *Edward Earl of Darby*, *Thomas Earl of Northumberland*, Lord Warden of the East and Middle *Marches*, *Thomas Lord Evers*, *Henry Percy*, *Thomas Gargrave*, *James Crofts*, *Henry Gates*, Kts. *Edwin Sandys*, D.D. *Henry Harcey*, LL.D. *Richard Bowes*, *George Brown*, *Christopher Escot*, and *Richard Kingsmel*, Esqs.

*Hist. Ref. Vol. II. Coll. Book. 3. Numb. 7.**Visitors for the North.*

This

ANNO

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Presentments  
here.

This Commission I saw in the Queen's Paper House, bound up in a Volume in *Folio*, containing all the Inquisitions and Matters done and found in this large Northern Visitation. It began at *St. Mary Nottingham*, August the 22d, 1559. *die Martis*. The Visitors took the Complaints of many Clergymen that had been turned out of their Livings under *Q. Mary*, for being married, whom they restored. And among the rest was one remarkable known Learned Man, and an Exile, namely *Robert Wisdom*: who brought a Complaint against one *Thorneton*, for coming into his Benefice, *Viz.* the Church of *Settington*, in the County of *York*. The Presentments were most frequent, (almost in every Parish) about Fornication, and keeping other Women besides their Wives, and for having Bastard Children.

The Visitors  
come to Auk-  
land.

"These Visitors of the Northern Parts came to *Aukland*. Where they sent for the Clergy of that Diocese to appear before them. And among other things gave them a Declaration to subscribe. *Dr. Sandys*, one of the Visitors, preached. They sent to *Bernard Gilpin*, of the Bishoprick of *Durham*, and required him to preach at *Durham*; and gave him his Subject, which was against the PRIMACY [of the Pope.] Because the Oath of Supremacy being to be required of all the Clergy, they might be the better prepared to take it. *Sandys* himself had preached the Day before: and his Subject was a suitable Subject too, *viz.* against the *Real Presence* in the Sacrament. But he so handled this Argument, that he seemed to deny utterly any Real Presence. Which so offended *Gilpin*, and many others, no doubt (who were used to the contrary Doctrine) that he could not sleep all the next Night, as he declared himself.

Gilpin preach-  
eth.

The next day after *Gilpin* had preached, all the Ministers of that Diocese were met to subscribe. And he, as a leading Man was called first. But there was a Point or two of the Articles, wherein his Conscience was not so well resolved: which made him willing to have forborn. But he straitway thus thought with himself; That his greatest Confidence was reposed in this Religion; because it gave Glory to God, and Authority to the Word of God, for rooting out of Superstition and humane Doctrine: And his Heart only doubting in certain Points of smaller Consequence, which God he hoped in time would reveal unto him. He considered further, That if he should refuse, he should be a Means to make many others refuse; and so consequently hinder the Course of the Word of God. Therefore on these Christian and Prudential Rules he came to a Resolution, and subscribed. But the Night following he sent to *Dr. Sandys* his Protestation touching those two Points that troubled him; and the Doctor being nothing offended, took his Protestation very courteously. And then his Curate also, who had made some Stop too, subscribed.

Bern. Gilpin's  
Life, p. 132.

But it happened, that the Day after the Curate fell sick; and while *Gilpin* went along with the Visitors to *Kendal* and *Lancaster*, he died, before his Return; having not been sick a whole Week. This gave Occasion to some disaffected to suppose, that his Subscription had killed him. But others said, that his Sickness proceeded from excessive Drinking. In process of Time *Gilpin* grew more and more strengthened and resolved.

I find also, the Visitations were commonly committed to the Lords *ANNO* Lieutenants of the divers Shires within the said Diocesses; and certain *1559.* other Gentlemen of Quality known in those Parts; and also to some Divines, and other Professors of the Civil and Common Laws.

The Commissioners appointed by the Queen to visit the Diocesses of *visitors for* Oxford, Lincoln, Peterborough, Coventry and Litchfield, were *Oxford, Lin-* William Marquiss of Northampton, the E. of Rutland, the E. of Hunt- *coln, &c.* ington, besides divers other Nobles, Sir Will. Cecyl, Sir Ambrose Cave, *Regist. Decan. & Capit. Cant.* and divers other Knights and Esquires, Tho. Bentham, Alex. Nowel, S. Theol. PP. William Fleetwood, a Lawyer, and Stephen Nezynson, LL.D. their Commission was dated July the 22d, 1559.

The Commissioners appointed to visit the Diocesses of Landaff, St. *For Wales.* David's, Bangor, St. Asaph, Hereford, Wigorn, were John L. Williams; President of the Council within the Principality of Wales; and divers others of the Laity; of the Clergy were Richard Davids, S. Th. P. Tho. Yong, Roland Meyrick, LL. PP. and Rich. Pates, Lawyer. The Commission dated July the 18th, 1559.

The Commissioners for visiting Sarum, Bristol, Exon, Bath and *For Sarum, Wells, and Gloucester* Diocesses, were William E. of Pembroke, &c. *Bristol, &c.* John Jewel, S. Th. P. Henry Parry, Licentiate in Laws, and Will. Lovelace, Lawyer. The Commission dated July 19, 1559.

The Commissioners for the Diocesses of Norwich and Ely, were *For Norwich, and Ely.* Nic. L. Bacon, L. Keeper, Thomas Duke of Norfolk, &c. Rafe Sadleir, Anthony Cook, Thomas Wroth, Thomas Smith, &c. Kts. Robert Horne, S. Th. P. Thomas Huick, LL. D. and John Salcyn, Lawyer, not Savage; as is erroneously writ in Hollingshed. The Commission dated Aug. 21, 1559.

There were Commissioners appointed likewise to visit Eaton Col- *For Cam-* lege, and the Univerfity of Cambridge, and to take their Oath of *bridge, Ea-* Allegiance to the Queen, and of her Supremacy. These were Sir Will. *ton* Cecyl, Chancellor of the said Univerfity, Matthew Parker, S. Th. P. *Mss. D. Joh. Ep. Elyen. Num. 757.* Will. Bill, S. Th. P. and the Queen's Great Almoner, Walter Haddon, Esq; Master of the Requests, Will. May, LL. D. and Dean of St. Paul's. Tho. Wendy, Esq; Physician to the Queen, Rob. Horne, S. Th. P. and James Pilkinton, S. Th. P. This Commission bore Date at Westminster the 20th of June, in the First Year of the Queen.

To rehearse a few Things concerning the Visitation in London. The *visitation in* Visitors sat at several times, and adjourned themselves according to *London.* their Discretion. Here the *Popish* Bishops and Clergy in the Prisons and Parts in and about London and Southwark, were summoned before them: and received, as it seems, their Sentences of Deprivation from them; as was in part related before. The first time I meet with the Queen's Visitors in London, was June the 18th, when they sat at the Bishop of London's Palace; and Dr. Boxal, Bishop Bourne, and some others were sent to the Tower. Other Days of their Sessions were June the 21st. And the 25th at Sheriff Hawes in Mincing-lane. And the 29th. And July the 5th at Winchester Place. And August the 11th, at St. Paul's, when Dr. Horne and the other Visitors sat upon Dr. Harpsfield, Archdeacon of London, and divers other Members of that Church, to tender them the Oath. Aug. 21. they sat at St. Brides, where two Churchwardens, and two more were sworn to bring



*ANNO* 1559. bring in an Inventory of that Church. The 22. they sat at St. *Lawrence* *Jury*. The 23. at St. *Michael's Cornhill*. *Octob.* 23. they sat again at St. *Paul's*: when *Harpsfield* and divers other Prebendaries and Vicars of that Church were deposed.

But a true Copy at large taken from the Original Register of this Visitation at St. *Paul's*, follows:

Visitation at  
St. Paul's.  
Regist. Grindal.

"*Visitatio Illustrissima in Christo Principis & Domine nostre Domine ELIZABETHÆ Dei Gra. Angliæ, &c.* Pervenerabiles Viros, Magistros *Robertum Horne*, Sacræ Theologiæ Professore, *Tho. Hucche*, Legum Doctorem, & *Johannem Salwyn*, Juris peritum; Commissarios, &c. Commissaries General of the same most Illustrious. To Visit as well *in Capite* as *in Membris*, the Cathedral Churches of the Cities and Diocesses of *London, Norwich, and Ely*; and the Clergy and People dwelling or abiding therein; by the Supreme Authority lawfully constituted and confirmed. Begun and celebrated in the Chapter-House of the Cathedral Church of St. *Paul's, London*, the 11th Day of *August*, and in the First Year of the said Queen.

*Aug. 11.* These three Visitors came into the Church of St. *Paul* in Order to Visit. And first, the Prayer, that is, the *English* Litany, was said. Then Mr. *Horne* then and there preached, sincerely and learnedly, the Word of God, a great Multitude gathered together, and expounded; taking it for his Subject, *Who is then that faithful and wise Servant, whom his Lord hath set over his Household, to give them their Meat in due Season.* *Matth. XXIV.* This Sermon done, the venerable Commissaries went to the Chapter-House of the said Cathedral, and there sat judicially. The Queen's Letters Commissional, signed by her own Hand and Seal, were read by *Peter Lylly*, Principal Register of the Queen in that behalf. And the said Commissioners, for the Honour and Reverence of so Illustrious a Queen, took on them the Burden of the Execution of the same. *John Incent*, Notary Public on the part of the Dean and Chapter of the said Church, produced an Original Mandate, together with certain Names and Surnames of all and singular of the said Church cited; and ——— they were called: But very few appeared. The Absent were pronounced to incur the Pain of *Contumacy*.

Then the Articles of *Inquisition* were publickly read: And then the Commissaries nominated and deputed the Masters, *Saxey, Whitebroke, Sebastian, Westcote, Wakelyn, Robert Saye* for Inquisitors; for declaring and relating all and singular Matters as well upon the said Articles, as other Matters worthy Reformation in the said Church. And they delivered them the Articles, and gave them a Corporal Oath to speak and declare the Truth, touching the Holy Gospels. And admonishing the Inquisitors to exhibit in Writing the next day a full and faithful Answer to those Articles.

Then, that is to say, the next day, in the same Place, Mr. *John Harpsfield* exhibited a certain Book of Statutes, and of divers Ordinances of the Church, and a certain final Instrument sealed, *viz.* of Agreement betwixt the Dean and Chapter. Which the said Commissioners

missioners received; and committed to the Register: And assigned him a further Term to exhibit before them the Original Foundation of the said Church to Morrow in this Place, and also a full and faithful Inventory of all and singular the Jewels, Ornaments, and whatsoever Books, belonging to the said Church; in the Parochial Church of *Cornhill* of the City of *London*: to be held there in the Eve of St. *Bartholomew* next.

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And offering to them, viz. *John Harpsfield*, Archdeacon of *London*, and *Nic. Harpsfield*, Prebendary, and *John Willerton*, as well the Book of the Queen's *Injunctions*, with Admonition inviolably to observe them, and to take Care they were observed by other Ministers of the said Church: as also the Book of Religion received, to subscribe the same. The same *John* and *Nic. Harpsfield*, and *J. Willerton* did altogether refuse those *Injunctions*, or to subscribe to the said Religion: Protesting nevertheless that they refused them *Animis non maliciosis aut obstinatis, sed ex ea tantum causa, quod Conscientiis non Satis ad hunc [adhuc] in ea parte non plene instructis in receptionem. Injunctionum, aut Subscriptionem Religionis, &c. Consentire non potuerunt. i. e.* Not with malicious or obstinate Minds: but for this Cause only, that they could not consent, their Consciences not safe, nor as yet fully instructed for the receiving the *Injunctions*, or for subscribing to the Religion, &c.

The Visitors also enjoined them, that they should take Care, that the Cathedral Church should be purged and freed from all and singular their Images, Idols and Altars: *Et in loco ipsorum Altarium ad providend. Mensam decentem in Ecclesia pro celebratione cene Domini ordinaria; i. e.* And in the Place of those Altars to provide a decent Table in the Church, for the ordinary Celebration of the Lord's Supper. And present this Notice as soon as possibly might be. The said *Harpsfield*, *Harpsfield*, and *Willerton* refused under the Protestation before mentioned.

Whereupon the Commissaries delivered the Queen's *Injunctions* to Mr. *Saxy*, and Mr. *Whitebroke*, firmly enjoining them, (Who humbly received them) And gave them in Commandment with other Ministers of the said Church, to abolish all the Images, Idols, &c. as above: Which they took upon them to perform speedily, and to do other things, &c. And finally, offering them the Book of Religion received, to subscribe. The said *Saxy*, *Whitebroke*, together with *John Watson* with others, subscribed the said Book of Religion. One *Sebastian Westcote*, Master of the Choristers, being required thereunto, refused: making the same Protestation as *Harpsfield*, &c. before.

Lastly, the Commissaries, by reason of the manifest Contumacies of *Harpsfield*, *Harpsfield*, and *Willerton*, (refusing to receive the *Injunctions*, and to subscribe to the Religion) bound them in Penalty of 200*l.* to the Queen in their respective Recognizances, as in their Recognizances more fully appears.

Then they continued their Visitation to the next day in the same Place between the Hours of one and three after Noon.

Continue their Visitation.

*Sabbati. 12 Aug.* In the Chapter-House aforesaid, Mr. *Will. Saxy* with others appeared: and exhibited the Original Foundation of the

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Z

said

**ANNO** 1559. said Cathedral Church of St. Paul. Which e're they looked over, they decreed to be delivered back again; and saving to themselves a Power of examining again those Instruments, if it were found needful.

Then *Saxy* and the others that were sworn brought in their Answers to the Articles of Enquiry. And the Commissioners received them. Then they ministred their Injunctions in Writing, and delivered them to *Saxy*, humbly receiving them, as well in his own Name, as in the Name of the Dean and Chapter, and the rest of the Ministers of the Church: Commanding and firmly enjoining him to observe those Injunctions, as much as in him lay; and that he should procure them to be observed, as was fit. And they further enjoined and gave in Command, that none in the said Cathedral Church henceforth use *Aliquibus coronis rasis, amisis aut Vestibus, vocat. le Coopes; i. e. any shaven Crowns, Amises, or Cloathes, called Copes;* under Penalty: And then those that had been summoned in this Visitation, and not appearing, they pronounced *Contumacious*, and incurring Penalties. And for Penalty of their Contumacies, they decreed their Fruits, Rents, Incomes, &c. of their Promotions Ecclesiastical, to be respectively sequestred, until they thought fit to release them, or otherwise.

And lastly, they required all and singular that had been cited, to appear before them in that Place the 12th day of *October* next: To do and receive further such things, as to the Visitors should be thought good to exact and require. And the Contumacious then to give reasonable and lawful Cause, (the Contumacy encreasing more) why the Commissioners should not procede *Ad graviora*, i. e. to some heavier Courses, against them, and every of them: and to *deprive* them respectively of their Canonical Dignities, &c. And so the Commissioners continued their Royal Visitation to the 12th of *October*.

*They sit again.* *Novemb.* the 3d, The Commissioners sat at St. Paul's again. [For I find nothing in this Instrument of their Meeting *Oct.* 12. so I suppose it was adjourned.] Then they decreed to proceed further concerning the Matters formerly done.

Then Preconization being made of all and singular Persons cited, Mr. \**Thomas Darbishire* personally appeared: And being required by the Judges [meaning the *Commissioners*] to subscribe the *Articles of Religion* received; (to which hitherto he had refused to subscribe,) he desired a further Time to be appointed him; for better Information of his Soul in that behalf. Whereupon *Domini*, i. e. the *Lords* [meaning the *Commissioners*] assigned to him to appear before the Commissioners residing at *London* one *Wednesday* next; and then to hear their Wills upon the same.

Darbishire,  
\* He was Bp.  
Boner's Chaplain.

Standish.

Then further Cry being made, *Tho. Millet* appeared, and exhibited a Proxy in Writing for one *John Standish*, Archdeacon of *Colchester*. And alledged that the same, his Master, personally had appeared before that Honourable Man, the Commissary of the Queen in the Parts of *Yorkshire*; and had subscribed to the Articles of Religion received; as by the Acts under the Hand of the Register in those Parts appeared. Yet because he satisfied not in other things to be objected to him, according as was required by the Tenor of the Monitions,

Monitions, they decreed him *Contumacious*: reserving his Punishment *ANNO* to a certain Day.

Then *Richard Marshall*, Prebendary *De Medston*, *Will. Murmere*, *John Murren*, *John Stopes*, not appearing; and not satisfying the Royal Visitation, they pronounced them *Contumacious*, and deprived them of their Prebends by Sentence Definitive.

1559.  
Marshall,  
Murmere,  
Murren, &c.  
deprived.

Upon a further Preconization made of *Edmund Stubbes*, *Christopher Hawks*, and *Tho. Wynnyver*, Minor Canons, being cited to appear on this Day; and long expected, and not appearing, they were pronounced *Contumacious*: And for punishment of their Contumacy, deprived by Sentence Definitive.

*Sebastian Westcote* personally appeared; and being required to subscribe to the Religion received, as he had been otherwise required by the Commissioners, desired a further Delay or Deliberation to be appointed him. And they of their abundant Graces granted him to the next Sitting.

Westcote.

Another Cry made for those that were cited, and appeared not, nor duly satisfied the Visitation. Them they pronounced *Contumacious*; and to incur the Penalty: Referring it to their next Meeting: next Monday.

The same Day, *viz.* the 3d of *Novemb.* 1559. a Preconization was made of all and singular Rectors, Vicars and Curates or Chaplains, not duly appearing in the Royal Visitation; Exercised and Celebrated within the City and Diocese of *London*; nor undergoing the said Visitation: the Punishment of whose Contumacy respectively was reserved to that Day: and none of them appearing to undergo it, nor to satisfy the said Visitation; the Commissioners pronounced them, and all of them *Contumacious*: the Punishment reserved to *Monday* next *ad Quindenam*. And then, if they appeared not, them and every one of them to be declared [*Deprived.*]"

That which was further done in this Visitation in *London*, was the pulling down and demolishing the Roods, and taking away other Things used for Superstition in the Churches. *August* the 15th, the Roods in *St. Paul's* were pulled down, and the High Altar, and other Things pertaining, spoiled. The 24th day, being *St. Bartholomew's* day, in *Cheapside*, against *Ironmonger-lane*, and *St. Thomas of Acres*, as the L. Mayor came home from *Smithfield* that Fair-day, and from the accustomed Sports and Wrestlings in *Clerkenwell*, were two great Fires made of Roods and Images of *Mary* and *John*, and other Saints, where they were burnt with great wonder of the People. The 25th day, at *St. Botolph's Billingsgate*, the Rood, and the Images of *Mary* and *John*, and of the Patron of that Church, were burnt with Books of Superstition: Where at the same time a Preacher standing within the Church Wall, made a Sermon; and while he was preaching, the Books were thrown into the Fire. They then also took away a Cross of Wood that stood in the Church-yard. *Sept.* 16. at *St. Magnus*, at the Corner of *Fish-street*, the Rood, and *Mary*, and *John* were burnt, and several other Things of Superstition belonging to that Church.

Roods pulled  
down, and  
other Relicks  
taken away.

This Visitation did much good, and brought forward the Religion very considerably throughout the Nation. And of the Clergy, (*i. e.* the Effect of this Visitation.

**ANNO** 1559. Bishops, Abbots, Heads of Colleges, Prebendaries and Rectors) the Commissioners brought in but CLXXXIX. throughout the whole Nation, that refused Compliance. In this Visitation it was, that all the Beneficed Clergymen were required to make a Subscription with their Hands to what the Parliament *An.* 1558. had enacted, concerning restoring the *Supremacy* to the Queen, and the Book of Divine Service, to be according to the Word of God: And that was done in this Form, as I found it in the MS. Library at the Palace in *Lambeth*.

The Subscription of the Clergy at this Visitation. Biblioth. Superior. Lambethan.

‘ We do confess and acknowledge, the Restoration again of the Ancient Jurisdiction over the State Ecclesiastical and Temporal of this Realm of *England*, and abolishing of all Foreign Power repugnant to the same, according to an Act thereof made in the last Parliament, begun at *Westminster*, Jan. the 23. in the first Year of our Sovereign Lady Queen *Elizabeth*, and there continuing and kept to the 8th day of *May* then next ensuing; the Administration of the Sacraments, the Use and Order of the Divine Service in Manner and Form, as it is set forth in a Book commonly called, *The Book of Common Prayer*, &c. established by the same Act; and the Orders and Rules contained in the *Injunctions* given by the Queen’s Majesty, and exhibited in this present Visitation; to be according to the true Word of God, and agreeable with the Doctrine and Use of the Primitive and Apostolic Church. In Witness whereof hereunto we have subscribed our Names.

This was writ at the Top of a long Scroul of Parchment, with the Names of the Subscribing Clergy, and their respective Livings underwritten by themselves.

Several Learned and Dignified *Papists* relenting, made their Submissions and Acknowledgments by their Subscriptions before these Visitors. Among which I met with this of *Robert Raynolds*, who before had been an Opposer of the Queen’s Proceedings: Which ran in these Words:

Raynolds’s Submission.

‘ I *Robert Raynolds*, Clerk, do in my most humble ways desire the Queen’s most Excellent Majesty to take these my former Doings not to be of Disobedience or Contempt, but of the persuading and leading of my poor and simple Conscience: And yet do I in the like humble manner require and ask her most gracious Pardon and Remission for the same. And I shall be most willing to embrace, advance and set forth all such good and godly Laws and Ordinances as be made and provided by her High Court of Parliament, And will from henceforth be ready with all Obedience to take and receive the Oath of me required; and will use the Service of the Church, which is by the said Laws provided, as to me shall appertain. For the Testimony whereof I have made this my humble Submission, and thereunto set my Hand the 16th of *August*, 1559.

*Robert Raynold.*

This *Robert*, ’tis like, was a Brother or Relation of *Thomas*, Head of *Merton* College, and Dean of *Exon*, or of *Hierom*, *William* and *Jahn Raynolds*, Eminent Men of *Oxford* about this time, and several of them zealous of Popery.

C H A P.

C H A P. XIII.

*Ecclesiastical Habits and other Matters scrupled. P. Martyr applied to for his Judgment thereof. The Roods and Crucifixes in Churches. A Crucifix in the Queen's Chapel. The Bishop of Ely excuseth his ministring in the Chapel by reason thereof. Ceremonies established. Complying Popish Priests. Readers. Some Hinderers of the Reformation. A Slackness in Discipline. Preaching useful.*

NOW let us take up some other Matters before we pass to the next Year. One of the new made Bishops, whose Name occurs not, (but one of the Exiles, I make no doubt) being Nominated and Elected, scrupled the Habits and the Cap so far, that he was in doubt of accepting the Preferment: But for the better satisfying of himself, he wrote a Letter dated Aug. 27. to *Peter Martyr*, then at *Zurich*, for his Advice and Judgment, what he should do. To whom also the same Divine wrote two other Letters in the Months of *October* and *December*, upon the same Enquiry. The Sum of *Martyr's* Reply to his first Letter was, 'That indeed when himself was at *Oxon*, and a Canon of *Christchurch* there, he never wore the Surplice in the Choir. But his Reason for it was, not that it was unlawful in itself, but because, if he had done it, he should, being such a Public Professor, seem to have confirmed that which his Conscience proved not of. But as to the Round Cap and Garments, to be worn *extra Sacra*, he thought there ought not to be much Contention. For Superstition seemed not properly to have any Place there. But of Garments, as Holy, to be used in the Ministry, when they carry the Resemblance of the Mass, and are meer Relicks of *Popery*, of these, he said, it was *Bullinger's* Opinion, that they were not to be used, lest by his Example that should wear them, things that were scandalous, might be confirmed.' But *P. Martyr* himself told this *English* Divine that writ to him, 'That his Judgment was something differing from that of *Bullinger*; namely, That tho' he was always averse to the use of these Ornaments, yet because he saw the present Danger, lest they that refused them might be deprived of the Liberty of Preaching; and because haply, as Altars and Images were taken away, so these Appurtenances of the Mass might in time be taken away also, if he [whom he now wrote to] and others, that had taken Bishopricks, would be intent upon it; (which Matter perhaps might not so well proceed, if another should succeed in his Place, who would not only not care that those Relicks might be abolished, but rather would defend and cherish them) Therefore to keep out *Papists* and *Lutherans*, as he said, he was not so forward to persuade him rather to forego the Bishoprick, than to use the Garments. But because he saw Scandals of that sort were by all means to be avoided, therefore he easily gave his Consent to that Opinion.

*One nominated for Bishop scruples the Habits.*

*P. Martyr's Letter to him. P. Mart. Epist.*

*Shews his judgment.*

In

ANNO

1559.

His peaceable  
Advice.Eti enim illa  
minime pro-  
baremus, fer-  
remus tamen.Certain Scr-  
uples of the  
foresaid Di-  
vine.Some are for  
the Augt-  
burgh Confes-  
sion.Video & in  
Anglia non

modicas oborturas Turbas, si, quod qui-  
dam (rem indignissimam multis modis)  
postulant, recipiatur *Augustana* Confessio.  
Vexat hæc omnes Ecclesias sinceriores, &  
cupit suo fermento inficere omnes. Deus  
coerceat homines satis alioquin pios, at  
pietati puriori molestos. Et tu scis quid  
factum sit in *Polonia*. Cave & adjuva ne  
recipiatur. Satisfacit piis *Edwardi* Refor-  
matio. Ex Epist. MSS. in Biblioth. Eccles.  
Belg. Lond.

In another Letter he tells the same Divine, 'That he thought it not worth much Disputing of the Square Cap, and the External Garments of Bishops, when it was without Superstition, and might have a Civil Reason for it, in this Kingdom especially. He wished all Things might be most simply performed: but that if Peace might be obtained between the *Saxon* Churches and Theirs [of *Helvetia*] there should be no Separation for such kind of Garments. *For altho we should not at all approve them, yet we would bear them.* Therefore you may, said he, use those Garments either in Preaching, or Administ'ring the Lord's Supper. Yet so as to speak and teach against the Superstitious Use of them. And finally, he advised him not to withdraw himself from the Ministerial Function, because of the great need of Ministers: Whence if he, and such as he, who were as it were Pillars, should decline to take Ecclesiastical Offices on them, they would give way to Wolves and Antichrists.

But beside the Habits, this Divine, (whether it were *Grindal*, or *Parkhurst*, or some one else) had made his Observation of other things which he disliked in that degree, as to doubt the taking of the Episcopal Office upon him, lest in so doing he might seem to approve and uphold, and countenance those things. And they were these. I. The Spoils of the Church, and Impropriations. And he and others apprehended that the Queen intended to take away the whole Revenue of Bishoprics, and Parish Ministers, and settle what Livelihood and Stipend She thought convenient upon them. II. The Immunity of those that were *Papistical* Persecutors, or such as had turned from *Protestants* to be *Papists*. The good man did judge, that such ought not to have an Indemnity granted them, but to be imprisoned, or enjoined Penance, or the like. III. The enjoying Unleavened Bread to be used in the Sacrament. IV. The Processions in *Rogation* Week; which seemed to have been derived from the Processions of the Heathen, and the Superstitions attending thereon. V. The Image of the Crucifix on the Communion Table in the Administration of the Supper. VI. There were Thoughts now of receiving the *Augustan* Confession; the better to joyn in League with the *German* Protestants.

Of these two last Scruples I have something farther to observe. As to the *Augustan* Confession, and how willing many were here to entertain it, *Bullinger* wrote thus to *Utenbovijs*, a learned Man, that had lived in *England* in *K. Edward's* Reign, an Assistant to *John a Lasco* in the *German* Church in *London*, but now with him in *Poland*.

'I see, said he, no small Disturbances like to rise in *England* also, if the *Augustan* Confession be received, which some would have; a thing very unworthy in many regards. This gives vexation to all the purer Churches, and would infect them all with its Leaven. I pray God restrain Men otherwise pious, but sufficiently troublesome to Godly Men and the purer Religion. And you know what was done in *Poland*. Beware, and lay to your helping hand that it be not received.

'*K. Edward's* Reformation satisfieth the Godly.

Concerning



Concerning the Use of the Crucifix to be still retained in the Churches, the Divine before-mentioned, was so offended at it, (and such Offence was taken at it by many more,) that in his Letter to Dr. *Martyr*, he desired him and *Bullinger*, and *Bernardin* [*Ochin*] to write to the Queen against it. But *Martyr* excused himself by reason of his great Business. Yet, as he said, he had wrote already certain public Letters into *England*. But his own Judgment was, that he could never approve of having the Image of the Crucifix upon the Table in Preaching or Administration of the Sacrament.

ANNO

1559.

The Crucifix.

The Queen indeed, being used to these things, that is, Crosses and Saints Images in Churches, where She and her Nobles that resorted thither used to give Honour to them, had them at first in her own Chapel. But She seemed to have laid them aside, and that upon the earnest Addresses that were made to Her by her Bishops, that in her Injunctions it might be enjoined, That all Images should be removed out of the Churches: Wherein they did prevail. But it seems not long after the Queen resumed burning Lights and the Image of the Crucifix again upon the Altar in her Oratory. "For March 24. *Barlow*, formerly Bishop of *St. David's* in Lent-time preached at Court, in his Chimer and Rochet: When the Cross stood on the Altar, and two Candlesticks and two Tapers burning." Whereupon the Archbishop of *Canterbury* performed his part, by applying himself honestly to the Queen, for divers reasons to remove them. And so much these Furnitures of her Chappel disgusted some good Men, that one of her chief Bishops, (*viz.* *Cox* Bishop of *Ely*), being appointed to minister the Sacrament before Her there, made it a matter of Conscience to do it in a Place which he thought so dishonoured by Images: And could scarce be brought to officiate there, denying it a great while; and when he did it, it was with a trembling Conscience, as he said. And to plead for himself, and to give his humble Advice to the Queen, he wrote her a Letter in a most submissive manner; Acquainting her both with his Conscience, that would not a great while permit him to minister in her Chapel, namely, because the Lights and Cross remained; tho' he believed She meant not the Use to any evil End; and likewise shewing the Reasons moving him herein. Which Letter and Reasons I cast into the *Appendix*.

The Queen retains it in her Chapel.

Cox. Liber.

A Bishop hardly persuaded to Minister in the Queen's Chapel.

Nº. XXII.

I add here, That not long from the beginning of the Queen's Entrance upon her Government, *Crucifixes* were so distasteful to the People, that they brought many of them into *Smithfield*, and there broke them to pieces and burnt them; as it were to make attonement for the many holy Men and Women, that were not long before roasted to Death there. By which it did plainly appear, that however *Q. Mary* by a strong hand had brought in the *Roman* Religion again, yet the Peoples Minds were generally prejudiced against it, and the Superstitions thereof; and they shewed it openly, as soon as they might safely do so. And this was no more than was ordered to be done by the Queen's Visitors, and by her Injunctions. Which was executed about *Bartholomew-Tide*, when in *Paul's Church-yard* and *Cheapside* as well as *Smithfield*, the *Roods* (as they called the Crosses) were burnt to Ashes, and together with them in some Places, Copes also, Vestments,

Crucifixes burnt.

ANNO Vestments, Altar-Cloths, Books, Banners, Sepulchres, and such like occasions of Superstition in Churches, as was mentioned before.

1559. But this Violence, especially exercised towards Crosses and Crucifixes, gave great Disgust to zealous Papists. And for this very thing some of that sort, that were then abroad in foreign parts about their Business, chose rather to tarry abroad than to return home. Sir Rich. Shelly, who was now Titular Lord Prior of St. Johns of Jerusalem, (and Superior of that new Priory founded by Q. Mary near St. John's Street, London) being at Antwerp, to recover a Debt, and so to return home, because he had promised all Obedience and Allegiance to Q. Elizabeth, altered his purpose, and resolved to stay abroad; hearing what Work was made with the Crosses in England. And of this occasion of his not coming home, he remembered the Lord Burgbley many Years after in a Letter he wrote to him, in these Words: 'There came News, that the Crucifix, being honoured, (as the Abridgment of all Christian Faith) in the Queen's Chapel and Closet by her most excellent Majesty, and by your Lordships of her most Honourable Council, was nevertheless in Smithfield broken to pieces and burned in Bonfires. Which made me call to remembrance, that which I had heard your Lordship say to the old Lord Paget, (that God forgive) To whom, pretending that Q. Mary of Famous Memory had returned the Realm wholly Catholic, Your Lordship answered, My Lord, You are therein so far deceived, that I fear rather an Inundation of the contrary part, so universal a Boyling and Bubbling I see of Stomachs that cannot yet digest the Crudity of that Time. That saying of your Lordship upon the News of burning the Crucifix I called to remembrance. And albeit I was encouraged to come home with the remembrance of my Service done to her Majesty in the time of her Adversity, whereof the King of Spain is Witness, and with her most gracious accepting of me at my coming out of Flanders; and with the Favour, that you, my good Lord, both then and always had ever shewed me; Yet finally, I was feared with that Fury of the People; and then saw, that your Lordship foresaw the Wind and Tide so strong that way, that I determined never to leave her Majesties Service, but *secedere aliquo, dum ille fiescerent Turba*; and to keep my Service in Store, till a more seasonable time.' And thus ill affected stood the People at this time to Crucifixes.

MSS. Cecilian.

Cecil's Speech to the L. Paget.

The Queen still retains the Crucifix.  
J. Marshal of the Cross.  
Epist. Dedic.

It is certain, however these Crucifixes and Roods were taken down by Authority in all the Churches, yet the Crucifix remained in the Queen's Chappel afterwards. For about the Year 1564, one John Marshal, an English Papist in Lovain, wrote a Treatise of the Cross, and had the Confidence to dedicate his Book to Her: And that on this Account, (as he exprest it in his Epistle Dedicatory) that her good Affection to the Cross moved him to adventure to recommend his Treatise to her Highness. But this Book was learnedly answered Anno 1565, by Mr. Calfbil; and the Queen defended; as we shall see in due Place. But 'tis true, this gave Offence to many of her Subjects, as we have heard, and may hear hereafter.

Ceremonies used in the Popish Service disliked.

And as for the other Ceremonies used in the Roman Church, these our Divines could have been contented at this Juncture to have been without,

without, observing what Jealousies were taken at them; and that there might not be the least compliance with the Popish Devotions. Bishop *Jewel* in a Letter dated in *February 1559*, to *Bullinger*, said, 'The Surplice moved weak Minds, and that for his part he wished that the very slightest Footsteps of Popery might be taken away, both out of the Church, and out of the Minds of Men. But the Queen, he said, could at that time bear no Change in Religion, [other than what was already done and established.]' 1559.  
Jewel's Sense  
of them.

But the pacific Purpose of the exiled Professors of the Gospel concerning their Observation of the Ceremonies that should be established, is worthy marking. Those that had in *Q. Mary's* Reign placed themselves in *Frankford*, and were yet there, wrote to those Exiles their Countreymen, that were at *Geneva*, a Letter dated *Jan. 3. 1559*. By which it appears, that they were now in much fear of Ceremonies; yet knew not what particularly would be established. But they said, the better to prepare themselves and their Brethren in *Geneva*, for taking the Ministry upon them, when they came into *England*, or Conforming, if they were of the Laity, 'That it would not lye in either of their hands to establish the Ceremonies, but in certain Men's who were appointed thereunto. And then they would be received by common Consent of Parliament. They trusted that both true Religion would be restored, and that they should not be burdened with unprofitable Ceremonies. And that they purposed to submit to such Orders as should be established by Authority, being not of themselves wicked. Because the Reformed Churches differed among themselves in divers Ceremonies, and yet agreed in the Unity of Doctrine. They saw no Inconvenience, if they observed some Ceremonies, so they agreed in the chief Points of Religion. But that if any should be intruded that were offensive, they upon Conference and Deliberation with their Brethren then at *Geneva*, whom they should soon meet in *England*, would brotherly joyn with them to be Suitors for the Reformation and Abolishing of the same.' They who signed this peaceable Letter were these, in the Name of the Rest of the Church of *Frankford*. The Exiles Resolutions concerning the Ceremonies to be established in England.

*James Pilkington,*  
*Francis Wilford,*  
*Edmond Isaac,*  
*John Grey,*

*Henry Knolles,*  
*Henry Carew,*  
*Richard Beesly,*  
*Christopher Brickbate,*

*John Mullins,*  
*Alexander Nowel,*  
*John Browne.*

And the first Bishops that were made, and who were but newly returned out of their Exiles, as *Cox, Grindal, Horne, Sandys, Jewel, Parkhurst, Bentham*, upon their first Returns, before they entred upon their Ministry, laboured all they could against receiving into the Church the Papistical Habits, and that all the Ceremonies should be clean laid aside. But they could not obtain it from the Queen and Parliament. And the Habits were enacted. Then they consulted together what to do, being in some doubt whether to enter into their Functions. But they concluded unanimously not to desert their Ministry, for some Rites, that as they considered, were but a few, and not evil in themselves, especially since the Doctrine of the Gospel remained The first Bps. their Submission to the Ceremonies, when established.

**ANNO** remained pure and entire. And in this Council which they had at first  
 1559. taken, they continued still well satisfied; and also upon the Considerations, that by filling these Rooms in the Church, they might keep out *Lutherans* and such as were suspected *Papists*: Which was an Argument the Learned Foreigners, their Friends, suggested to them.

*Popish Priests  
conforming,  
are suffered to  
officiate.*

*Part of a Re-  
gister.*

The Church now being so slenderly provided of Curates, and Persons to officiate in the Parishes, the Bishops were forced to allow of many, who had been Popish Priests, but now complying with the present Proceedings. Which indeed gave great distaste to many who considered not the Necessity of the Thing. So one of those that were brought before the Commissioners Ecclesiastical in the Year 1567, to answer for their not going to the Parish Churches, said, The Minister of his Parish was a very Papist. Whereat the Bishop of *London* told him, He might then go to another Place, and mentioned particularly *St. Laurence*. And another of them said, he knew one that persecuted God's Saints in Queen *Maries* time, and brought them before *Boner*; and now he was a Minister allowed of, and never made Recantation. Indeed a great sort of these were Men of little Conscience, and tho' they outwardly complied with the present Ecclesiastical Orders, and read the Common Prayer, and subscribed to the Doctrine now professed; yet inwardly they favoured Popery, and as much as they durst would encourage their Parishioners to do the same. Therefore *Augustin Beruber*, once old Father *Latimer's* trusty Friend and Servant, declaimed against them, for their complying in all the times; but that when they complied under Queen *Elizabeth*, a great many of them privately set the People against the Queen and the Religion. Whereas before, said he, in the time of Antichrist boldly and openly you did deceive the People of their Salvation by Christ, now in the Light of the Gospel secretly you whisper in the Ears of the simple, and dissuade them from embracing the Truth. The Spirit of the Lord is departed from you. This is more evident in your manifold and manifest Perjuries in King *Henry's* time, in King *Edward's* time, in Queen *Maries* time. And what may be said of you at this time, but that you be false, perjured Hypocrites, bearing two faces under one Hood, being ready like Weather-cocks to turn at all Seasons, as the Wind doth carry you?

*Epist. before  
Lat. Sermon.*

*Readers.*

Another Inconvenience the want of Clergymen now brought, was the Ordination of illiterate Men to be *Readers*: Which likewise many were offended at. These Readers had been Tradesmen, or other honest well-disposed Men; and they were admitted into inferior Orders to serve the Church in the present Necessity, by reading the Common Prayer and the Homilies, and Orders unto the People: whereof something hath been said before.

*The Church re-  
proached for  
them, by Pa-  
pists.*

This was cast upon the present Governors of the Church as a Reproach, both by *Papists*, and by some *Protestants* themselves. The former had nothing so ripe in their Mouths whereby to burden the present Ministry in *England*, as their heaping together the Mention of a great many base Occupations; and then to shew how such Crafts-men were become our Preachers [or Readers rather.] Which *Calsbil* in his Book against *Marshall* thus apologizeth for:

Grant,

Grant, saith he, That the inferior sort of our Ministers were such indeed as these Men in spight imagine; Such as came from the Shop, from the Forge, from the Wherry, from the Loom; Should ye not think you find more Sincerity and Learning in them, than in all the Rabble of Popish Chaplains, their Mass-mongers, and their Soulpriests. I lament that there are not so many good Preachers as Parishes. I am sorry that some so unskilful be preferred; but I never saw the simple Reader admitted into our Church, but in the time of Popery ye should have found in every Diocese Forty Sir Johns in every respect worse.

ANNO 1559.

Calfhill's Answer to Marth. of the Cross, in the Preface.

Another of this Tribe of Writers, viz. Dorman, had most despihtfully, not only laid the same Charge upon this Church, of Ordaining Tradesmen, but hinted them to be of the very meanest and most contemptible Trades and Occupations of all others: Saying, Of late Tinkers, Coblers, Cowherds, Fiddlers, Broom-men, and such like, were created Divines; and disputed upon the Ale-bench for their Degree. To which Calumnation Nowel Dean of St. Paul's made this discreet and home Answer: 'That indeed the Papists cruel Murthering of so many learned Men had forced them of mere Necessity to supply some small Cures with honest Artificers, exercised in the Scriptures: Not in Place of Divines, Bachelors or Doctors, but instead of Popish Sir Johns Lack-Latin, Learning and all Honesty; instead of Dr. Dicer, Bachelor Bench-Whistler, and Mr. Card-player, the usual Sciences of their Popish Priests; who were the true Disputers Pro & Contra for their Forms upon the Ale-bench; where you should not miss of them in all Towns and Villages. Instead of such Chaplains of Trust, more meet to be Tinkers, Coblers, Cowherds, yea, Bearwards and Swineherds than Ministers in Christ's Church; that some honest Artificers, who (instead of such Popish Books as Dice and Cards) have travelled in the Scriptures, and have succeeded, is more against Mr. Dorman's Stomach, than St. Paul's or St. Peter's, either Doctrine or Example; Who being Artificers themselves, and in the highest Place of Christ's Church, using sometime their Art, would not disdain other honest Artificers to be in the meanest Places.

Prof. to the Disproof.

Nowels Confutation.

A great many of another Sort quarrelled with them, as no Ministers, because they could not preach: And extraordinarily displeased they were with the Bishops for ordaining such. But they did not consider Exigences, nor the Advice of John Rogers that Learned and Wise Man, and first Martyr under Queen Mary; when Day the famous Printer was Fellow Prisoner with him, and afterwards fled over Sea. To him Rogers had said, that he should live to see the Alteration of Religion, and the Gospel freely preached again; and bad him recommend him to his Brethren in Exile and others, and that they should be circumspect in displacing the Papists, when that time should come. And for lack of good Ministers then to furnish the Churches, he advised, (and so did Bishop Hooper at the same time) that for every Ten Churches one good and learned Superintendent should be appointed, which should have under him faithful Readers, such as might be got; so that the Popish Priests should be clean put out. And the Bishop once a Year should oversee the profiting of his Parishes; and if the

Roger's Advice for Readers. Fox. p. 1356.

**ANNO** Minister did not his Duty as well in profiting himself in his Book; **1559.** as his Parishioners in good Instructions, and so to be trained by little and little; then he to be turn'd out, and another put in his Place; and the Bishop to do the like with the Superintendents. This Advice in part was now followed by the Guides of the Church, by appointing Readers for the Churches; but the Method they thought too violent to turn out all the former Priests, especially being willing to Conform themselves. For this would make too great a Devastation in the Church. And they hoped by time and better information, even these Priests might come to be hearty Embracers of the Reformation, and serviceable to it. And as for the *Readers* whom they ordained, they were only tolerated, and to serve for the present Necessity: Hoping in time that the Universities might produce Men of Learning to occupy Places in the Church.

*Readers only  
Temporary.*

*These Readers  
often had  
Learning.*

*Earl a Reader.*

*MSS. R. 7.  
Epis. Elien.*

Yet these whom the Bishop appointed to be Readers, were often Men of some tolerable Learning in *Latin*, bred up in their Youth in Schools; and some of them designed for the Universities, had not the Discouragement of the Times interposed. And so these Scholars were put to Trades and Callings. And even then studious in the Scripture and good Books, and sometimes Sufferers for Religion. Such an one was *Tho. Earl*, a Reader in *London* in these times; and afterwards raised to a higher Degree in the Church, and obtained a Parish Church. This Man, (as I find in a Journal of his own Writing) was the Son of a Citizen and Draper of *London*, and put to School there in *Henry VIII.* his Reign, with one Friar *Appleyard*, belonging to the College of *St. Thomas of Acars*, and afterwards to the College of *Corpus Christi*. From this *Appleyard* he was removed to *St. Anthonies* School: His Masters there were *Archer* and one *Field* a Martyr; who it is like infused good Principles into him. Twice he writes, *he was hindered*, as it seems from going to *Oxford*. And then he was forced to become an Apprentice for Ten Years to *William Gardiner* Painter Stainer of *London*, in the time of King *Edward* and his Sister Queen *Mary*. His Master and Mistress were both very great *Romanists*. Who laid many Labours and Hardships and many Beatings too upon him, for reading of Books, and for denying to Consent to them to be a *Papist*. And many were the Complaints and Clamours they put up against him. But O! *Jesus Christ* (saith he) *thou wert always my Helper*. One *Robert Askey* his School-fellow was his true Friend in these his Troubles. But he went afterwards to *Lisbon* and *Spain*, (whither he would have had *Earl* also to have gone with him) and there he was suspected and imprisoned: But God's wonderful Grace delivered him, and he returned into *England* in 1558. When Queen *Mary* died and Queen *Elizabeth* received the Crown, and the Grief of the Godly was turned into the greatest Joy. Soon after he assisted at Divine Services in some Places: Afterwards he was ordained Deacon; and Anno 1564, got *Mildred Breadstreet*, having been Curate there the Year before, as he writes in his Journal.

But concerning these Popishly affected Priests, and some of these tolerated *Readers*, and others newly ordained, for their untoward way of Reading, and the scandalous Behaviour of some of them, there

there was much Complaint, as we said before. Thus we find in a *ANNO* Book printed not long after these times: The Church, said the Author, did most consist then of Popish Priests and tolerated Readers, and many new made Ministers, who read so, that the People could not be edified thereby; and one of these tolerated to serve two or three Churches. And when they read, they turned their backs to the People, [that they might stand after the old way with their Faces to the Altar.] In many Places, Preachings they had none. Some were commissioned to preach therefore, who went about as *Itineraries*: But even many of these were Ruffianly Rakehells, nay common Cozeners. By whose Preaching, the Word of Truth was become odious in the Eyes of the People. Nay, and even in the City of *London*, the Preachers there, being many of them such as had been in Exile, wanted Discretion and Learning, either in overvaluing the Foreign Churches Discipline, or betraying too much Heat, or in making too severe Reflections, or in discoursing weakly and inconsistently. Which the prudenter sort did then observe with no little Discontent: Of whom Mr. *Whitehead* was one, a very grave Man, and whom Archbishop *Cranmer* had once recommended to a Bishopric. That learned and ancient Father, said Dr. *Whitgift*, hath sundry times lamented in my hearing (and other of his Friends he thought had heard the same) the loose, frivolous and unprofitable Preaching of divers Ministers in *London*.

1559.  
The Behaviour  
of some of the  
New Clergy.  
Troubl. at  
Frankford.

Ill Preachers.

Answer to the  
Admonit.

Many other things were now complained of and lamented in the beginning of the Queen's Reign. As the delay for some time of reforming the Superstitions and Disorders in the Church. Many there were that said would have continued the old Papal Religion, and hindered the *Reformation* that was now on foot; who pretended upon Politic Accounts, that it was not yet a Season to do it, and that it would be dangerous at present to go about it, for fear of some Rebellion among the People; especially in some parts of the Nation, which were much addicted to the old Religion. Which made an Eminent Man, soon after Bishop of *Durham*, speak after this manner, in a Book about this time published: 'Are not we guilty of the like Fault as they in *Haggai*, That said, *It is not time yet to build the Temple*. When God stirred up our Kings as Chief in the Realm, and *Tho. Cranmer* Archbishop of *Canterbury* with others for matters in Religion, to drive the Buyers and Sellers of Masses, Pardons, Trentals, &c. out of God's House, which they had made a Den of Thieves; Was not this in all our Mouths, it is not yet time to build God's House; the People cannot bear it; We fear strange Princes and Rebellions? As tho' God were content to suffer Idols try for a time, and would not, or could not, promote his own matters without our Politic Devices.' And again elsewhere the same pious Man hath these Word; 'Let us think, that God speaks thus by his Prophets, saying, This People of *England*, to whom I have given so plentiful a Land, delivered them so often, and sent them my Preachers, and whom, when they forgot me and their Duty, I punished; sometimes sharply of Fatherly Love, and sometimes gently, that they might turn to me: Yet they say, It is not time to build God's House for fear of their own Shadows. They would lie loitering still.

Hindersers of  
the Reformation  
censured.

Pilkington's  
Exposition Hag-  
gai.



ANNO  
1559.



A Slackness in  
Discipline and  
Restraint of  
Sin.

still.—— Be waked out of this Sleep. Let us consider what Benefits we have received daily of our good God, and see what a Grief it is to be unthankful, and have our Unkindness thus cast in our Teeth. Poor Cities in *Germany*, compassed about with their Enemies, reform Religion thoroughly without any Fear, and God prospereth them. And yet this Noble Realm, which all Princes have feared, dare not. We will do it by our own Politics, and not by committing the Success to God; and so we shall overthrow all.

Others there were, that being Magistrates and Officers both in Church and State, however well affected they were to a *Reformation*, pretended they saw so much out of Order, that they began to despair to attempt it: And so left the Reins of Discipline loose, and the People might come to Church, or go to Mass, or the Ale-house without Restraint. And of this the same Writer thus; 'Worldly wise men see so many things out of Order, and so little hope of Redress, that they cannot tell which to correct or amend first; and therefore let the Whip lye still [Alluding unto the Whip that Christ used, to whip the Buyers and Sellers out of the Temple] and every one to do what him list, and Sin to be unpunished. The World is come to such a dissolute Liberty and negligent Forgetfulness of God, that Men sleeping in Sin need not so much a Whip to drive any out of the Church, so few come there, but they need a great sort of Whips to drive some few thitherward. For come into a Church the Sabbath Day, and ye shall see but few, tho' there be a Sermon; but the Ale-house is ever full. Well worth the Papists therefore in this Kingdom; for they be earnest, zealous and painful in their doings. They will build their Kingdom more in one Year with Fire and Faggot, than the old Gospellers will do in Seven. A Popish Summoner, Spy or Promoter, will drive more to the Church with a Word, to hear a *Latin* Mass, than Seven Preachers will bring in a Week's Preaching to hear a godly Sermon. Oh! what a Condemnation shall this be? To see the Wicked so diligent and earnest in their Doings to set up Antichrist, and Christian Rulers and Officers of all sorts, having the Whip of Correction in their Hands, by God's Law and the Princes, have so coldly behaved themselves in setting up the Kingdom of Christ, that neither they give good Examples themselves, in diligent praying and resorting to the Church, nor by the Whip of Discipline drive others thitherward.

Preaching wr-  
ged, as high-  
ly useful.  
Expos. on Hag.

Prov. 29.

Mat. 24.

This made the sober and earnest Bishops and Divines press Preaching. And as they preached much themselves for the Instruction of the People, so they did what they could to promote it every where. Hence we learn, saith *Pilkington*, the Necessity of Preaching, and what Inconvenience followeth, where it is not used. Where Preaching fails, saith *Solomon*, the People perish. Therefore let every Man keep himself in God's School-house, and learn his Lesson diligently. For as the Body is nourished with Meat, so is the Soul with the Word of God. As *St. Matthew* saith, *A man doth not live by bread only, but by every word, that cometh from the mouth of God.* This is then the ordinary way to keep us in the Fear of God, and continual Remembrance of the Last Day; Often diligently to read, and hear God's Word preached unto us. For that

is

is it which doth and will kill Sin in us. Faith is kept and increased by the same means that it is given. — What is the Cause that the *Papists* lie so sound on sleep in their Abominations, but that they care not for Preaching, nor think it so necessary; and because that they would not be told of their Faults, that they might amend them.

ANNO  
1559.

In these Words this Reverend Divine had his Eye upon several People, instructed secretly by *Papists* to despise Preaching, and to absent themselves as much as they could from Sermons. For it was commonly said even in these times, but chiefly by the Enemies of the Gospel, "What should I do at a Sermon, I know as much before I go as I shall learn there. I can read the Scripture at home, and comfort myself sufficiently. These are better than they, that will neither hear nor read, but say, I know there is no more but *Do well and have well*. I know that this is all that can be said, Love God above all Things, and thy Neighbour as thyself. I can say my *Pater Noster* and my *Creed*, as well as He: And further I know, that in the one is contained all things necessary to be asked at God's Hand, and in the other all that is to be believed; and what, can, or should a Man have more than this? These Sayings, albeit they be true, yet are they most brutish, and nothing else in very deed but naughty Expositions to cloak our sloathful Wickedness withal: And that we would not in any wise have Preaching, because we would not have our Faults rebuked, nor yet our Minds exercised in Meditation of God, and his Goodness, and of our own Sin and Misery.

Moreover, concerning this Preaching thus would the *Papists* also say, "That it is not necessary to preach often, by the Example of *Pambo*, which when he had heard one Lesson, would hear no more till he had in many Years learned to practise that one. Which Example proveth rather, said my foresaid Author, that we should diligently learn, than seldom preach. They were desperately afraid the People should have too much Knowledge. "It was never a good World, they say, since every Shoemaker could teach the Priest his Duty. They were ashamed of their Faults, said my Author, and therefore would have the People in Blindness still, that they should see neither their own Faults, nor tell them of theirs. For that especially they could not abide. And to be sure those that were under these Priests, should have Learning little enough. "For how can they be learned, said he, having none to teach them but Sir *John Mumbematius*?

"And here I cannot but insert the Mention of a Popish Archdeacon, that never preached; and the witty Reason, which he gave, why he did not: as we have it related by a good Author that lived in those Times. "An Archdeacon asked a young Schoolar once in Discourse, Whether he [the Archdeacon] had a good Wit, or no? Yes, Sir, said he, your Wit is good enough, if you keep it still, and use it not. For every thing, as you know, is the worse for wearing. Thou sayest even Truth, said the Archdeacon; for that is the Matter that I never use Preaching. For it is nothing but the wasting of Wit, and a spending of Wind. And yet if I would preach,

Despised by  
many.

*Papists* against  
Preaching.  
And why.

An Archdeacon that never  
preached.  
Art of Rhetoric.  
by Wyls.  
LL. D.

ANNO  
1559.

‘preach, I think I could do it as well, as the best of them. Yea, Sir, said the other, I would not you should prove it, for fear of straining yourself too much. Why dost thou fear that, replied the Archdeacon? Nay, thou mayest be assured, I will never preach so long as I live; God being my good Lord. There are over-many Heresies for good-meaning Men, to speak any thing now-a-days.’ [Meaning *Preaching* to be the Cause of Heresy.]”

Some mur-  
mur at the  
Allowance of  
Reading the  
Scriptures.

And as these Men would in these days speak their Mind against Preaching, so would they do also against the common use of the Holy Scriptures. ‘It was never good World, would they say, since the Word of God came abroad: and that it was not meet for the People to have it, or read it, but they must receive it at the Priest’s Mouth. For they were, they said, the Nurfes that must chew the Meat afore the Children eat it.’ But, the said Learned Man sharply replied, ‘It is so poisoned in their filthy Mouths and stinking Breaths, that it poisoneth, but feedeth not the Hearer.’

## C H A P. XIV.

*The Progress of the Reformation. Orders for Cures vacant. The Foreigners Joy in behalf of England. A Proclamation for preserving Monuments, &c. in Churches. Another for Apparel.*

Churches pur-  
ged of Super-  
stitions.

Pilk. Exposit.  
on Hagg.

YET did the *Reformation* silently and surely go on, though slowly, and with great opposition, as the Walls of *Jerusalem* were built: And by the Diligence of some about the Queen, many Abuses were already dispatched and laid aside. And if we went now into the Churches, you might see all the former Superstitions that used to appear there, removed and gone; purged of Images and Relicks. Which exceedingly grieved the *Papists*. ‘The *Papists* weep to see our Churches so bare, saying, they were like Barns. And that there was nothing in them to make Courtesy unto; neither Saints, nor yet their little old God [meaning the *Pix* hanging over the Altar.]’ And a little before, ‘The Pope’s Church hath all things pleasantly in it to delight the People withal: As for their Eyes, their God hangs in a Rope; Images gilded, painted, carved most finely: Copes, Chalice, Crosses of Gold and Silver, with Relicks and Altars. For the Ear, Singing, Ringing and Organs piping. For the Nose, Frankincense, Sweet Perfumes. To wash away Sin, as they say, Holy Water of their own hallowing and making. Priests an infinite sort, Masses, Trentals, Dirges, Pardons, &c. But where the Gospel is preached, they knowing that God is not pleased but with a pure Heart, are content with an Honest Place appointed to resort together in, &c. with bare Walls, or else written with Scriptures.’

Orders for the  
Cures.

But as for the Archbishop, he was not idle in doing his Service at this time to the Church. For the performing of God’s Service purely

ly and profitably in the many vacant Churches, he drew up and gave out Rules, Orders and Directions, *for serving of the Cures now destitute*: As there were not a few; some Priests going away, and departing from their Benefices; and others Non-resident, and many Livings of so mean Income, that none would take them up. This Order was as followeth: ANNO 1559.

*First*, That the Bishop of the Diocese take special care to foresee such Men to be presented to their Benefices of their Collations, or of others, which will promise to be resident upon their Cures and which also will take to their care and oversight some other Vicarages and Parsonages next adjoining to their principal Place of Residence, more in number, or fewer, as the Bishop by his Discretion shall think meet for the Worthiness of the Person, and for the convenient Union of the said Cures. MSS. G. Pe-  
tyt, Armig.

*Item*, Order to be taken for Faculty of Pluralities, &c.

*Item*, At the receiving of his Principal Benefice he shall also compound for the rest, as they shall fall vacant, having favourable days of Payment of those said united Benefices, which few Men will be induced singularly to take upon them, and answer other Charges ordinary and extraordinary depending upon the same, until such time as some one able Clerk or Minister will offer to take upon him to serve any of the said United Benefices. In which Case the said principal Incumbent to be discharged, or to be otherwise appointed, as the Ordinary and Patron shall conveniently agree thereunto, with convenient Contentation of the Ministers between themselves.

*Item*, That the Lay Patrons of such Benefices may be advertised by Authority of Parliament, or otherwise, to suffer the Cures of their Presentations and Collations to be united for the Time in this Case of Necessity, without hurt of their Rights, as may be conveniently agreed on by the Ordinary and the said Patrons. Provided that this uniting of Benefices of the Patronage of any Ecclesiastical or Lay Person, with any Promotion of the Queen's Majesty's Gift and Collation, shall not be prejudicial to the Right, Interest and Title of the said Subjects Patronage Ecclesiastical or Lay, as afore, except for lack of Presentation within Six Months by the Lay Patron, the Benefice falling into the Lapse. The Bishop then for that turn, to dispose it agreeably to such Device as here is expressed.

*Item*, That the said Principal Incumbent shall depute in every such Parish committed to his care, one able Minister within Orders of Deacon, if it may be, or else some honest, sober and grave Lay-man, who, as a Lectur or Reader, shall give his attendance to read the Order of Service appointed: Except, that he shall not, being only a Reader, intermeddle with Christening, Marrying, or Ministering the Holy Communion, or with any voluntary Preaching or Prophefying; but read the Service of the Day with the Litany and Homily, agreeable as shall be prescribed in the absence of the Principal Pastor, or some one Pastor chanceable coming to that Parish for the time.

*Item*, That the said principal Incumbent and Pastor shall in course resort in circuit to every his Peculiars, as well to preach the Word of God, as to minister the Holy Communion to them that shall be there-to disposed, as to marry and baptize the Childer, born thence the day.

**ANNO** of his last being with them. Provided, That the People be taught  
 1559. by an Homily made therefore, that they need not to stand in any  
 \* Non proba. Scrupulosity for the delay of Baptism\*, if they depart before they be  
 This was the presented to the Minister in the Church: Considering that in the Pri-  
 Quarrel of mitive Church, the Fathers used but two principal Feasts, *Easter* and  
 the Cornith *Pentecost*, to admit the Childer to the Holy Font of Regeneration.  
 Rebellion. Not forbidding yet the Minister and Pastor aforesaid, if he may con-  
 This was put veniently minister the said Sacrament of Baptism on the Week Day,  
 in by Sir W. being required thereunto, without Pact or Covenant of Reward, but  
 Cecyl's Order. of Charity and Zeal which he ought to bear to the reasonable Re-  
 quests of his People: And as they again of their charitable Conside-  
 rations may request the same in respect of the Time, Weather or Di-  
 stance of Place, not to molest the said Pastor more than need.

*Item*, That the said Pastor shall have special care at his Repair to  
 such of his Circuits, to know how the Youth do profit in the Cate-  
 chism taught them by the Lector or Minister, Weekly attending upon  
 them: and to see that the Elder and Ancient Folk do prepare them-  
 selves three times of the Year at the least, to receive the Holy Com-  
 munion in Love and Charity: Which Pastor shall refer all Causes of  
 great importance to the Bishop, or his Chancellor, as the Case shall  
 require, and as is provided by Injunction.

*Item*, That the Pastor being presented to such Churches compati-  
 ble, over and above his Principal Cure, shall not, before some Receipt  
 of his Possession, pay to the Ordinaries for his Institution and Indu-  
 ction more than for the Fees of the Register only, for all such Benefi-  
 ces as shall be thought to be of an exile Portion of Living, and char-  
 geable to the First-Fruits.

*Item*, That the Lectors or Readers shall not be appointed but with  
 the oversight of the Bishop, or his Chancellor, to have his conveni-  
 ent Instruction and Advertisement, with some Letters Testimonial of  
 his Admission, how to order themselves in the said Charge. Which  
 said Lectors shall be always removeable upon Certificate and Proof  
 of their Disability and Disorder.

*Item*, That there be a convenient Rate made by the Bishop and  
 his Counsil, with the Consent of the Patron of such Benefices to be  
 united, What Portion shall be appointed in stipend to the principal  
 Pastor, What to the Reader, What to the bearing of ordinary and  
 extraordinary Payments, What to the Reparation of the Chancel,  
 and Mansion Houses, and what may remain to be distributed to the  
 Poor in such Parish united.

*Item*, That the Principal Pastor shall not let to Ferme over one  
 Year, and ever at *Annunciation* of our Lady, any one such Benefice  
 united, but with the consent of the Ordinary and Patrons of the same.  
 To whom above three Years it shall not be lawful to let them forth  
 to ferme.

*Item*, That those Fermors shall be aided and assisted as well by the  
 Laws and Diligence of the Ordinary, as by the aid of the divers Ju-  
 stices next dwelling to such Benefices: That the Rights, Tithes, and  
 all other Ecclesiastical Emoluments be duly contented and paid:  
 Whereby the Charges and Persons aforesaid may have their due Re-  
 lief and Stipend, according to Law, Equity and good Conscience.

This

This was the prudent Course taken in the present Distress to supply *ANNO*  
the Church with Ministers.

In fine, there was great Joy abroad among the Eminent Heads of  
the *Reformers*, for the good Progress of Religion in *England*; and  
likewise in *Scotland* too, and in *Poland*, and other Places. For thus  
*Peter Martyr* writ to *Utenhoven* in *Poland*, Jan. 7. signifying his  
great Joy conceived for the good Successes of Religion in *Poland*.

‘ If there was Joy among the Angels of God for one poor Sheep lost  
& found again, what Pleasure is it fit we should take for so many  
Provinces, and so great a Kingdom as *Poland* is, if, as you give  
hope to believe, it be converted to the True Religion of Christ.  
God seems at this time especially to have a mind to reveal his King-  
dom. Concerning *England*, *Martyr* said, he had writ before to  
*Alasco*. And for the good News thereof, he knew they would both  
rejoice and congratulate *Christ* these Accessions to his Kingdom, be-  
cause both of them so greatly favoured it.’ Then he descended to  
mention the Work he was upon, of giving an Answer to Bp. *Gardiner*’s Book, in vindication of his great Patron ABp. *Cranmer*. ‘ That  
he had sent a part of it to *Alasco* and him, praying him, that he  
would deal with the Booksellers in *Poland* to take off some of the  
Copies the next *Frankford* Mart, and to disperse them in that  
Realm, for the better increase of Religion there. And the Book,  
when finished, he intended to dedicate to the present Queen of *Eng-  
land*.’ Of the Realm of *Scotland* he wrote, ‘ That the People there  
had the Gospel also, and that publick Sermons were preached there,  
and that there was a just Ministry of the Sacrament. But that these  
were not Favours given them by the Publick Laws, or the Will of  
the Queen, but that the People by a great Consent usurped them to  
themselves. And that when on the First of *September* there had  
been a Solemn Procession in *Edinburgh* of the Chief Idol of the  
City, one *Giles*, and the Queen herself accompanied, and some  
Noblemen, the People rose, and dissolved the Shew, and threw the  
Idol into the Publick Sink of the City. The Queen and Nobles  
withdrew themselves into the Castle. And the People caused it to  
be writ to the *French* King, exhorting him to follow the pure Re-  
ligion; and that if he would grant it them, they would be quiet,  
otherwise they would join themselves to the *English*.

For the Conclusion of this Year; I will take notice of two Proclama-  
tions the Queen issued out. The one, bearing Date *Sept. 19.* from  
*Windsor*, was against defacing Monuments in Churches, and taking  
away Bells and Lead. In which I do guess the Archbishop had a great  
hand, being so great a Lover of Antiquity, and so fore an Enemy a-  
gainst the spoil of the Monuments of our Forefathers, and of the  
Churches; and the Proclamation itself being so excellently and fully  
expressed, as tho’ it were done by his Pen, or Direction, ‘ It was in-  
titled, *A Proclamation against breaking or defacing of Monuments of  
Antiquity: being set up in Churches or other public Places for Me-  
mory, and not for Superstition.*’ It set forth, ‘ How the Ancient Mo-  
numents of Metal and Stone in Churches and other publick Places  
had been lately spoiled and broken. Which were set up only for the  
Memory of Persons there buried, or that had been Benefactors to the

1559.  
Joy among  
Foreigners for  
the Success of  
Religion.  
P. Martyr’s  
Letter there-  
upon.  
Biblioth. Eccl.  
Belg. Lond.

The People Re-  
form in Scot-  
land.

Proclamation  
for preserving  
old Monu-  
ments, and the  
Bells and Lead  
of Churches.

ANNO  
1559.

Buildings or Dotations of the Churches. The Mischief of demolishing these Monuments are reckoned to be, 1. That those Churches and Places were spoiled, broken and ruined. 2. The Honourable and good Memory of Virtuous and Noble Persons extinguished. 3. The true understanding of divers Families in the Realm, who have descended of the Blood of the same Persons, darkened. 4. The true Course of their Inheritance hereby might hereafter be interrupted contrary to Justice. 5. Such as gave, or had charge in Times past only to deface Monuments of Idolatry, and feigned Images in Churches and Abbies, slandered. The Queen therefore commanded all such breaking of Monuments hereafter to be forborn, and forbad, without consent of the Ordinary, to break an Image of Kings, Princes, or Noble States of the Realm, or any other in times past set up for the only remembrance of them to Posterity, and not for any Religious Honour; nor to break and deface any Image in any Glass-Windows. And that upon Pain to be committed to the next Goal: And at the next coming of the Justices to be further punished by Fine or Imprisonment, besides the Restitution and Re-edification of what was broken: Using therein the Advice of the Ordinary.

Presentments  
to be made of  
such Violations.

And for the Restoration of such as be already spoiled, she charged all ABps. Bps. and other Ordinaries, to enquire by Presentments of the Curates and Churchwardens, what manner of Spoils have been made since the beginning of her Reign, and by whom: and to enjoin them under pain of Excommunication to repair the same by a convenient Day; or to notify the same to her Majesty's Council in the Star-chamber: And if they were not able to repair the same, then to be enjoined open Penance in the Church two or three times, according to the quality of the Crime. And if the Party offending be dead, then the Ordinary was to enjoin the Executors of the Deceased to repair and re-edify. And when the Offender could not be presented, if it were in any Cathedral, or Collegiate Church, which had Revenues belonging to it, remaining in the Discretion of the Governors thereof to bestow, the Queen required them to employ such Parcels of the said Sums of Mony as might be spared, upon the speedy repair of such defaced Monuments, as agreeable to the Original as might be.

And whereas some Patrons, or Impropiators, upon pretence of their being Owners of the Parsonages impropriate, did persuade with the Parson and Parishioners, to throw down the Bells of the Churches and Chappels, and the Lead of the same, converting the same to their private gain, and thereby sought a slanderous desolation of the Places of Prayer; the Queen, to whom in the Right of the Crown, the Defence and Protection of the Church belonged, expressly forbad any Person to take away the Bells or Lead, under pain of Imprisonment during her Pleasure, and farther Fine for the Contempt. And she commanded all Bishops and Ordinaries to enquire of such Contempts done from the beginning of her Majesty's Reign; and to enjoin the Persons offending to repair the same within a convenient time. And to certify her Majesty's Privy Council, or the Council in the Star-Chamber, that Order might be taken therein. He that is minded to see this Proclamation

at length, may find it preserved in *Fuller's Church History*.

Proclamation  
against Excess  
of Apparel.

Another Proclamation, dated from *Westminster*, Oct. 21. was against the Excess of Apparel, which grew on apace, and gave great offence to pious



pious People. Who thought it consisted not with the Gravity and Seriousness of a Nation professing true Religion, to lash out so excessively that way; and many spending upon their Backs more than they could well spare, to the impoverishing of themselves and Family, and to the decay of Charity. Therefore the Queen in this Proclamation made a Declaration of her Purpose; 'To take the Penalty of sundry former Laws for wearing excessive and inordinate Apparel. As particularly that Act in the first and second of *Philip* and *Mary*; and certain Branches of another Statute, made the 24th of *Henry VIII.* against Excessive Apparel. The Mulcts, were by Order of Council to be put in execution in the Queen's Court, and in their own Houses. And in the Countries, the Mayors and Governors of Cities and Towns Corporate, Sheriffs and Justices of the Peace, Noblemen, Heads of Societies, either Ecclesiastical or Temporal, within twelve days were to take order for the execution of the foresaid Statutes. And she charged and commanded, that there should be no Toleration or Excuse after the 20th of *December* next, touching the Contents of the Statute in the first and second of *Philip* and *Mary*; nor after the last of *January*, touching the Branches of the other Statute. Yet allowance was given for the wearing of certain costly Furs, and rich Embroideries, bought and made by sundry Gentlemen before this Proclamation, to their great Costs, with which the Queen dispensed.

What these Vanities in Apparel now were, may be the better understood, if we observe what one of the Prelates about this time writ, reproving them. 'These Finefingered Rufflers with their Sables about their Necks, Corked Slippers, Trimmed Buskins, and warm Mittons—' *The Vain Apparels now-a-days, and Fashions.* 'Furred Stomachers, long Gowns. These tender Parnels must have one Gown for the Day, another for the Night: One long, another short. One for Winter, another for Summer. One furred through, and another but faced: One for the Work-day, another for the Holy-day. One of this Colour, another of that. One of Cloth, another of Silk, or Damask. Change of Apparel; one afore Dinner, another at after: One of *Spanish* Fashion, another of *Turkey*. And to be brief, never content with enough, but always devising new Fashions and strange. Yea, a Ruffian will have more in his Ruff and his Hose, than he should spend in a Year. He which ought to go in a Russet Coat, spends as much on Apparel for him and his Wife, as his Father would have kept a good House with.

## CHAP. XV.

*A Collection of Various Historical Matters falling out within this Year 1559.*

NOW, lest I should let slip many other Historical Matters, both Religious and Secular, Private as well as Publick, that fell out within the compass of this Year 1559. being Miscellaneous, and not so easy to be brought into a due Method; I shall here set them down by way of Diary as I have met with them in Manuscript Letters or Memorials.

*April*

**ANNO** April the 7th, a Gentlewoman was buried at *St. Thomas of Acre*.  
 1559. Whose Funeral being performed after a different way from the then common Superstitious and Ceremonial Custom, my Journalist sets it down as a Matter worthy his noting: and writes, That she was brought from *St. Bartholomew's* besides *Lothbury*, with a great Company of People, walking two and two, and neither Priests nor Clerks present [who used ever to be present, (and that in Considerable Numbers) at the Burials of Persons of any Note, going before, and singing for the Soul of the Departed.] But instead of them went the New Preachers in their Gowns; and they neither singing nor saying, till they came to the Church. And then before the Corps was put into the Grave, a Collect was said in *English*, [whereas before time all was said in *Latin*.] And the Body being laid in the Grave, one took Earth and cast it on the Corps, and read something that belonged to the same; and incontinently they covered it with the Earth. And then was read the Epistle out of *St. Paul* to the *Thessalonians* for the Occasion. [Perhaps that Place where it begins, *But I would not have you ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as others, which have no hope, &c.* 1 Thess. IV. 13. Unless here be a Mistake, and the *Thessalonians* put for the *Corinthians*; the Epistle that is appointed in our Common Prayer Book to be read at Funerals.] And after this they sung the *Pater Noster* in *English*, as well Preachers as all the Company, Women not excepted, after a New Fashion. And after all, one went into the Pulpit and made a Sermon. This was accounted strange at this Time; but it seems to be partly the Office of Burial used in *K. Edward's* Time, and some other Additions to it. And this was somewhat boldly done, when as yet the old Religion was in force.

Proclamation  
of Peace.

April the 8th, Peace was proclaimed between the Q. and *Henry* the *French* King, the *Dolphin* of *France*, and *Scotland*, for ever: And all Hostilities to cease both by Land and Sea. It was proclaimed with Six Trumpeters, Five Heralds of Arms, *Garter*, *Clarenceux*, *Lancaster*, *Rouge-Croix* and *Blew-mantle*, and the Lord Mayor and Aldermen in their Scarlet.

Players.

A Proclamation was also made the same Day against Players, that they should play no more till a certain time, to whomsoever they belonged. And if they did, the Mayor, Sheriffs, Bailiffs, Constables or other Officers were to apprehend them, and carry them to Prison.

Sir Rice Mans-  
field's Funer-  
als.

April the 12. The Corps of *Sir Rice Mansfield*, Kt. was brought from *Clerkenwel* unto the *Blackfryers*, with two Heralds, and the rest of the Ceremonies usual: 24 Priests and Clerks singing before him, all in *Latin*. The Fryars Church was hung with black and Coats of Arms. The *Dirige* was sung both in the Parish where he died, and likewise where he was buried. There were carried along with him four Banners of Saints, and many other Banners. The Morrow Masses were said in both Churches. Afterward was his Standard, Coat, Helmet, Target, offered up at the High Altar. And all this being performed, the Company retired to his Place to Dinner. This was the common way of Funerals of Persons of Quality in the *Papish* Times.

Ambassadors  
came home.

The Day of April, the Queen's Ambassadors, viz. the Lord Chamberlain, the Lord Bishop of *Ely*, and *Dr. Wootton*, Dean of *Canterbury*, returned from *France*.

The

The 22d day of the said Month the Lord *Wentworth*, the late and last Lord Deputy of *Calais*, was brought from the *Tower* to *Westminster*, to be arraigned for losing of that Place. Several were his Accusers; but he acquitted himself, and was cleared by his Peers: And went thence unto *Whittington* College, where he afterwards lived.

1559.  
The late Lord Deputy of Calais tried.

*April* the 23d, being *St. George's-Day*, the Queen went about the Hall, and all the Knights of the Garter, and about the Court, singing in Procession. The same day in the Afternoon were four Knights elected, *Viz.* the Duke of *Norfolk*, the Marquis of *Northampton*, the E. of *Rutland*, and the L. *Robert Dudley*, Master of the Queen's Horse.

The Queen keeps St. George's Day.

The 25th, *St. Mark's Day*, was a Procession in divers Parishes of *London*, and the Citizens went with their Banners abroad in their respective Parishes, singing in *Latin* the *Kyrie Eleeson* after the old Fashion.

Procession on St. Mark's Day.

The same day the Queen in the Afternoon went to *Bainard's Castle*, the E. of *Pembroke's Place*, and supped with him, and after Supper she took a Boat, and was rowed up and down in the River *Thames*; hundreds of Boats and Barges rowing about her; and thousands of People thronging at the Water side, to look upon her Majesty; rejoicing to see her, and partaking of the Musick and Sights on the *Thames*. For the Trumpets blew, Drums beat, Flutes played, Guns were discharged, Squibs hurled up into the Air, as the Queen moved from place to place. And this continued till Ten of the Clock at Night, when the Queen departed home. By these means shewing herself so freely and condescendingly unto her People, she made herself dear and acceptable unto them.

The Queen at Bainard Castle.

*May* the 12th, *Sunday*, the *English Service* began at the Queen's Chappel. Which was but four days after the Use of it was enacted, and before it was enjoined to take Place in the Nation by the Act of Parliament. Which was at *St. John Baptist's Day*.

English Service begins before the Queen

*May* the 22d, The Bp. of *London's Palace*, and the Dean of *Paul's House*, with several other Houses of the Canons and Prebendaries of the said Church were taken up for the *French Ambassadors*, Monsieur *Montmorancy*, &c. and their Retinue.

The French Ambassadors.

The 23d, they came and landed at *Tower Wharf*, where many Lords and Nobles came to meet them, and conducted them to their said Lodgings.

The 24. They were brought from the Bishop's Palace through *Fleetstreet* by the greatest Nobles about the Court, to the Queen's Palace to Supper. The Hall and the great Chamber of Prefence was hung with very rich Cloth of *Arras*, and Cloth of State. There was extraordinary Cheer at Supper, and after that, as goodly a Banquet as had been seen: With all manner of Musick and Entertainment till Midnight.

The 25. They were brought to Court with Musick to Dinner. And after a splendid Dinner, they were entertained with the Baiting of Bears and Bulls with *English Dogs*. The Queen's Grace herself and the Ambassadors stood in the Gallery looking on the Pastime till Six at Night. After that, they went by Water unto *Paul's Wharf* and landed there, to go to their Lodgings at the Bishop's Palace to Supper. It was observed of these Ambassadors, that they were most gorgeously apparelled.

The 26. day, They took Barge at *Paul's Wharf*, and so to *Paris Garden*: Where was to be another Baiting of Bulls and Bears. And the

**ANNO** 1559. the Captain with an Hundred of the Guard kept room for them against they came, that they might have Place to see the Sport.

*Acts of Parliament proclaimed.*

The same day was Proclamation made of five Acts of Parliament lately past and made. Which I conclude to be the Five first Acts in the Statute Book *primo Eliz. Viz.*

I. For restoring to the Queen the ancient Jurisdiction over the State Ecclesiastical, and for abolishing all Foreign Power.

II. For the Uniformity of Common Prayer and Service in the Church, and Administration of the Sacraments.

III. For Recognition of the Queen's Title to the Imperial Crown of this Realm.

IV. For Restitution of First Fruits and Tenths, &c. and Parsonages Improprate to the Crown.

V. An Act whereby certain Offences are made Treason: All which were so necessary to be proclaimed and known, for the Universal Concern and Import of them to all the Queen's Subjects.

*The Ambassadors depart.*

The 28. The *French* Ambassadors went away, taking their Barge towards *Graves End*; and carried with them many Mastiffs given them, for hunting their Wolves.

*Lady Barnes buried.*

*June* the 2. was buried in Little St. *Bartolomew's* the Lady *Barnes*, late Wife of Sir *George Barnes*, Kt. sometime Lord Mayor of *London*. She gave to many poor Men and Women good Ruffet Gowns; and to the poor Men and Women of *Calais* [who now, being driven out thence from their Habitations, Trades and Estates into *England*, and that in great Numbers, were no doubt in great straits] She gave so much a-piece in Money, and an hundred black Gowns and Coats. There attended the Funeral Mr. *Clarenceux*, and twenty Clerks singing afore her to the Church, all in *English*. All the Place [*i. e.* her House] and the Streets, through which they passed, and the Church, all hung in Black and Coats of Arms. Being come to the Church, and the *English* Procession sung, Mr. *Horne* made a Sermon. After that, the Clerks sung *Te Deum* in *English*. Then the Corps was buried with something sung. I suppose it was the Versicles, beginning *Man that is born of a Woman*, &c.

*Four Knights installed at Windsor.*

*June* the 6. St. *George's* Feast was kept at *Windsor*. The Earl of *Pembroke* was the Queen's Substitute. There were stalled at that time the four Noblemen that were lately elected into the Order. There was great Feasting. And that day the Communion and *English* Service began to be celebrated there.

*Mass ceaseth at St. Paul's.*

*June* the 11. being St. *Barnabas* day, the Apostle's Mass ceased, and no Mass was said any more at St. *Paul's*: And on that day Dr. *Sandys* preached, the Lord Mayor and Aldermen, the Earl of *Bedford* and many of the Court present. And now Dr. *May*, sometime Dean of St. *Paul's*, but deposed, took Possession of his Place in the Church as Dean. And that Afternoon was none of the old Even Song there, and so abolished.

*The old Dean restored.*

*The Queen takes her Barge.*

The same day about eight of the Clock at Night the Queen took her Barge at *White-ball*, and many more Barges attended her; rowing for her Pleasure along the Bankside, by the Bishop of *Winchester's*: And so crossing over to *London* side; with Drums beating and Trumpets founding. And so to *White-ball* again.

*July*

*July* the 2. The City of *London* entertained the Queen at *Greenwich* with a Muster; Each Company sending out a certain Number of Men at Arms; [1400 in all, *saith Stow*] to her great Delight and Satisfaction. Whose *Satisfaction* satisfied the Citizens as much; and this created mutual Love and Affection.

ANNO  
1559.  
The Citizens  
muster before  
the Queen.

On the first of *July* they marched out of *London* in Coats of Velvet and Chains of Gold, with Guns, Moris Pikes, Halberts and Flags. And so over *London-Bridge* unto the Duke of *Suffolk's* Park in *Southwark*: Where they all mustered before the Lord Mayor, and lay abroad in *St. George's* Fields all that Night. The next Morning they removed towards *Greenwich* to the Court there; and thence into *Greenwich* Park. Here they tarried till Eight of the Clock. Then they marched down into the Lawn, and mustered in their Arms: All the Gunners in Shirts of Mail. At five of the Clock at Night the Queen came into the Gallery over the Park-Gate, with the Ambassadors, Lords and Ladies, to a great Number. The Lord Marquis, Lord Admiral, Lord *Dudley*, and divers other Lords and Knights rode to and fro, to view them: And to set the two Battels in Array to skirmish before the Queen. Then came the Trumpets to blow on each part, the Drums beating and the Flutes playing. There were given three Onsets in every Battel. The Guns discharged on one another, the Moris Pikes encountred together with great Alarm. Each ran to their Weapons again, and then they fell together as fast as they could, in Imitation of close Fight. All this while the Queen with the rest of the Nobles about her, beheld the Skirmishings; and after, they recluded back again. After all this, Mr. Chamberlain and divers of the Commons of the City and the Wiflers came before her Grace; who thanked them heartily and all the City. Whereupon immediately was given the greatest Shout as ever was heard, with hurling up of Caps. And the Queen shewed herself very merry. After this was a running at Tilt. And lastly, all departed home to *London*.

The next day being *July* the 3. The Queen went to *Woolwich*, to the Launching of a fine Ship newly built, and called by her own Name *ELIZABETH*.

The Elizabeth  
Launched.

The 10. of the same Month. The Queen, being still at *Greenwich*, well knew how Pumps and Shews, especially Military, with her own Prefence thereat, delighted her Subjects, and perhaps herself too: Now therefore was set up in *Greenwich* Park a goodly Banqueting-House for her Grace; made with Fir Poles, and decked with Birch Branches, and all manner of Flowers both of the Field and Garden, as Roses, Julyflowers, Lavender, Marygolds; and all manner of strewing Herbs and Rushes. There were also set up Tents for the Kitching, and for the Officers, against to Morrow, with Provisions laid in of Wine, Ale and Beer. There was also made up a Place for the Queen's Pensioners, who were to run with Spears. The Challengers were Three, the Earl of *Ormond*, Sir *John Perrot*, and Mr. *North*. And there were likewise Defendants of equal Valour with Lances and Swords.

Tilting before  
the Queen at  
Greenwich  
Park.

About Five in the Afternoon came the Queen with the Ambassadors and divers Lords and Ladies, and stood over the Park Gate to see the Exercise. And after, the Combatants ran, chasing one the other. After this the Queen came down into the Park, and took her Horse, and

*ANNO* 1559. rode up to the Banqueting House, and the Three Ambassadors; and so to Supper. After was a Mask; and then a great Banquet. And then followed great casting of Fire and shooting of Guns till Twelve at Night. This was undoubtedly the Queen's Policy, to accustom her Nobles and Subjects to Arms, and to give all Countenance to the Exercise of Warfare, having such a Prospect of Enemies round about her, as well as to entertain the Ambassadors.

*The Queen at L. Cobham's.* July the 17. The Queen removed from *Greenwich* in her Progress and goes to *Dartford* in *Kent*. And the next day She came to *Cobham*, the *L. Cobham's* Place: And there her Grace was welcomed with great Chear.

*K. Philip marries.* July the 20. King *Philip* of *Spain* was married unto the *French* King's Daughter *Elizabeth*. And great Jufts were made: The *French* King himself jufing; but fatally: For one of his Eyes were struck out in this Exercise, by a piece of the Spear; whereof he died. Whose Funerals were honourable kept at *St. Paul's*, as was shewn before. But no great Loss for *England*.

*Bp. of Durham rides into London.* The same day the old Bishop of *Durham* came riding to *London* out of the *North*, with threescore Horse, and so to *Southwark*, unto the House of one *Dolman* a Tallow-Chandler, where he laid: [Having seen two Houses at least belonging to him, *Viz. Durham* Place, and *Cold Herbour*, taken from his Bishopric.]

*The French K. takes the Title of England.* The 26. Tidings came to *London*, that the young *French* King had proclaimed himself King of *France*, *Scotland* and *England*.

*The Queen at Nonfuch.* Aug. the 5. The Queen being now at *Eltham* in *Kent*, one of the ancient Houses of the Kings, removed thence unto *Nonfuch*, another of her Houses: Of which the Noble Earl of *Arundel* seems to be now House-keeper. There the Queen had great Entertainment with Banquets, especially on *Sunday* Night, made by the said Earl; together with a Mask; and the Warlike Sounds of Drums and Flutes and all kinds of Musick, till Midnight. On *Monday* was a great Supper made for her: But before Night She stood at her standing in the further Park: And there She saw a Course. At Night was a Play of the Children of *Paul's*, and there [Musick] Master *Sebastian*. After that, a costly Banquet accompanied with Drums and Flutes. The Dishes were extraordinary rich, gilt. This Entertainment lasted till three in the Morning. And the Earl presented her Majesty a Cupboard of Plate.

*She comes to Hampton Court.* The 10. of *Aug.* being *St. Laurence* day, She removed from *Nonfuch* to *Hampton Court*.

*Strangways a Sea-Rover taken.* And the same day was brought to the *Tower*, *Strangways* the great Sea-rover, and others. And the 14. day, there landed at the Bridge-House Fourscore Rovers and Mariners taken with *Strangways*; and were sent unto the *Marshalsea*, and *King's-Bench*, and their Trumpeters; and immediately fettered.

*The Queen at the L. Admiral's Place.* The 17. the Queen removed from *Hampton Court* to the *L. Admiral's* Place: And there She had great Chear. The said Lord had built a goodly Banqueting-House for her Grace: It was richly gilded and painted; That Lord having for that End kept a great many Painters for a good while there in the Countrey.

*Sir Tho. Chardin, Master of the Revels dies.* The 20. Died at *Nonfuch*, *Sir Tho. Chardin*, Deviser of all the Banquets and Banqueting Houses, Master of the Revels, and Serjeant of the Tents. He was buried *Sept. 5.* at *Bletchingly*.

The

The 24. being St. *Bartolomew's* day, and the day before and after, were burnt all the Roods of St. *Mary* and St. *John*; and many other Church Goods, with Copes, Croffes, Censers, Altar-Cloths, Rood-Cloths, Books, Banners, Banner-Staves, Wainscot, with much other such Gear, in *London*. ANNO 1559.  
Roods, &c.  
burnt.

*Sep.* the 5. At *Alballows Breadstreet*, betwixt twelve and one at Noon, was a dreadful Thunder-Clap. It killed a Water-Spaniel at the Church-Wall side: Felled one of the Bead-men of the *Salter's* Company, and the Sexton of the said Church; cracked the Steeple above the Battlements, which was all of Stone, that some of it flew out in divers pieces. So that the Month after, *Octob.* the 5. they began to take down the Top of the Steeple. A great Thunder-Clap.

The same day, *Viz. Sep.* 5. was a Frame set up in St. *Paul's* Quire of nine Stories for the late *French King* deceased, with Vallence of Sarcenet and black fine Fringe, and Pencils: And round about the Hearse a Piece of Velvet. All the eight Pillars and all the Quire hung with Black and Arms. His Hearse garnished with thirty dozen of Pencils, and fifteen dozen of Arms. Hearse in Paul's for the French King.

The 8. day began the Obsequies. Which was performed very honourably, as hath been already described.

The 15. The Hearse was taken down by the Heralds; who, as their Fees had all that was about it; both Cloth, Velvet, Sarcenet, Banners, Eschutcheons of Arms, Banner-Staves, Rails, &c.

The 22. *Strangways* and his Crew, being above 80 Persons in number, were arraigned at *Southwark*; and all cast to suffer Death: *Strangways* and five more, *Octob.* 2. were brought from the *Tower* to the *Marshalsea*. And the day after, two new pair of Gallows set up; one at St. *Thomas of Waterings*, the other at Low Water Mark at *Wapping*. The 4. of *October* was the day that *Strangways* and all his Men should have suffered Death: But there came Tidings, that they should stay till it pleased the Queen and her Council. Strangways cast, with all his Crew.

The 27. of *September*, Tidings came to *London* that the Prince of *Swethen* was landed at *Harwich*. The Prince of Swethen comes.

*Octob.* the 5. The Prince of *Swethen*, (whose Title was Duke of *Finland*) having been conducted from *Colchester* by the E. of *Oxford*, and the L. *Robert Dudley* Master of the Queen's Horse, came to *London*, entring at *Aldgate*, and so to *Leaden Hall*; and down to *Grasschurch* Street corner; Where he was received by the L. Marquis of *Northampton*, and the L. *Ambrose Dudley* and other Gentlemen and Ladies. The Trumpets blew, and a great Number of Gentlemen with Gold Chains rode before and after them, and about two Hundred Yeomen riding also: And so over the Bridge unto the Bishop of *Winchester's* Place. Which was hung with rich Cloth of *Arras*, wrought with Gold and Silver and Silks. And there he remained. Enters Lond.  
Lodged at Winchester Place in Southwark.

The 12. the said Prince went by Water to the Court with his Guard. He was honourably received by many Noble Personages at the Hall Door; where the Guard stood in their rich Coats reaching unto the Queen's Chamber. The Queen's Grace received him there. And after he was welcomed with great Cheer. Comes to Court.

The 19. He went to Court again, and was treated at a great Banquet by the Lord *Robert*. Comes again.



ANNO  
1559.

*Stands Godfa-  
ther to Sir Tho.  
Chamber-  
lain's Son.*

*Justs at Court*

*Sir R. South-  
well dies,*

*And Lord Wil-  
liams,  
And the  
Dutchess of  
Suffolk.  
Jewel preaches*

The 27. He and the L. Robert, and the Lady Marchioness Northampton, stood Sureties at the Christening of Sir Tho. Chamberlayne's Son. Who was baptized at St. Benet Church at Paul's Wharf. The Church was hung with Cloth of Arras. And after the Christening were brought Wafers, Comfits, and divers Banqueting Dishes, and Hypocras and Muscadine Wine, to entertain the Guests.

Novemb. the 5th, Were great Justs at the Queen's Palace. The Lord Robert and the Lord Hunston were the Challengers; who wore Scarfs of White and Black: And they had their Heralds and Trumpets attending on them. The Defendants were the Lord Ambrose Dudley and others. They and their Footmen in Scarfs of Red and Yellow Sarcenet. And had also their Heralds and Trumpeters.

Novemb. the 8th, Sir Robert Southwell, Kt. Master of the Rolls, and one of Queen Mary's Privy Counsellors, was buried in Kent.

The 15th, The Lord Williams of Thame was buried at Thame.

Dec. the 5th, The Dutchess of Suffolk, Frances, some time Wife of Henry, late Duke of Suffolk, was buried in Westminster Abby. Mr. Jewel (who was afterwards Bp. of Sarum) was called to the Honourable Office to preach at her Funerals, being a very Great and Illustrious Princess of the Blood; whose Father was Brandon, Duke of Suffolk, and her Mother Mary, sometime Wife of the French King, and Sister to King Henry VIII. She the said Frances departed this Life Novemb. the 20th. in the Second Year of the Reign of Q. Elizabeth; not in the 6th of her Reign, as Mr. Camden hath put it; led into that Mistake, I suppose, by the Date on her Monument; which indeed shewed not the Year of her Death, but of the Erection of that Monument to her Memory, by her last Husband Mr. Stokes. She was buried in a Chapel on the South side of the Choir, where Valens, one of the Earls of Pembroke was buried. The Corps being brought and set under the Hearse, and the Mourners placed, the Chief at the Head, and the rest on each side, Clarencieux, King of Arms, with a loud Voice said these Words, 'Laud and Praise be given to Almighty God, that it hath pleased him to call out of this Transitory Life unto his Eternal Glory, the most Noble and Excellent Princess the Lady Frances, late Dutchess of Suffolk, Daughter to the Right High and Mighty Prince Charles Brandon, Duke of Suffolk, and of the most Noble and Excellent Princess Mary, the French Queen, Daughter to the most Illustrious Prince K. Henry VII.' This said, the Dean began the Service in English for the Communion, reciting the Ten Commandments, and answered by the Choir in Prick Song. After that and other Prayers said, the Epistle and Gospel was read by the Two Assistants of the Dean. After the Gospel, the Offering began after this Manner: First, The Mourners that were kneeling stood up: Then a Cushion was laid and a Carpet for the Chief Mourners to kneel on before the Altar: Then the Two Assistants came to the Hearse, and took the Chief Mourner, and led her by the Arm, her Train being born and assisted by other Mourners following. And after the Offering finished, Mr. Jewel began his Sermon; which was very much commended by them that heard it. After Sermon, the Dean proceeded to the Communion; at which were participant, with the said Dean, the Lady Catherine, and the Lady Mary, her Daughters, among others. When all was over, they came to the Charterhouse in their Chariot. De-

*Decemb.* the 9th, Proclamation was made for settling the Prices of **ANNO**  
Fowls, Capons, Conies, Geese, and all manner of Flesh, Eggs and  
other Things. 1559.

*Decemb.* the 20th, *Hodelston*, or *Hurleston*, late Keeper of *Rice-*  
*bank*, a Hold of *Calais*; who had been committed to the *Tower* the  
13th day of *May* last; and *Mr. Chamberlain* Keeper of *Calais* Castle;  
were both brought to *Guild-Hall*, *London*; where they were ar-  
raigned and cast, to suffer Death for their Negligence. Price of Provi-  
sion set.  
Hodelston  
and Chamber-  
lain arraign-  
ed.

*Uk. December* was a Play at the Court before the Queen. But  
they acted something so distastful, that they were commanded to leave  
off. And immediately the Mask came in, and dancing. A play acted  
at Court.

*January* the 1st, The Prince of *Sweetben* rode to Court gorgeously  
and rich attired; and his Guard in Velvet Jerkins, carrying Halberts  
in their Hands, accompanied with many Gentlemen with Chains of  
Gold. Prince of Swe-  
then rides to  
Court.

The 6th, being *Twelfth* Day, in the Afternoon, the Lord Mayor  
and Aldermen, and all the Crafts of *London*, and the Bachelors of  
the Mayor's Company, went in Procession to *St. Paul's*, after the old  
Custom; and there did hear a Sermon. The same day was a Scaffold  
set up in the Hall for a Play. And after the Play was over, was a  
fine Mask; and after, a great Banquet, that lasted till Midnight. Mayor and Al-  
dermen go in  
Procession.

*Jan.* the 30th, Viscount *Montacute*, and Sir *Tho. Chamberlain*,  
Kt. took their Journey towards the King of *Spain*. Ambassadors  
to Spain.

The Design of this Embassy was to keep all fair with that King;  
which so much concerned the Queen to do, being at this time in no  
good Understanding neither with *Scotland* nor *France*. Therefore  
she sent that Viscount, named Sir *Anthony Brown*, one of the former  
Queen's Privy-Council, and a zealous *Romanist*; that he might have  
the better Countenance with the King. And by the Instructions given  
him, he was to acquaint the King with her particular Circumstances  
at that time, both as to her dealing in *Scottish* Matters, as concerning  
her matching herself in Marriage. The Instructions were to this Im-  
port: 'That the Queen of *Scotland* was sickly, married to a sickly  
Stranger, a Second Person to the Crown: That his Life was sought  
' in *Scotland*, and his Son's in *France*. The Purpose driving on was  
' to knit the Crown of *Scotland* to *France*, and not to that Queen.  
' That the Proceedings of the Lords of *Scotland* was no Rebellion,  
' but a dutiful Preservation of their Kingdom for their Queen, and her  
' Lawful Successors. That the Matters of Faith in the Land were  
' consonant to the Fathers. That the Superiority of *Scotland* belong-  
' ed to the Crown of *England*: And the Right of her Majesty was  
' touched by the Practise of the *French* in *Scotland*. That notwith-  
' standing divers Motions of Marriage had been made to her, as well  
' in her late Dear Sister's time, as some also lately, whereof none was  
' more honourable than the Motion late made for the Emperor's Ma-  
' jesty's Son *Don Carolo*, the Archduke [related to K. *Philip*] Yet  
' hitherto, as she found no manner of Disposition in her own Nature  
' towards Marriage; so she would not presume to make a perempto-  
' ry Answer, utterly to refuse Marriage for ever; but as God should  
' please to direct her Mind and Affections hereafter, so she trusted his  
' Goodness would govern her to the best: To whom she referred her-  
' self,

Cox. Libr.  
Titus, C. 10.

ANNO 1559. self, and all her Doings: beseeching the King to continue his good Affection towards her, notwithstanding her Answer at this present. That the *Scots* had requested her to take the Realm into her Protection, and to preserve the same from Conquest: Offering on that Condition not to invade *England* by the procurement of *France*: and offering Twelve Hostages for Performance.

Several taken  
at Mase.

Febr. the 2d, being *Candlemas-day*, at the Dean of *St. Paul's* House, where now was lodged the *French* Ambassador, were taken at Mase divers Men and Women, who were brought to the Lord Mayor's, and by him sent to the Counter.

Mayor and  
Aldermen go  
to St. Paul's  
on Candlemas  
Day.

The same day in the Afternoon, according to old Custom, the Mayor and Aldermen, and all the Crafts went to *St. Paul's*, and there heard a Sermon, [instead of going in Procession about *Paul's*, and visiting the Tomb of Bishop *William*, and such like Superstitions used before time.]

A Priest hang-  
ed.

March the 8th, Eleven Person, Malefactors, rode to hanging; seven Men, and four Women. One of these Men was a Priest; his Crime was for cutting a Purse, wherein was three Shillings. But he was burnt in the Hand before, or else the Book would have saved him: He was observed to be 54 Years old. [Such loose Persons were some of the Sir *Johns* in those *Popish* Times.]

A Gentleman  
hanged for a  
Robbery.

March the 14th, One *Duncomb*, Gent. and his Company had committed a great Robbery down in *Bedfordshire*. They were examined before the Council. After, being found guilty, they were carried down thither by the Sheriff of the County, and were hanged in a Place where the said *Duncomb* might see two or three Lordships that should have been his, had he behaved himself as he ought, [Which stirred him no doubt to Repentance, but (alas!) too late.]

Duke Van  
Holst comes  
hither.

March the 28th, 1560. The Duke of *Holstein*, who was lately come into *England*, went by Water in the Afternoon to *Somerset* Place, appointed for his Residence. He was Nephew to the King of *Denmark*, who sent him to be a Suitor to the Queen to obtain her for his Wife. And this the rather to intercept the *Sweed* his Neighbour, endeavouring the same at this time. This Duke came also (as did the other Prince before mentioned) blown up with great Hopes to marry

Camd. ELIZ.

*Q. Elizabeth*. But she went no farther with him than to oblige him by her honourable Reception of him, and giving him the Honour of the *Garter*, and a yearly Pension.

C H A P.

CHAP. XVI.

ANNO

1559.

*Lent Sermons at St. Paul's, and at Court. Bp. Jewel's Publick Challenge there. The Church and Kingdom happily restored. More Bishops and Inferior Clergy ordained. Dr. May, Dean of St. Paul's, Elect of York, dies. Succeeded in the Deanry by Nowel. John Fox at Norwich, promoting Religion there. His Character.*

**T**HIS *Lent* divers of the most eminent *Protestant* Clergy, Confessors and Sufferers for Religion under *Q. Mary*, were put up to preach at the Court, and at *Paul's Cross*; where no question they took their Opportunity to recommend the Religion newly established. It may not be amiss to record their Names.

*Preaching in  
Lent at St.  
Paul's Cross  
and at Court.*

I shall begin with those that preached a little before *Lent* came on, and so go on with them, (though but imperfectly) and withal take in some other proper Notices, as they fall in my way.

*Jan.* the 8th, *Grindal*, now Bp. of *London*, preached at the Cross. *Febr.* 10. *Nowel*, Dean of *St. Paul's* preached there. Then one did Penance for marrying another Wife, having one before.

*March* the 1st. Now against *Lent* a Proclamation was set forth by the Queen and Council, That no manner of Person, nor any Keepers of Tables, or Eating-Houses, should eat, or set forth Flesh to be eaten, in *Lent*; nor other times in the Year, commanded by the Church to forbear eating it. And that no Butcher should kill Flesh, upon Pain of a great Fine, or to stand six Hours on the Pillory, and Imprisonment Ten Days.

*March* the 3d. *Grindal*, the new Bishop of *London*, preached at *St. Paul's Cross*, in his Rochet and Chimere, the Mayor and Aldermen present, and a great Auditory. And after Sermon a Psalm was sung, (which was the Common Practice of the Reformed Churches abroad) wherein the People also joined their Voices.

The same day, in the Afternoon, *Scory*, one of *K. Edward's* Bishops, and an Exile, now Bishop of *Hereford*, preached at Court in his Rochet and Chimere, before a great and noble Audience.

*March* the 6th, Dr. *Bill*, Dean of *Westminster*, preached in the Queen's Chapel: Where on the Table standing Altarwise was placed a Cross and two Candlesticks, with two Tapers in them burning.

*Ditto* the 8th, in the Afternoon, Dr. *Pilkington*, Bishop Elect of *Durham*, preached at Court. And as he was Master of *St. John's* in *Cambridge*, his Discourse tended much to the Maintenance of the Scholars of the Universities of *Cambridge* and *Oxford*; and that the Clergy might have better Livelihoods.

*Ditto* the 10th, Bp. *Scory* preached at *St. Paul's Cross* in his Rochet and Chimere, the Lord Mayor and Aldermen present, with a great Audience; For the People now flocked to Sermons, and to hear the Exiles.

And the same Day Dr. *Sandys*, Bishop of *Worcester*, an eloquent Man, preached at Court.

The

**ANNO** The 13th, and 15th, were also Sermons at Court preached by eminent Men, whose Names are not mentioned: [perhaps *Cox* and *Parkhurst*, Men of as great Fame as any of the rest.] To one of these the Queen herself gave Thanks for his pains: However some were offended at him. What his Subject was, it appears not; it may be, the *Supremacy*.

1560.

*Ditto* the 17th, Mr. *Veron*, a Frenchman by Birth, but a Learned Protestant, and Parson of St. Martin's Ludgate, preached at St. Paul's Cross before the Mayor and Aldermen. And after Sermon done, they sung all in Common a Psalm in Metre, as it seems now was frequently done, the Custom being brought in from abroad by the Exiles.

At Court the same Day, in the Afternoon, *Jewel*, Bishop of Salisbury, preached in his Habit.

The 20th, *Bentham* of London-Bridge (so styled in my MS.) where at St. Magnus he seems to have been Preacher, now Bp. of Litchfield and Coventry, preached at St. Paul's.

The 22d, The same preached at Court.

The 24th, being Midlent Sunday, Dr. *Sandys*, Bp. of Worcester preached at St. Paul's Cross in his Habit; the Mayor and Aldermen present, with the Earl of Bedford, and divers other Persons of Quality: As was customary in these Times for the Nobility and Court to resort to these Sermons.

The same Day in the Afternoon, Bp. *Barlow*, one of King Edward's Bishops, now Bp. of Chichester, preached in his Habit before the Queen. His Sermon ended at Five of the Clock: and presently after her Chapel went to Evening Song: The Cross, as before, standing on the Altar, and two Candlesticks, and two Tapers burning in them: and Service concluded, a good Anthem was sung.

The 27th. Mr. *Wisdom*, (now the Year 1560. entering) an ancient learned Preacher in King Henry and King Edward's Reigns, and an Exile afterwards, preached at Court.

The same day Peace with France and Scotland was proclaimed at the Cross in Cheap, and divers other Places, (Trumpets blowing) by Clarenceux King at Arms, in his Rich Coat, and a Serjeant at Arms with his Mace attending, and the Two Sheriffs on Horseback.

The 31st, Mr. *Crowley*, another Exile, and a learned Writer, afterwards Minister of St. Giles Cripplegate, preached at St. Paul's Cross.

April the 2d, *Alley*, Bishop Elect of Exeter (and late Reader at St. Paul's) preached at Court: His Discourse was levelled against Immorality, as Blasphemy, playing at Dice, Converse with Leud Women, Drunkenness, &c.

Friday before Palm-Sunday, Mr. *Cheney*, some time Archdeacon of Hereford, afterwards Bishop of Gloucester and Bristol, preached at Court.

Palm-Sunday, Mr. *Wisdom* preached at Paul's Cross.

The same day MATTHEW PARKER, ABp. of Canterbury preached at Court with great Commendation.

*The Queen's Maundy.* Maundy-Thursd<sup>y</sup>, the Queen kept her Maundy in her Hall at the Court in the Afternoon: And then gave unto Twenty Women so many

many Gowns; and one Woman had her best Gown. And her Grace **ANNO**  
washed their Feet: And in a New White Cup she drank unto every **1560.**  
Woman, and then they had the Cup. The same Afternoon she gave  
unto Poor Men, Women and Children, whole and Lame, in St.  
**James's** Park, being Two thousand People and upwards, 2*d.* apiece.

Let me add the *Spittall* Sermons, and the preachers of them.  
*Easter-Munday* preached *Bentham*, *Easter-Tuesday*, *Cole*, another  
Exile; *Easter-Wednesday*, *Jewel*. The *Rehearsal* Sermon was  
preached at *Paul's* Cross, by *Tho. Sampson*, an Exile also, and soon  
after made Dean of *Christchurch, Oxon*; who abridged the said three  
Sermons, before a very numerous Auditory.

*April* the 28th, Father *Coverdale* [the Antient Confessor and  
Translator of the Bible,] preached at *Paul's* Cross.

*May* the 5th, *Mullins*, another Exile, now Archdeacon of *Lon-*  
*don*, preached at the Cross.

The 19th, At the same Place preached *Cox*, Bp. of *Ely*.

The 26th, *Skamler*, the Archbishop's Chaplain, sometime after  
Bp. of *Peterburgh*, preached there.

And *June* 2. Bishop *Grindal* took his Course, and preached above  
in *St. Paul's*.

These Sermons so well and learnedly performed, at which assembled  
such vast Confluences of Auditors, countenanced also by the Presence  
of the Queen and Nobility, reconciled great Respect to the New Re-  
ligion, (as it was called) and to the Persons of this Clergy newly ap-  
pearing out of their Banishment and Recesses, shining with clear Con-  
sciences, and holy Zeal for the Truth and Gospel.

As Bp. *Jewel* had preached at Court this *Lent*, so he had his Day **Bp. Jewel's**  
at the Cross, which was the Second *Sunday* before *Easter*: In both **Challenge to**  
Places he preached that Famous Sermon wherein he openly challenged **the Papists.**  
the *Papists*. And Dr. *Cole*, late Dean of *St. Paul's*, for saving the  
Credit of *Popery*, took him up, as we shall hear. The Challenge  
the Bishop made was, as it appears in his Sermon printed in his Works;  
' That it could not appear by any Authority, either of Scripture, or of  
' the Old Doctors, or of the Ancient Councils, That there was any  
' Private Mass in the whole Church of *Christ* at that time: Or, that  
' there was then any Communion ministred in the Church to the Peo-  
' ple under one kind only; Or, that the Common Prayers were then  
' pronounced in a Strange Tongue, that the People understood not;  
' Or, that the Bp. of *Rome* was then called, *Universalis Episcopus*;  
' or *Caput Universalis Ecclesie*: Universal Bishop of the whole World;  
' or else, The Head of the Universal Church: Or, that the People  
' were then taught to believe, that in the Sacrament after the Conse-  
' cration, the Substance of Bread and Wine departed away, and that  
' there remained nothing else but only the Accidents of Bread and Wine:  
' Or, that then it was thought lawful to say 10, 20, or 30 Masses in  
' one Church in one day; Or, that then the People were forbidden to  
' pray or read the Scripture in their Mother Tongue; together with  
many other Articles of Doctrine and Practice in the present *Roman*  
Church, which he then reckoned up. The Bishop's open Offer then was,  
' That if any one of all these Things he then had rehearsed, could be  
' proved on the *Papish* side, by any sufficient Authority, either of the  
Vol. I. D d Scripture,

**ANNO** 1560. Scripture, or of the Old Doctors, or of the Ancient Councils, or by any one allowed Example of the Primitive Church; and, as they had born the People in hand, they could prove them by; He would be contented to yield to them, and to subscribe.

"The Sermon of *Jewel*, wherein he made that *Challenge* to the Papists at *Paul's Cross*, was preached before he was Bishop. For so it is asserted in the Book of the *Antiquities of the British Church* viz. *Johannes Juell* — ante susceptum Episcopatum pro publica frequentis Populi Concione Londini in comiterio Paulino, Pontifici ex principalibus suis Dogmatibus in apertum discrimen & aciem postulavit, eaque asseruit, neque Scripturarum, nec Patrum Orthodoxorum, neque Conciliorum, quingentis post Domini Ascensionem annis celebratorum, autoritate, stare posse.

**Cole's Letter to Jewel hereupon.** Dr. *Cole*, aforesaid, upon this wrote a Letter to him, *March* the 18th. offering to dispute the Matter with him by Letters. And some Letters pass'd between him and *Jewel*: wherein it is evident how *Cole* shuffled and shifted off the main Business, and nibbled at other By-Matters. But at length he privately, among his own Party, scattered several Copies of an Answer, (as he called it) by way of Letter to the said Bishop. To which the Bishop made and printed his Reply.

**Harding undertakes the Challenge.** But Dr. *Harding* of *Lovain* afterwards undertook the Bishop's Challenge more briskly, giving his Answer, as well as he could, to the 27 Articles distinctly, of which the Challenge consisted. The Bishop made Answer again to *Harding*, in the Year 1565. And *Harding* wrote a *Rejoinder*. And the Bishop again made a most learned Reply thereunto in the Year 1567. shewing abundantly how good he made his Challenge: Which may be read in his Works, an impregnable Bulwark of the Church of *England*.

**How Harding shuffled.** A Learned Writer in those days observed, how *Harding* shuffled in his Writing against the Bishop: That he in his Reply printed fairly *Harding's* whole Book, [that the Reader might see and judge the Strength of each Writers Reason, having both under his Eye.] But *Harding* when he put forth his *Rejoinder* to the Bishop's Reply, (besides, that it meddled only with one of the 27 Articles in Controversy,) he laid not that one Article wholly before the Reader: but after he had at the first related little more than one half Leaf of the beginning of the Bishop's Book, as it lay (which he might seem to have done to blear the Reader's Eye with a false shew of Sincere Dealing) continually after interrupted the Process of the said Treatise, and snatched here and there at certain Parcels of the Book, being discontinued and dismembred from the rest.

**Others write against the Bp. of Salisbury.** Besides *Harding* and *Cole*, several others zealously rose up against the Bishop's Book. As *Dormer*, *Harding's* Scholar, wrote a *Proof* of some of the *Papish* Articles, denied in the Bishop's Challenge. *Rastal* also snatched at certain Parcels of the Book, and thereby patched up two new Books.

Dr. *Saunders* discoursed likewise upon some Fragments of the same Book, and a few Lines of *Nowel's* Book: And thence published an huge Volume. Lastly, *Stapleton* wrote another great Volume upon the Bp. of *Salisbury's* Marginal Notes. By violent plucking of the which from the Continuance of the Process whereupon they depended, and whereby



whereby they were made plain, he both blinded the Reader, and depraved and corrupted the Notes, contrary to the true Sense and Meaning of them; as *Novel* above-mentioned related and observed.

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“ Let me add, that there was not long after an *Apology* set forth (mentioned hereafter) writ by the said *Jewel* Bp. of *Sarum*, for the Church now reformed and established, and for the Departing thereof from the *Roman* Communion; wherein it is at large justified. Therein are these Words. ‘ We have departed from that Church, wherein neither the Word of God could be heard purely; nor the Sacraments rightly administred, nor the Name of God, as it ought to be, called upon. And which they themselves confess to be corrupted in many Things: and wherein, to say the Truth, there was nothing that could stay any man that was wise, and that had any Consideration of his own Salvation. To conclude, we have departed from that Church that was in Time past: and we have departed in such sort as *Daniel* did out of the Den of Lions; and as the three Children out of the Fire. Yea, rather cast out by them with their Curfings and Bannings, than departed of ourselves.

What was  
done in the  
Reformation  
of Religion.  
Jew. Apol.

‘ Again, we have adjoined ourselves unto that Church, wherein they themselves, in case they will speak truly, and according to their own Consciences, cannot deny, but all things are soberly and reverently handled, and so far forth as we were able to attain, most nearly unto the Order of the old Time. For let them compare their Churches and ours together, they shall see, that both they most shamefully have departed from the Apostles, and we most justly have forsaken them. For we after the Example of Christ, of the Apostles, and of the Holy Fathers, do give the whole Sacrament to the People. These men, contrary to all the Fathers, contrary to all the Apostles, contrary to Christ himself, nor without (as *Gelasius* spake) high Sacrilege, do divide the Sacrament, and pluck the one part away from the People. We have restored the Lord’s Supper according to the Institution of Christ, and desire to have it as much as may be, and to as many as may be, most common; and as it is called so to be in very deed, a *Communion*. These men have changed all things from the Institution of Christ; and of the Holy Communion they have made a *Private Mass*. So that we present unto the People a Holy Supper, they a vain Pageant to gaze upon. We do affirm with the most antient Fathers, that the Body of Christ is eaten of none but of godly and faithful Men, and such as are endued with the Spirit of Christ. These Fellows do teach, that the very Body of Christ may in very deed, and, as they term it, *really* and *substantially*, be eaten not only of wicked and unfaithful men; but also (it is horrible to speak it) of Mice and Dogs. We do pray in our Churches after such sort, that, according as *St. Paul* doth admonish us, the People may know, what we do pray, and with one Mind answer, *Amen*. These men pour out in the Churches unknown and strange Words, like unto the Noise of sounding Brass, without any Understanding, without Sense, without Judgment. And this is their only Endeavour, that the People should not be able to understand at all.

1 Cor. 14

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And

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And because we will not rehearse all the Differences between us and them, (for they are in a manner infinite) we translate the Scriptures into all Languages, these men will scarce suffer them to be abroad in any Tongue. We do exhort the People to hear and read the Word of God; these men drive them from it. We would have our Cause heard before all the World; these men fly all Judgment and Tryal. We lean unto Knowledge, they unto Ignorance. We trust unto the Light; they unto Darkness. We have in Reverence, as Reason is, the Words of the Apostles and of the Prophets; these men do burn them. To conclude, We in God's Cause will stand to the Judgment of God only; these men will stand to their own. But if they will consider all these Things with a quiet Mind, and a prepared Purpose to hear and to learn, then shall they not only allow our Doings, which leaving all Errors have followed Christ and his Apostles, also they themselves shall fall away of themselves; and of their own Accord incline themselves to join with our Fellowship, &c.

The Objection  
about a general Council.

And whereas their Party would say, 'That it was an unlawful Attempt to go about such Matters without a holy General Council. For therein was the whole Power of the Church; and there Christ had promised he would be always ready at hand; yet, as it was answered, they themselves had broken the Commandments of God, and the Decrees of the Apostles, &c. and that without tarrying for any General Council, &c. We surely do not despise Councils or Assemblies, and Conferences of Bishops and Learned Men: Neither have we done those things that be done, altogether without Bishops, or without a Council. The Matters we handled in full Parliament with long Deliberation, and a great Assembly.' "

The good Effect of the Reformation.

And now at length, after this Change of Government, and Establishment upon better Laws, in how easy and happy a Condition did both the Church and State of *England* feel themselves? The People were abundantly sensible of it, and many of the best and wisest sort could not but acknowledge it openly. Thus one very intelligent Person, and not long after the Queen's Ambassador to *Spain*, writ to the Abp. of *Canterbury*, 'How gravely, learnedly and christianly, he and the other Bishops, by their godly Travail, with the good help of her Grace's Laws, in that behalf provided, had reformed the State of corrupted Religion, restored to God his due Honour, in publick Service, planted true Obedience to her Majesty in the Hearts and Consciences of her Subjects, delivered the Minds of true Christians from their heavy Bondage and Oppression; drawn deceived Souls out of the most dangerous Errors, and to all their eternal Comforts published the most glorious Light of God's holy Truth; both her Majesty to her great Contentation joyfully beheld, and they, the Flock committed to her Charge, and under her to them, the Archbishops and Bishops, did feel.

Epist. Dedicat.  
to Muscul.  
Com. Plac. by  
J. Man.

Q. Mary's  
and Q. Elizabeth's  
Bishops compared.

And the Blessing of these Bishops did appear the greater, being compared with Q. Mary's late Bishops; 'When the Souls and Consciences of Christian People within this Land, as they were most dangerously and damnably blinded, by withdrawing the free Course of God's most Holy Gospel, so most miserably and sorrowfully thrall'd and oppressed,

‘ oppressed, by the ungodly and uncharitable Dealing of those that in *ANNO*  
 ‘ Profession bore the most godly and charitable Title of Bishops and *1560.*  
 ‘ Fathers

And again, in regard of this Queen’s Countenance of True Religion, *The State of the Kingdom compared.*  
 and the former Queen’s Oppression of it, the same Person makes this Ob-  
 servation, ‘ That by her God had so refreshed and strengthened the  
 ‘ State of the Commonweal, that in few Years [he wrote this in the  
 ‘ Year 1563.] *England* now saw herself of the Weakest made one  
 ‘ of the Mightiest, of a poor one made one of the richest; of the most  
 ‘ disordered made of the most justly ruled Realms in *Christendom.*’ But  
 to proceed with our Relation.

About *May or June*, in the Year 1560. *William Honning* (who *Other Bishops appointed.*  
 was Clerk of the Council to K. *Edward*, and I suppose tarried in his  
 Office under Q. *Mary*,) writ to the Earl of *Sussex* the News of certain  
 other Persons that were determined for the Sees yet vacant. ‘ Dr.  
 ‘ *May*, Dean of *St. Paul’s*, (as he wrote) is now resolvedly ap-  
 ‘ pointed to the See of *York*. Mr. *Alley*, a jolly Preacher, hath *Ex-*  
 ‘ eter; and with the same, for the Tenuity of that Living, a Pro-  
 motion or two for five Years. Like as Mr. *Parkhurst*, Elect of  
 ‘ *Norwich*, hath alike for three Years, to enable him the better for  
 ‘ the payment of First-Fruits.

*William May*, LL.D. aforesaid, a very wise Man, and made much *Dr. May Elect of York.*  
 use of in K. *Edward’s* Time for the *Reformation*, was elected ABp.  
 of *York*; but dying *Aug. 8.* before he was consecrated, was buried in  
*St. Paul’s Church Aug. the 12.* the Bp. of *London* preaching at his  
 Funeral. This *May* was a Counsellor to K. *Edward*, one of his Vi-  
 sitors; and one of those that sat in the Court of Requests in his Reign.  
 So that Archiepiscopal See remained void till the next Year. I  
 find a Daughter of this *May*, named *Elizabeth*, was married to  
*John Tedcastel*, a Gentleman, dwelling in the Parish of *Barkin* in  
*Essex*, by whom he had a numerous Off-spring, even nine Sons, and  
 seven Daughters. She deceased *Octob. 27, 1596.* in the 43d Year  
 of her Age, and was buried in the Chancel of the said Church;  
 where she hath a Monument.

This eminently Pious and Learned Dean was succeeded by another *Alex. Nowel becomes Dean of St. Paul’s.*  
 eminently pious and learned Man, *Alex. Nowel*, D.D. He was un-  
 der K. *Edward*, Schoolmaster of *Westminster*, and Prebendary of that  
 Church, and an allowed Preacher by Licence from that King: Un- *Dugd. Hist. of Paul’s.*  
 der Q. *Mary* an Exile: And of the ancient Family of the *Nowels* of  
*Lincolnshire*. Who according to the Inscription on his Monument in  
*St. Paul’s*, for thirty Years preached the first and last *Lenten* Ser-  
 mon before the Queen, and that with a great Freedom, becoming one  
 that was delivering God’s Message. He was Patron of *Middleton*  
 School: Gave two hundred Pounds a Year to *Brazen-Nose College*,  
*Oxon*, and appointed thirteen Students there, where himself was ad-  
 mitted at thirteen Years old, and studied there thirteen Years. He was  
 an Exciter to Piety by his frequent Sermons, and his threefold Cate-  
 chism. He was 42 Years Dean, and died at Ninety, when neither the  
 Eyes of his Mind nor of his Body were yet grown dim: Dying *Anno*  
*1601, February 13.*

It

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1560.

Some Account  
of him.  
Nowel's Con-  
sultat. in the  
Answ. to Dor-  
man's Pref.

It may not be amiss to leave upon Record some further Account of this Reverend Man's Life; taken from his own Writings. When he was twenty Years old, Anno 1541, or 1542, he was public Reader of Logick in his University. And the Logick he read was *Rodolphes*. When he was Master of *Westminster* School, he brought in the reading of *Terence* for the better Learning the pure *Roman* Stile. As it was said of Dr. *Barnes*, that he brought in that Author and *Tully* into his College of *Augustins* in *Cambridge*, instead of barbarous *Duns* and *Dorbel*. And one day every Week *Terence* gave way to St. *Luke's* Gospel and the *Acts* of the Apostles; which he read in *Greek* to such of his Scholars as were almost at Man's Estate; whereof he had a good Number: Whereby he also prepared himself some way to the Teaching of God's People in his Church: Whereunto he had directed his Intent, since he was Sixteen Years old. When Q. *Mary* came in, and brought in Popery with her, he travelled abroad, and underwent much Pains and Loss for the Religion of Christ; which he kept with a good Conscience. For sundry Years both at Home in his own Country, and in this Exile, he read over the whole Body of the Holy Scriptures, and whole Volumes of the best ancient Doctors. He was a Preacher in K. *Edward's* days, 1551, and had preached in some of the notablest Places and Auditories in the Realm, before he went out of *England*. This he said, in Answer to *Dorman's* scoffing Slander, 'That he had read some scattered Scraps of *John Calvin's* old, cast, over-worn Heretical Divinity: And that he returned home from his Exile, and became suddenly of a mean Schoolmaster, a Valiant Preacher.

He made his Entrance into the Choir of St. *Paul's*, *Novemb. 27*. *Te Deum* being then sung, and the Organs playing, with the Consort of the Choir. Of this Man we shall have occasion to speak more hereafter.

Certain Bi-  
shops consecra-  
ted.

This Year were these Bishops Consecrated, for the further Supply of the Church. As for the Church of *Exeter*, *William Alley* afore-said, M. A. born in *Barkshire*, aged 50. was Consecrated *July 14*. For the See of *Norwich*, *John Parkhurst*, A. M. of *Guilford* in *Surrey*, Aged 50. Consecrated *Sept. 1*. *Robert Horne*, D. D. a man of *Cumberland*, Aged 47. for the Diocese of *Winchester*. And *Edmund Scambler*, D. D. of *Lancashire*, Aged 47. for *Peterburgh*: These two last being Consecrated *Jan. 16*. And in the Province of *York*, *James Pilkington*, B. D. a *Cambridge* Man by Education; a *Lancashire* Man by Birth, and an Exile; (but of great Piety and Learning) was Consecrated Bp. of *Durham*, *March 2*. Aged 45. And on the same Day was *John Best*, B. D. Consecrated Bp. of *Carlisle*. This Man was educated in *Oxon*: at first a *Grammarian*: And in the Science of *Grammar* he took a Degree: He was a Native of *Yorkshire*, and aged 48 at his Consecration. Herein, I acknowledge, I leave the Scheme of Q. *Elizabeth's* first Bishops, as it is set down in the *Antiquities of Canterbury*. Which placeth the Consecration of these two last mentioned under the Year following. But I am persuaded so to do from the Credit of Mr. *Anthony Wood*, who saw the Patents of the Restoration of their Temporalities, the one dated *March 13*. 1560. the other *April 18*. 1561.

Besides

Besides above sixty Priests and Deacons ordained in *St. Paul's* in **ANNO** *January* last by the New Bp. of *London*, there were also this Year **1560.** these Ordinations of Inferior Clergy. *April 9.* *Nicolas* Bp. of *Lincoln*, by the Archbishop's Order and Allowance, ordained seven Deacons, and nineteen Priests. Again, *June 23.* *Gilbert*, Bp. of *Bath and Wells*, by Licence from the Archbishop, ordained six Deacons in the Church of *St. Pancrace* [*Soperlane*] belonging to the Deanry of the Church of the *Archies*. And *July 20.* the same Bishop ordained two Deacons, and four Priests. Another Ordination without Date, but next following in the Register, performed by *William*, Bp. of *Exon*, by the Order of the Archbishop, in the Church of *All-Saints, Bred-street*: Wherein were ordained nineteen Deacons and thirteen Priests, and five both Deacons and Priests.

Ordination of Priests and Deacons. Park. Regist.

*John Fox*, the Learned Preacher and Martyrologist, about the latter end of the Year went down with his Wife and Family to *Norwich*, and was with the Bishop there. Whom, I suppose, the Bishop took down with him, not only for his Company, but to preach the Gospel, being of excellent Eloquence, and to instruct the People of those Quarters in good Religion; not overforward in it, having been leavened with *Popery* by the late Bp. *Hopton*. While *Fox* was here, *Richard Prat*, a *London* Minister, and *Fox's* old Friend, wrote to him, lamenting his Absence. 'What comfort we had in your Presence, and what loss we received by your Absence, it is best known to us who have tasted of both. Notwithstanding we must be contented to lose you for a time; considering that you are daily travelling to win others that be not so forward as we [in *London*] are. I beseech God prosper your Doings.' Another pious Friend of his, named *William Wintrop*, writ to him *Novemb. 18.* from *London*, also 'Praying God to bless him and his Labours in the Church; and recommending unto him several sober, learned Young Men, to be put into Preferments and Places in this Diocese of *Norwich*, I suppose, where *Fox* now was.' His Letter run to this effect, 'Wishing his prosperous Success in the Lord's Harvest, and that many Labourers might by his means be set forth in that good Work, to call the Younglings to the great Supper of the Lamb that was slain from the beginning of the World, And for his Memetto, he noted a few Names, which had not bowed their Knees to *Baal*, which he committed to his Remembrance, viz. Mr. *Bull*, *James Young*, Mr. *Playser*, *William Faucet*, Minister of *Linsay*, and the Bearer *Peter Forman*, who were all vertuous men, fearing God. And thus he prayed the eternal Spirit to govern him in all his Affairs to God's Glory, and his eternal Comfort. He prayed him likewise to procure some Living of 50*l.* a Year, or upward, for *Robert Cole*, being minded to give up where he was, and *Richard Berd*, a good Minister.' Some of these, I suppose, had been Exiles, and Students abroad in the former Reign.

John Fox at Norwich.

Letters to him from his Friends.

MSS. Fox.

Of this Reverend man, Dr. *Whitgift* (afterwards ABp. of *Canterbury*) gave this honourable Testimony, calling him, *That Worthy Man, who had so well deserved of this Church of England*. And for his Judgment of the Ecclesiastical Government of it (that none may take up a Mistake of Mr. *Fox*) I shall add what the same Author saith of him, where he had occasion to speak of the Orders of Ecclesiastical

Character of Fox. Answer to the Admon. in 4to. p. 75.

**ANNO** 1560. *astical Persons in this Church. 'In the Ecclesiastical State (saith Fox) we take not away Distinction of ordinary Degrees, such as by the Scripture be appointed, or by the Primitive Church be allowed, as Patriarchs, or Archbishops, Bishops, Ministers and Deacons. For of these four we specially read, as chiefest. In which Four Degrees as we grant Diversity of Office, so we admit also in the same Diversity of Dignity: Neither denying that which is due to each Degree, neither yet maintaining the Ambition of any single Person. For as we give to the Minister [or Priest] Place above the Deacon, to the Bishop above the Minister, to the Archbishop above the Bishop, so we see no Cause of Inequality, why one Minister should be above another Minister, one Bishop in his Degree above another Bishop to deal in his Diocese: or one Archbishop above another Archbishop. And this to keep an Order duly and truly in the Church, according to the true Nature and Definition of Order, by the Authority of Augustin, Ordo est parium dispariumque rerum sua cuique loco tribuens Dispositio.* Thus Fox: Which Dr. Whitgift brings to answer that confident Assertion of the *Admonition*, that these Offices of *Archbishops, Bishops, &c. were unheard of in the Church of Christ.* But this by way of Digression.

Liber. de Civitat.

The Queen's Visitors sit at Lambeth.

Dr. Cole cited thither.

"The Queen's Visitors sat at *Lambeth* this Summer, in the Months of *June* and *July*. Hither among others was summoned Dr. *Henry Cole* (of whom before.) This man had framed an Answer (as was shewn above) to the Bishop of *Sarum's* Sermon, requiring and challenging the *Romanists* to shew the Grounds of their Religion, if they had any. This Answer was by way of Letter to the Bishop, though he never sent this Letter to him; but had divers Copies of it dispersed abroad among his own Party. Which made the Bishop use these Words to him in the Reply he made to *Cole*: 'That he thought a Man of his Credit and Age would not have been ashamed of his own Writings, or would have concealed them from him, to whom he had directed them.

And when Dr. *Cole* appeared before the Visitors, among other Demands, they demanded of him, Whether that Letter, that went abroad under his Name in Answer to *Jewel* Elect of *Sarum*, was his, and whether he would acknowledge it so, or no. And the rather, because it had gone abroad in all Places, even to the Bishop's own Diocese, to discredit him in Corners at his first Coming. *Cole* answered, that it was his own: but that it was much abridged, and that the Original was twice as much. Hereupon the Bishop blamed him afterwards, in his Letter to him: 'That he would so unadvisedly bestow his Writings to others, that had curtailed them: and because many Honourable and Worshipful Persons would gladly see, what both said in Print.' The Bishop therefore had desired him, for the bettering of his own Cause, to send him his own Copy fully and largely, as he said, he gave it out at the first: That he might have no Cause to think himself injured, if he answered one Parcel of his Letter, and not the whole. This the Bishop wrote to him from *Shirborn*, *July 22. 1560.* *Cole* never sent his Copy, nor made Answer one way or other. And so the Bishop was fain to answer that Paper that went about.

The

The Visitors at *Lambeth*, mentioned above, called there before *ANNO* 1560. them, besides *Cole*, many other Popish Divines, to swear to the *Supremacy*. Who refusing it, they took of them Bonds for their good Behaviour."

*Popish Divines  
titled to Lam-  
beth. Why.*

## C H A P. XVII.

*Advice concerning Ministers. Orders for the Clergy; and Regulation of the Church. Interpretation of the Injunctions. Divers Ecclesiastical Ordinances to be prescribed Ministers. A Declaration of Faith to be read by them. Resolutions for Uniformity. All drawn up by the Bishops.*

I Shall here insert a Paper in order to the Reformation of Religion, containing Proposals for Ministers, and such as should officiate in the Church. Tho' I can neither assign the Author, nor yet the exact time of the Writing thereof; yet I suppose I am not much wide from the Time: And it seems to have been the Advice of some one of the Exiles. His Judgment was, that in the Ordination of Ministers, there should be the Consent of the Congregations over whom they were to be set, together with the Presentation of the respective Patrons, and that the old oft-revolted Priests that complied under all the late Revolutions of Religion, should not be suffered to officiate any longer, but to be deposed. But behold! the Paper.

*Reformation  
for Ministers.*

*Notes for some Reformation of the Ministry and Ministers in this Corrupt Time and State of the Church of England, to be observed, until better Reformation may be devised and executed.*

*Exil. MSS.*

First, That none be admitted into the Ministry of the Word and Sacraments, but such as be able to minister the same according to God's Word, and such as shall be at the same time admitted to a certain Place and Congregation.

*I.  
Of Men to be  
admitted into  
the Ministry.*

So may the Congregation of every Parish give their Consent and Election, with the Patron, unto him that is to be presented: Or, if they have any just Cause against him, alledge it. So as then for the same he may not be admitted a Minister, when as he is presented of the Patron unto the Bishop, and is also then nominated and shewed to the Parishioners. And this may be done by the Archdeacon, or such as for him do present any to the Bishop for to be admitted into the Ministry. For he that doth present any to be admitted into the Ministry, must examine, and be sure in what Parish he should be Minister, and what those Parishioners will justly say with him, or against him, afore he can well present him to be admitted a Minister to serve in that Parish.

And upon such Election and Admission into the Ministry, and Institution unto the Benefice, then may well follow Induction, with a

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Sermon



**ANNO** 1560. Sermon unto the Minister inducted, and Parishioners assembled, for better Instruction, Admonition and Exhortation unto them of their Duties. And for not admitting any such as cannot, or will not, thus orderly be admitted into the Ministry, the Bishop can be in no danger; neither can the Patrons look in any wise to have him instituted to the Benefice, which cannot, or will not, be orderly and well admitted into the Ministry.

**II.** *Of Ministers to be admitted into Benefices.* And Secondly, for such as be already admitted into the Ministry, when as they be presented by the Patron to have Institution to a Benefice; yet then may they be caused orderly and well to proceed, as is aforesaid, by the Consent of the Parishioners. Or if sufficient Cause be thereby tried and known, why they should not be instituted, then may they justly be rejected.

**III.** *Of Ministers in the Ministry and Benefices, to be suspended or deposed.* And if any be admitted into the Ministry, and also into a Benefice, which doth not the Duty of the same according to God's Word; then by the Authority of God's Word, he may, and should for a season be suspended from the Function of the Ministry, if there be hope that he can and will amend, to do according to God's Word. And when as there is no hope, that ever he can be able and meet to do the Duty of a Minister according to God's Word, that then he be utterly deposed from the Ministry; excepting only the case of Bodily Infirmary.

**IV.** *The Case of want of a Lawful Minister.* And in case of the aforesaid Infirmary, Suspension, or any other want of a Lawful Minister to serve in any Parish, that then no Sacraments be ministred, except a lawful Minister be procured to minister unto them of that Parish, either in their Church, or else in his Church.

**V.** *Of Reading only.* And that none for Reading only be permitted to take any part of the Stipend, or Living, due to the Ministry. So may all such as have no Vocation, but seek to have some Portion and Profit of the Ministry by Reading only, be excluded. And any that liveth honestly upon any Vocation, and in the absence of a Minister, can and will read any thing appointed to be read, only of good will to serve the Parishioners, may be permitted. And so shall not the Parishioners lack that which may be done of Honest Men unto them of good will; neither the Ministry, nor any thing thereto belonging, be abused in this case by such as seek to serve themselves of Covetousness.

**VI.** *Of serving of two or more Parishes on one day.* That no Minister serve more than one Parish in one day. So they which cannot, or will not serve any Parish at any time, according to God's Word, shall not be allowed or permitted to serve, yea, to delude and abuse many Parishes at divers times on one day, according to the Fashion of this ungodly World.

**VII.** *Of Ministry of Baptism.* That Baptism be ministred only on *Sundays* and Holydays in the Church.

So that no Liberty or Occasion be offered unto Women to Baptize. And at a most convenient Time and Place in the Congregation, by a Lawful Minister, the true Doctrine and Use of Baptism may be declared and exercised, unto the abolishing of Errors and Abuses yet remaining concerning Baptism.

That at every Communion there be a Sermon.

So

So may such as have Quarter Sermons have at every Sermon a Communion. And such as cannot, or will not have preaching of the Word in season, and out of season, according to God's Word, nor Quarter Sermons according to Man's Ordinance, shall not be allowed to abuse the Seals of Sacraments, according to their own Affections and corrupt Customs. But they by deferring of this Sacrament to be ministred until Doctrine be preached and received, may be thereby caused and occasioned more to desire and frequent Preaching of the Word. By the which God hath ordained that men should be saved: And by the which men learning and using well to examine themselves, may eat of this Bread, and drink of this Cup worthily, unto their own Salvation. For this Sacrament, as a Seal annexed to good Doctrine received, may be well used; but being by Ignorance or Negligence separated from sound Doctrine, cannot be well used, but evil abused. Therefore when, and whereas Preaching wanteth, the People perish in their own Sin, and their Blood shall be required at the Hands of those that have charge over them. Yea, in such Place and Case, to such Persons the Communion used doth increase the Danger and Damnation. And being omitted and deferred, is a great occasion to breed more desire and diligence in all Persons to have Preaching afore, and with the Communion, well restored, and used unto Edification.

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VIII.  
Of Ministring  
the Commu-  
nion.

That all Priests made to say Mass afore it was abolished in King *Edward's* days, which then first had said Mass; and secondarily, after it was then abolished, renouncing the Mass and Papistry, did profess and practice the Christian Ministry; and thirdly, in Queen *Mary's* Time, revolted again unto *Papistry*; and Fourthly, now in Queen *Elizabeth's* Time be returned again into the Ministry; That therefore now they cease from any Ministry of the Word and Sacraments, until farther Examination and Order be taken with them and others according to God's Word.

IX.  
Of old oft Re-  
volting Priests.

For they be all in offensive and notorious Infamy, by reason of Inconstancy, ever turning with the Time; by reason of manifold Apostacy, in oft renouncing their Profession and Religion; by reason of Hypocrisy, in pretending the Service of God according to his Word, and practising the serving of themselves, according to the Fashion of this World; by reason of Perjury joined with Treason, against the Princely Majesty, in breaking of the Oath in Q. *Mary's* Reign; which they had sworn in the Reign of K. *Henry VIII.* and K. *Edward VI.* By these Reasons it is evident that they be in notorious and offensive Infamy. And also because that in Q. *Mary's* Time, as Hogs to their Wallow, and Dogs to their Vomit, worse in the end than at the beginning, they returned to their idolatrous and blasphemous Mass, resuming and renewing their old former abusing of Bread and Wine, to be honoured and sacrificed, as Christ. And also in this Queen's Time they have so framed themselves to the Fashion of this World, in turning, as afore, from the Mass of Papistry by force of the Law and Ordinance of Man; that it is evident, how they have not at any time repented, neither been persuaded nor reformed by the Word of God. And it is manifest in *Ezekiel*, That if any keep such Corruptions in their Hearts with evident Offences,

2 Pet. 2.

Cap. 14

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1 Reg. 23.

Cap. 44.

and Tokens of the same before their Faces in their Deeds, and yet demand, and be answered and accepted, to be allowed, as Men meet to serve God; then is the Sin and danger very great, as of such Demanders, so of such Answerers. For that they answer and accept such with Ignorance and Error through Negligence, as may and should be known and rejected, as manifest and presumptuous Hypocrites, by diligent Examination, good Tryal and Experience. Therefore as in *Jehoiab's* Time, after long time and diligence of Reformation, yet upon better searching and regarding God's Word in Holy Scriptures, and according thereto, in further proceeding to better Reformation, such Priests as had served idolatrously in the High Places, albeit they were suffered to eat Unleavened Bread, to have their Living among their Brethren, yet were they not suffered to come to the Altar at *Jerusalem*, nor suffered to exercise the Function and Office of Priests. And so now in *England*, after long time of Reformation; yet by better considering and proceeding according to God's Word in Holy Scriptures, it will well appear, that albeit old oft Revolting Priests afore-noted be not deprived, but suffered to have and keep their Livings; yet should they be suspended or deposed from the Function and Exercise of the Ministry of God's Word. And as in *Ezekiel* it is taught and commanded, that of those *Levites* which went with *Israel* from God to Idolatry, none might return and ascend to the Dignity of Priests, but those Priests of the *Levites*, which kept the Charge of the Sanctuary, not turning from God to Idolatry, they were allowed to serve as Priests in the Ministry: So in *England*, of such as once only renounced the Papistical Priesthood, and since have entred and continued in the Christian Ministry, without any revolting unto Papistry, many may be well allowed to have continuance, as Ministers, in the Ministry. But of such as revolted both to and from the Ministry of Christ unto Antichrist, with notorious offensive Infamy, as is aforesaid, none should be allowed or suffered, as Ministers, in the Ministry well reformed, or well proceeding in Reformation.

Now if Bishops, Archdeacons and other Ecclesiastical Officers will not use these, nor other Means to reform, then must they needs not only suffer, but also maintain great Abuses and Enormities in the Ministry and Ministers to continue. For such must be suffered and maintained, as have been put forth of Cloisters into Pensions, and from Pensions into Parishes; yea, from Papistical Priesthood into the Christian Ministry, and from the Christian Ministry into the Papistical Priesthood again; and from the Papistical Priesthood again into the Christian Ministry again; alway for filthy Lucre, seeking so to serve and please Men, as that therefore they cannot be the Servants and Ministers of *Christ*.

Gal. 1.

And many also be now in the Ministry which cannot, or will not do any thing to serve God, and the Parishioners according to God's Word; but be suffered and maintained to serve themselves and others, according to the Fashion of the World; which do not serve and feed the Parishioners with Doctrine and Hospitality, according to God's Word; But, with the spoil of all Provision made for Doctrine and Hospitality, do feed themselves, and serve others that be all Takers

of

of that Spoil, according to the Fashion of this World. And this spoiling of the Parishes of Provision for Doctrine and Hospitality did begin by Impropriations given from the Parish, to maintain the Traditions and Ordinances, Doctrines and Doings of Men in Religious Houses.

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Another Thing also was now drawn up in Writing by the Archbishop and Bishops, for the further Regulation of the Inferior Clergy. This Paper consisted of *Interpretations and further Considerations* of certain of the Queen's *Injunctions*, for the better Direction of the Clergy, and for keeping good Order in the Church. It was framed, as it seems to me, by the Pen of Cox, Bishop of Ely, and revised by the Archbishop, and was as followeth.

*Interpretation  
of the Injun-  
ctions.*

To the Third *Injunction* the Interpretation is, 'That if the Person be able, he shall preach in his own Person every Month; or else shall preach by another, so that his Absence be approved by the Ordinary of the Diocese, in respect of Sicknes, Service or Study at the Universities. Nevertheless, for want of able Preachers and Parsons, to tolerate them without Penalty, so they preach in their own Persons, or by a learned Substitute, once in every three Months of the Year.

*MSS. C.C.C.C.  
Vol. intit. Sy-  
nodal.  
Et MSS. G. Pe-  
tyt, Armig.  
Vol. e.*

*Item*, To the Eighth, 'That no Visitors Licences to preach be continued in force.

*Item*, That to the Sixteenth Article be added, 'That at the Archdeacon's Visitation, the Archdeacons shall appoint the Curates to certain Texts of the New Testament to be comend without Book: And at their next Synod to exact a Rehearsal of them.

To the Nineteenth, 'That in the Procession [in Rogation Week] they sing or say the two Psalms beginning, *Benedic, anima mea, Domina*, with the Litany and Suffrages thereto, with some Sermon, or a Homily of Thanksgiving to God; and moving to Temperancy in their Drinkings.

To the Twentieth, *Item*, 'That on *Sundays* there be no Shops open, nor Artificers going about their Affairs worldly: And that all Fairs and Common Marts falling upon the *Sunday*, there be no shewing of any Wares before the Service be done.

*Item*, 'That there be some long \* Catechism devised and printed, for the Erudition of simple Curates: Homilies to be made of those Arguments, which be shewed in the Book of Homilies; or others of some convenient Arguments, as of the Sacrifice of the Mass, of the Common Prayer to be in *English*: That every particular Church may alter and change the Publick Rites and Ceremonies of their Church, keeping the Substance of the Faith inviolably, with such like. And that these be divided to be made by the Bishops; every Bishop two; and the Bishop of *London* to have four.

*\*and additions  
to the first  
Catechism in  
the Common  
Prayer Book.*

*Item*, 'That all Bishops and others, having any Living Ecclesiastical, shall go in Apparel agreeable, or else within two Monitions given by the Ordinary, to be deposed or sequestred from his Fruits, according to the Discretion of his said Ordinary, or his Lawful Deputy.

*Item*, 'That such as be for their Wilfulness deprived in this Necessity of Ministers, shall be called by the Discretion of the Ordinary to minister some Cure upon reasonable Wages; else to be ordered according to the Laws.

*Item;*

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*Item*, 'That Incorrigible *Arians*, *Pelagians* or *Free-will-men* be sent into some one Castle in *North-Wales*, or *Wallingford*: and there to live of their own Labour and Exercise: and none other be suffered to resort unto them, but their Keepers, until they be found to repent their Errors.

*Item*, 'That Publick Teachers of *Grammar* be neither Officers in Cities or Towns; or Farmers, or otherwise encumbered worldly, to the Let of their Labours.

*Item*, 'That young Priests or Ministers made or to be made, be so instructed, that they be able to make Answers according to the Form of some Catechism to be prescribed: And that Readers neither serve in any Cure, nor where is any Incumbent.

*Item*, 'That the Churchwardens once in the Month declare by their Curates, in Bills subscribed with their Hands, to the Ordinary, or to the next Officer under him, who they be which will not readily pay their Penalties for not coming to God's Divine Service according to the Statutes.

#### Concerning the Book of Service.

For the Divine Service.

First, 'That there be used only but one Apparel; as the Cope in the Ministration of the Lord's Supper, and the Surplice in all other Ministrations; And that there be no other Manner and Form of ministering the Sacraments, but as the Service Book doth precisely prescribe, with the Declaration of the *Injunctions*; as for Example, the Common Bread.

*Item*, 'That the Table be removed out of the Choir into the Body of the Church, before the Chancel Door; where either the Choir seemeth to be too little, or at great Feasts of Receivings. And at the End of the Communion, to be set up again according to the *Injunctions*.

\* Those Words in Italick were inserted by ABp. Parker's Hand instead of these Words crossed thro', viz. In the Kalendar of the Service Book, with two days following the Feasts of Easter and Pentecost.

*Item*, 'That there be no other Holy-days observed, besides the *Sundays*, but only such as be set out \*in the Act of K. Edward, An. 5 & 6 Cap. 3.

*Item*, 'That the Ministers receiving the Communion at the Hands of the Executor, be placed kneeling next to the Table.

*Item*, 'That the Communion Bread be thicker and broader than it is now commonly used.

*Item*, 'Private Baptism in Necessity, as in peril of Death, be ministered either by the Curate, Deacon or Reader, or some other grave and sober Man, if the Time will suffer.

*Item*, 'That Children be not admitted to the Communion before the Age of 12 or 13 Years, of good Discretion, and well instructed before.

#### Concerning Burials, Christnings, Admission of Ministers, &c.

For Burials, Christnings, Ministers, &c.

*Item*, 'That when any Christen Body is passing, the Bell be tolled, and the Curate be especially called for, to comfort the Sick Person. And after the Time of his Passing, to ring no more but one short Peal: and one before the Burial, and another short Peal after the Burial.

*Item.*

*Item*, 'To avoid Contention, let the Curate have the Value of the *ANNO*  
 ' Chrisome: Not under the Value of 4*d.* and above as they can 1560.  
 ' agree: and as the State of the Parents may require.

*Item*, 'That Ministers being not learned in the *Latin* Tongue; if  
 ' they be well exercised in the Scriptures, and well testified of for  
 ' their Lives and Conversations, and of their Wives; to be tolerated  
 ' in the Office of Deacons: And after a good time of Experience to  
 ' admit them to the Order of Priesthood. And of such as be skilled  
 ' in the *Latin* Tongue, to have good Examination of their compe-  
 ' tent Knowledge in the Principal Articles of the Faith, and of some  
 ' competent Matter to comfort the Sick and Weak in Conscience,  
 ' [ere they be admitted to higher Orders.]

*Item*, 'Against the Day of Ordering appointed, to give open Re-  
 ' cognitions to all Men, to except against such whom they know to  
 ' be not worthy, either for Life or Conversation. And there to give  
 ' notice, that none shall sue for Orders but within their own Diocese,  
 ' where they were born, or had there long time of Dwelling. And  
 ' that by the Testimony of their Ordinaries: Except of such as be  
 ' Degreed in the Universities.

*Item*, 'That Canonical Impediments be still observed to respect  
 ' them which sue to be Ordered, except they have Decency agreeable  
 ' to the same.

*Item*, 'That Ministers or Readers of Service remove not from the  
 ' Diocese or Cure, where they first began, and were admitted by the  
 ' Ordinary: Except they bring Letters Testimonial of their removing,  
 ' allowed by the Ordinary.

*Item*, 'Suit to be made to the Queen's Majesty for Reformation of  
 ' Pensions imposed.

*Item*, 'That the Order of the Articles prescribed to Ministers be  
 ' inserted in this Form, *ut infra*.

*Item*, 'That one brief Form of Declaration be made, setting out  
 ' the Principal Articles of our Religion; the rather, for the Unity of  
 ' Doctrine in the whole Realm; especially to be spoken by the Par-  
 ' sons, Curates, or both, at their first Entry; and after, twice in the  
 ' Year, for avoiding all Doubt and Suspicion of varying from the  
 ' Doctrine determined in the Realm.

*Item*, 'That the Bishops do call home once in the Year any Pre-  
 ' bendary in their Church, which studieth in the Universities; to  
 ' know how he profiteth in Learning; and that he be not suffered to  
 ' be a Serving or Waitingman dissolutely: Or else to sequester the  
 ' Fruits of his Living.

#### *Matrimony.*

' For the Banes asking, forasmuch as the Statute of Faculties doth  
 ' not define the Cause, whether the Canon or the Custom hitherto in  
 ' Use, may be followed without danger or no; it is left to every  
 ' man's Prudence.

' Whether a Bishop may dispense in Times prohibited: in which  
 ' Matter Deliberation is thought best.

*Collation*

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## Collation of Benefices.

First, Agreed, 'That no Bishop shall grant in Writing any Advowson of his Patronage, until the Benefice be void: Except that, in a Synod or Convocation, the more part of the Bishops do think it reasonable to be released in some special Case.

Item, 'That from this day forth no Confirmation [perhaps it should be *Dispensation*] be given by any Bishop for term of Years upon Benefice with Cure.

Item, 'That no Bishop hereafter shall ever grant to any Appropriation to be newly made without the like consent, as in the First Article.

Item, 'That the Ordinaries do use all good diligent Examination to foresee all Simoniackal Pacts or Covenants with their Presentors, for the spoil of their Glebe and Tithes.

Item, 'That the Ordinary shew to the Curates, in their Suits for their Tithes, &c. reasonable Favour with Expedition. So that their Causes be determinate within three Weeks; if the Case doth not evidently require more leisure.

And much was done not long after according to this Reformatory Platform. For there was a larger Catechism composed in *Latin*, and published by *Alex. Nowel*, Dean of *St. Paul's*, having been first revised and approved by both Houses of Convocation *An. 1562*. A second Book of Homilies was also compiled, and set forth, as we have them at this day in our Homily Book. And Articles of Faith to be subscribed to by Ministers, and the Form of Declaration to be by them openly spoken and professed, were likewise framed.

Articles to be  
subscribed by  
Ministers.

The *Articles* of the Principal Heads of Religion prescribed to Ministers, as was mentioned before, now follow:

*S. Scriptura in se continet omnem Doctrinam Pietatis: Ex qua sufficienter & Error omnis convinci possit, & Veritas stabiliri.*

*Symbolum Nicenum, Athanasii, & quod communiter Apostolorum dicitur, continet brevissime Articulos Fidei nostre sparsim in Scripturis ostensos. Qui istis non crediderint inter veros Catholicos non sunt recipiendi.*

*Ecclesia Christi est, in qua purum Dei Verbum predicatur, & Sacramenta juxta Christi ordinationem ministrantur: Et in qua Clavium Auctoritas retinetur.*

*Quævis Ecclesia particularis auctoritatem instituendi, mutandi & abrogandi Cereimonias & Ritus Ecclesiasticos habet; modò ad decorem, Ordinem & edificationem fiat.*

*Christus tantum duo Sacramenta expresse nobis commendat, Baptisma & Eucharistiam: Quibus confertur Gratia ritè sumentibus, etiamsi malus sit Minister. Et non prosunt indignè susipientibus quantumvis bonus sit Minister.*

*Laudandus est Ecclesie mos baptizandi Parvulos, & retinendus est.*

*Cena Dominica non est tantum Symbolum mutæ Benevolentie Christianorum inter se; sed magis Symbolum est nostre Redemptionis per*



per Christi mortem, & nostre Conjunctionis cum Christo. Ubi Fi-  
delibus verè datur & exhibetur, Communio Corporis & Sanguinis  
Domini. ANNO 1560.

*Sacramentum Eucharistiæ [neq; ex præcepto] neq; ex usu primæ  
væ Ecclesiæ aut servabatur, aut circumferebatur, vel elevabatur, ut  
adoraretur.*

*Missæ, ut consuevit a Sacerdotibus dici, non erat a Christo insti-  
tuta, sed a multis Romanis Pontificibus consarcinata. Nec est Sa-  
crificium propitiatorium pro vivis & defunctis.*

*Scholastica Transubstantiatio Panis & Vini in Corpus & San-  
guinem Christi probari non potest ex sacris literis.*

*Non omne peccatum mortale, seu voluntariè perpetratum post Bap-  
tismum, est irremissibile, & Peccatum in Spiritum sanctum.*

*Post acceptum Spiritum sanctum potest homo peccatè, ac denud  
etiam resipiscere. Nemoque sine peccato vivit, quàmvis Regenera-  
tis in Christo non imputatur.*

*Iustificatio ex sola Fide est certissima Doctrina Christianorum.*

*ELIZABETHA Regina Angliæ est unicus & supremus Gu-  
bernator hujus Regni & omnium Dominiorum & Regionum suarum  
quarumcunq; tam in rebus & causis Ecclesiasticis quàm Tempo-  
ralibus.*

*Verbum Dei non prohibet seminarum Reginem: cui obediendum  
est juxta Ordinationem Dei.\**

*Romanus Pontifex nullam habet jurisdictionem in hoc regno, nec  
alia quæcunq; Potestàs extranea.*

*Leges Civiles possunt Christianos propter flagitia morte punire.*

*Christianis licet ex jussu Principis bella gerere, & ex justa causa  
jurare, & propria possidere.†*

*Doctrina Scholasticorum de Purgatorio, & Invocatione Dico-  
rum, nullum habet Fundamentum ex Verbo Dei.*

*Præceptum Dei est, ut quæ leguntur in Ecclesia illâ linguâ pro-  
ferantur quæ ab Ecclesia intelligatur.*

*Absq; externa & legitima Vocatione non licet cuiquam sese inge-  
rere in aliquod Ministerium Ecclesiasticum vel Sæculare.*

*Matrimonium inter Christianos legitimè juxta Verbum Dei ini-  
tum & contractum, est indissolubile, nec per Traditiones hominum  
unquam convellendum.*

*Calibatus nulli hominum statui præcipitur, neq; injungitur Mi-  
nistis Ecclesiæ ex Verbo Dei.*

*Hæc omnia vera esse & publicè docenda profitemur, eaq; juxta  
datam nobis facultatem & eruditionem tuebimur & doce-  
bimus. Hancq; nostram Confessionem manuum nostrarum  
subscriptionibus testificamur, contrariàmq; Doctrinam abo-  
lendam esse judicamus, & detestamur.*

Now next for the Form, that all Ministers were to read and declare  
publicly upon their first coming into their Benefices, being a Confes-  
sion of their Faith and Belief contained in Eleven Articles: This was  
put in Print the next Year, by Rich. Jugg, the Queen's Printer, and  
was Entitled, *A Declaration of certain Principal Articles of Reli-  
gion,*

\* Hic Artic-  
lus additur, ut  
obviam eatur  
Assertioni  
Knoxii Scoti  
nuperæ, &  
quorundam  
Anglorum  
Exulum in  
Geneva com-  
morantium.  
† Placita Ana-  
baptistarum.

*ANNO 1560. gion, set out by order of both Archbishops Metropolitans, and the rest of the Bishops; For the Unity of Doctrine to be taught and bolden of all Parsons, Vicars and Curates; as well in testimony of their Common Consent in the said Doctrines, to the stopping of the Mouths of them that go about to slander the Ministry of the Church for Diversity of Judgment; as necessary for the Instruction of their People. To be read by the said Parsons, Vicars and Curates at their Possession-taking, or first Entry into their Cures; as also after that, yearly at two several times; that is to say, The Sundays next following Easter-day and St. Michael the Archangel.*

B. Biblioth.  
C. C. C. C.

The Declaration was as followeth:

FORASMUCH as it appertaineth to all Christian Men, but especially to the Ministers and Pastors of the Church, being Teachers and Instructors of others, to be ready to give a Reason of their Faith, when they shall be thereunto required, I for my part, now appointed your Minister, Vicar or Curate, having before my Eyes the Fear of God, and the Testimony of my Conscience, do acknowledge for myself, and require you to assent to the same;

First, That there is but one Living and True God, of infinite Power, Wisdom and Goodness, Maker and Preserver of all Things. And that in Unity of this Godhead there be Three Persons, of one Substance, of equal Power and Eternity, the Father, the Son and the Holy Ghost.

Secondly, I believe also whatsoever is contained in the Holy Canonical Scriptures. In the which Scriptures are contained all things necessary to Salvation. By the which also all Errors and Heresies may sufficiently be reproved and convicted; and all Doctrines and Articles necessary to Salvation, established. I do also most firmly believe and confess all the Articles contained in the three Creeds, the Nicene Creed, Athanasian Creed, and our common Creed, called, The Apostles Creed. For these do briefly contain the Principal Articles of our Faith, which are at large set forth in the Holy Scriptures.

Thirdly, I acknowledge also that Church to be the Spouse of Christ, wherein the Word of God is truly taught, the Sacraments orderly ministered according to Christ's Institution, and the Authority of the Keys duly used. And that every such particular Church hath Authority to institute, to change, to alter, clean to put away, Ceremonies and other Ecclesiastical Rites; as they be superfluous, or be abused; and to constitute others, making more to Seemliness, to Order, or Edification.

Fourthly, Moreover I confess, that it is not lawful for any man to take upon him any Office or Ministry, either Ecclesiastical or Secular, but such only as are lawfully thereunto called by the High Authority, according to the Ordinances of this Realm.

Fifthly, Furthermore I do acknowledge the Queen's Majesty's Prerogative and Superiority of Government of all States, and in all Causes, as well Ecclesiastical as Temporal, within this Realm and other her Dominions and Countries, to be agreeable to God's Word, and of right to appertain to her Highness, in such sort, as is in the late

late Act of Parliament expressed, and sithence by her Majesty's In- *ANNO*  
junctions declared and expounded. 1560.

Sixthly, Moreover touching the Bishop of *Rome*, I do acknowledge and confesse, that by the Scriptures and Word of God, he hath no more Authority than other Bishops have in their Provinces and Dioces. And therefore the Power which he now challengeth, that is, to be Supreme Head of the Universal Church of Christ, and so to be above all Emperors, Kings and Princes, is an Usurped Power, contrary to the Scriptures and Word of God, and contrary to the Example of the Primitive Church. And therefore is for most just Causes taken away, and abolished within this Realm.

Seventhly, Furthermore I do grant and confesse, that the Book of Common Prayer, and Administration of the Holy Sacraments, set forth by Authority of Parliament, is agreeable to the Scriptures. That it is Catholick, Apostolick, and most for the advancing of God's Glory, and the Edifying of God's People; both for that it is in a Tongue that may be understood of the People, and also for the Doctrine and Form of Ministration contained in the same.

Eighthly, And although in the Ministration of Baptism there is neither Exorcism, Oyl, Salt, Spittle, or Hallowing of the Water now used; and for that they were of late Years abused and esteemed necessary, where they pertain not to the Substance and Necessity of the Sacrament, they be reasonably abolished; and yet the Sacrament is full and perfectly ministred to all Intents and Purposes, agreeable to the Institution of our Saviour *Christ*.

Ninthly, Moreover I do not only acknowledge that Private Masses were never used among the Fathers of the Primitive Church; I mean, Publick Ministration, and Receiving of the Sacrament by the Priest alone. without a just number of Communicants, according to *Christ's* Saying, *Take ye, and Eat ye, &c.* but also that the Doctrine which maintaineth the Mass to be a Propitiatory Sacrifice for the Quick and the Dead, and a Means to deliver Souls out of Purgatory, is neither agreeable to *Christ's* Ordinance, nor grounded upon Doctrine Apostolick; But contrariwise, most ungodly and most injurious to the precious Redemption of our Saviour *Christ*, and his only sufficient Sacrifice, offered once for ever upon the Altar of the Cross.

Tenthly, I am of that Mind also, that the Holy Communion and Sacrament of the Body and Blood of *Christ*, (for the due Obedience to *Christ's* Institution, and to express the Vertue of the same) ought to be ministred unto his People under both kinds: And that it is avouched by certain Fathers of the Church to be a plain Sacrilege, to rob them of the Mystical Cup, for whom *Christ* hath shed his most Precious Blood: Seeing he himself hath said, *Drink ye all of this*: Considering also, that in the time of the Ancient Doctors of the Church, as *Cyprian, Jerom, Augustin, Gelasius*, and others, Six Hundred Years after and more, both the parts of the Sacrament were ministred to the People.

Last of all, As I do utterly disallow the extolling of Images, Relicks, and feigned Miracles; also all kinds of expressing God invisible in the Form of an old Man; or the Holy Ghost in the Form of a Dove; and all other vain Worshipping of God, devised by Man's  
Vol. I. F f 2 Fantasy,

ANNO  
1569.

Fantasy, besides or contrary to the Scriptures; as wandering on Pilgrimages, setting up of Candles, Praying upon Beads, and such like Superstitions; which kind of Works have no Promise of Reward in Scripture, but contrariwise Threatnings and Maledictions: So I do exhort all Men to the Obedience of God's Law, and to Works of Faith, as Charity, Mercy, Pity, Alms, devout and fervent Prayer, with the Affection of the Heart, and not with the Mouth only, Godly Abstinence, and Fasting, Chastity, Obedience to the Rulers and Superior Powers, with such Works and Godliness of Life, commanded by God in his Word, which, as *St. Paul* saith, hath Promises both of this Life, and of the Life to come, and are Works only acceptable in God's sight.

These things above rehearsed, though they be appointed by common Order, yet do I without all compulsion, with freedom of Mind and Conscience from the Bottom of my Heart, and upon most sure Persuasion, acknowledge to be true, and agreeable to God's Word. And therefore I exhort you all, of whom I have Cure, heartily and obediently to embrace and receive the same. That we all joining together in Unity of Spirit, Faith and Charity, may also at length be joined together in the Kingdom of God; and that through the Merits and Death of our Saviour *Jesus Christ*. To whom with the Father and the Holy Ghost be all Glory and Empire now and for ever, Amen.

Such was the Pastoral Care of *ABp. Parker*, by whom I believe this *Declaration* was chiefly framed, that so all that came into Livings, and served in the Church, might be purged of *Papish* Doctrines and Superstitions, and to make the best security he could of admitting none to officiate but such as consented to the Gospel, and took the Profession thereof upon them.

Orders and  
Resolutions  
for Uniformity.

Near about this Time also (unless it were the Year before) another Thing was drawn up by the Archbishop for the *Practice* of the Clergy, as the former was for them to *declare*, Entitled, *Resolutions and Orders taken by common Consent of the Bishops for this present time, until a Synod may be had, for Preservation and Maintenance of Uniformity in Matters Ecclesiastical throughout all Dioceses in both Provinces.*

Mss. C.C.C.C.

First, That the Licences given for Preaching by the late Visitors General be no longer in force. And that such as hereafter shall be admitted to preach, shall be diligently examined as well in Unity of Doctrine established by Publick Authority, as admonished to use Sobriety and Discretion in teaching the People; abstaining from busy meddling with Matters of Controversy; and to consider the Gravity of their Office, and to foresee with Diligence the Matter which they will speak, to utter them to the Edification of the Audience.

Item, That they set out in their Preaching the reverend Estimation of the Holy Sacraments of Baptism and the Lord's Supper: Exciting the People to the often and devout receiving of the Holy Communion of the Body and Blood of *Christ*, in such Form, as is already prescribed in the Book of Common Prayer, and as shall be further declared in an Homily concerning the *Virtue and Efficacy* of the said Sacrament.

Item,

*Item,* ' That they move the People to all Obedience, as well in ob- ANNO  
' servation of the Orders appointed in the Book of Common Service, 1560.  
' as in the Queen's Majesty's *Injunctions*, as also of all other Civil ~  
' Duties for Subjects to do.

*Item,* ' That they use not to exact or receive unreasonable Rewards  
' or Stipends of the Poor Curates, coming to their Cures to preach.  
' Whereby they might be noted as Followers of filthy Lucre, rather  
' than use the Office of preaching of Charity, and good Zeal, to the  
' Salvation of Mens Souls.

*Item,* ' That Publick Baptism be ministred in the Font commonly  
' used; not in Basins, or in any other like thing: And that the said  
' Font be not removed by any private Advice.

*Item,* ' Private Baptism in Necessity, as in Peril of Death, to be  
' ministred, either by the Curate, Deacon or Reader, or some other  
' grave and sober Person, if the Time will suffer.

## C H A P. XVIII.

*The Bishops Address to the Queen against Images. Table of  
Marriages. Latin Prayers for the Colleges. Latin Office for  
Funerals; and Commendation of Benefactors deceased: A New  
Calendar of Lessons. Order for Churches and Chancels de-  
cayed, and kept unclean: And for Places where the Latin  
Prayers were said.*

**T**HUS industrious were these careful Bishops in settling the Affairs  
of the Church, and regulating the Ministers thereof. But the  
great Business of retaining of Images in the Churches, or removing  
them, yet stuck; the Queen hitherto not satisfied in that Matter,  
Which therefore these godly Reformers had been, and still were extra-  
ordinary solicitous about. Addressees had been several times made to  
her before for the taking them away totally out of the Churches; now  
this Year they made another humble Application to her for the removing  
*that Offensive Evil*, as they called it, out of the Church of *England*.

' They urged to her the necessity of it, which had, they said, com-  
' pelled them to renew their former Suit, not in any respect of Self-  
' Will, Stoutness, or striving against her Majesty, but for that Fear  
' and Reverence which they bore to the Majesty of Almighty God;  
' and lest in giving Offence to the little Ones, in setting a Trap of Er-  
' ror for the Ignorant, and digging a Pit for the Blind to fall into, they  
' should not only be guilty of the Blood of their Brethren, but procure  
' to their reclaiming Consciences the biting Worm that never dies, for  
' their endless Confusion. And they doubted not, but that God  
' would happily finish in her Majesty that good Work which he had  
' most graciously begun: that she following the Example of the Godly  
' Princes that went before her, might clearly purge the Polluted Church,  
' and remove all Occasions of Evil.

*The Bishops  
Address for  
taking away  
Images.*

*Their Argu-  
ments.  
MSS. C.C.C.C.*

' And

ANNO  
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‘ And as they had heretofore at sundry times made Petition to her concerning the Matter of Images, but had not exhibited any Reasons for the removing the same; lest they might seem to alledge Conscience without the Warrant of God’s Word, and unreasonably to require that for which they could give no Reason; they had now put in Writing their Authorities of Scripture, Reason and pithy Persuasions, which they exhibited to her gracious Consideration.

Hist. Reform.  
Part II. B. 3.  
p. 397.

These are large, but are contracted by the Bp. of *Sarum* in his History of the *Reformation*: They are taken from the Word of God, from Sentences out of the Ancient Fathers, and from other weighty Considerations.

They added, ‘ That these Reasons had moved all their Brethren, that now bore the Office of Bishops, to think and affirm Images not expedient for the Church of *Christ*; and were of such weight with them [who made this Address to her Majesty] that they would not suffer them to consent to the erecting and retaining of Images in the Places of Religious Worship, without great offending of God, and grievous wounding of their own Consciences. And for these Causes they beseeched her most humbly not to strain them any further; but to consider that God’s Word did threaten a terrible Judgment unto them, if they being Pastors and Ministers of his Church, should assent unto the Thing which in their Learning and Conscience they were persuaded tended to the confirmation of Error, Superstition and Idolatry; and finally, to the Ruin of the Souls committed to their Charge. And they prayed her Majesty not to be offended with this their Plainness and Liberty: Which all good and Christian Princes had ever taken in good part at the hands of godly Bishops: Alledging, as a Proof of this, a Saying of St. *Ambrose* to *Theodosius* the Emperor; *Sed neq; Imperiale est, &c. i. e.* That it was neither the Part of an Emperor to deny freedom of Speech, nor the Part of a Priest, not to say what his Judgment was.

Ep. lib. 5.

‘ They intreated her further, to consider, That besides weighty Causes in Policy, the establishing of Images by her Authority would not only utterly discredit their Ministries, as Builders of things which they had destroyed; but also blemish the Fame of her most godly Brother; and also such notable Fathers as had given their Lives for the Testimony of God’s Truth: Who by Publick Laws removed all Images.

‘ And in fine, they beseeched her, that these and such like Controversies of Religion, might be referred to be discussed and decided in a Synod of the Bishops and other godly learned Men, according to the Example of *Constantine the Great*, and other Christian Emperors. That the Reasons of both Parties being examined by them, Judgment might be given uprightly in all doubtful Matters. And to these grave and weighty Persuasions the Queen at length condescended.

A Table of  
Marriage framed.

Another useful thing done this Year by the same venerable Company of Reformers, was, to prevent Incestuous and Unlawful Marriages, too common in those Times. And a Table of Marriages was framed, instructing what Matrimony was lawful and agreeable to the Word of God, and what was not. This Archbishop *Parker* had the main hand in. It was put into Print for the more common use, and entituled,

An

An Admonition for the Necessity of the present Time, till some further Consultation, to all such as shall intend hereafter to enter into the State of Matrimony, godly and agreeable to Law. ANNO 1560.

Though the Publick Prayers were by the late Act of Parliament to be said only in the Vulgar Tongue, that all the People might understand; yet upon the Petition of the Universities of *Cambridge* and *Oxford*, and the two Colleges of *Winchester* and *Eaton*, that for the further Improvements of their Members in *Latin*, they might use the same Form of Publick Prayer in *Latin*; the Queen by her Letters Patents dated at *Westminster*, the 6th of *April*, in the Second Year of her Reign, granted the same: and being minded to consult (as her Patents ran) for all the Members of her Commonwealth, as much as in her lay, did constitute, that it should be lawful and permitted by her Authority and Privilege Royal, as well to the Dean and Fellowship of *Christchurch* in her University of *Oxford*, as to the Presidents, Keepers, Rectors, Masters and Societies of all and singular the Colleges of *Cambridge*, *Oxford*, *Winton* and *Eaton*, to use this Form of Common Prayers in *Latin* publickly in their Churches and Chapels: Declaring how she had also taken care that her Printer should print the same in *Latin*, agreeing with the *English* Book of Publick Prayers: But still providing, that in those Colleges, to which Parishes of the Laity were annexed, and also in the rest, to which the Lay-Servants, and Ministers of their Colleges, or any others ignorant of the *Latin* Tongue, necessarily must resort; That for these should be assigned some seasonable Hours and Places in the said Churches and Chapels: in which, at least on Festival Days, Morning and Evening Prayer should be read and recited; and the Administration of the Sacraments celebrated in their Seasons in *English*, to the Edification of the Laity.

Latin Prayers  
allowed the  
Universities

And further, she exhorted all other Ministers of the Church of *England*, to use the same *Latin* Form of Prayer privately, of what Degree (ever they were, on those days on which either they were not wont, or not obliged to say the Publick Prayers to their Parishioners in the *English* Tongue, according to the Form of the said Statute.

And Ministers  
to use them  
privately.

To this Edition of the *Latin* Prayers which came forth this Year, she also appointed to be joined certain peculiar Forms in *Latin*, to be used at the Funerals and Exequies of Christians deceased, when the Friends and Neighbours were minded to celebrate the Lord's Supper; a Custom then, but now wholly disused: It was entitled, *Celebratio Cene Domini in Funeribus, si Amici & Vicini Defuncti communicare velint*. It consisted of a Collect, and an Epistle and Gospel. The Collect began, *Miserere Deus*, &c. which is the same in *English* with the Second Prayer in the Burial Office, to be used at the Grave after the Interment of the Corps; only with these Variations.

Latin Form of  
Prayer for Fu-  
nerals.

English



ANNO  
1560.

## English Office.

## Latin Office.

----- We may rest in him,

*That at the General Resurrection, in the last day we may be found acceptable in thy sight, and receive that Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye Blessed, &c.*

----- We may sleep with Christ.

*And in the Resurrection at the last day, we, together with our Brother, being raised again, and receiving our Bodies, may reign together with thee in Life Eternal, through our Lord, &c.*

Then the Epistle, being the 1 *Thess.* 4. *I would not have you ignorant, Brethren, concerning those that sleep, &c.* ----- Wherefore comfort one another with these Words.

The Gospel was *John* 6. *Jesus saith to his Disciples and the Multitude of the Jews, All that the Father giveth me shall come to me, &c.* ----- *That Every one that seeth the Son and believeth in him, may have Eternal Life, and I will raise him up in the last day.* Or this, *John* 5. *Jesus saith to his Disciples and the Multitude of the Jews, Verily, verily, I say unto you, he that heareth my Words, and believeth, &c.* ----- *And they that have done evil unto the Resurrection of Damnation.* And this Office our Reformers brought in in the Room of the *Popish* Superstitious Office at the Burials and Exequies of their Dead: and was nothing else but the Correction and Reformation thereof.

Office of Commendation of Benefactors,

There was also in the *Popish* Times an Office used in the Colleges, at certain Times of the Year, for the Commendations of their Benefactors: So called for their *Commending* their Souls to God on account of the Merit of their Good Works. But now in the same Book of *Latin* Common Prayer was added a Reformed *Latin Commendation* of them, which was to this Import: That at the end of every Term, should be Commendations of the Founders and other Famous Men, by whose Beneficence the Colleges had been enriched. Whereof this was to be the Form. First, To begin with the *Pater Noster*. Then the Recitation of these Psalms, 144, 145, 146. Then the Lesson, which was the XLIVth Chapter of *Ecclesiasticus*. These read and ended, followed a Sermon, in which the Preacher was to set forth the most ample Munificence of their Founder: The great Usefulness of Learning: with what Praises they deserved to be extolled, who by their Liberality promoted the good Study of Learning: How great an Ornament it was to a Kingdom to have Learned Men, who of Matters controverted in the World, might give the true Judgment: How much the Holy Scripture excelled human Authority: How profitable the Doctrine of it was to the Common People, and how wide it extended itself: And how excellent and truly Royal it was for them to whose Care God had committed the whole People, to provide them many Ministers of the Word; and to take care that these Ministers should be honest and learned Men.

The Sermon ended, the *Benedictus* was to be sung. Then certain Versicles, thus founding in *English*: Minister, *The Just shall be had in*

in Everlasting Remembrance. Response, *He shall not be afraid of* ANNO  
*Evil Tidings.* Min. *The Souls of the Righteous are in the Hand* 1560.  
*of God.* Resp. *Neither doth any Torment touch them.* Which were  
 instead of these Versicles in the *Popish* Office. Versus. *Requiem eter-*  
*nam dona eis Domine.* Resp. *Et Lux perpetua luceat eis,* &c.  
 That is, *Versicle,* Grant them eternal Rest, O Lord. *Ans.* And  
 let perpetual Light shine upon them. *Vers.* From the Gates of Hell.  
*Ans.* Lord, deliver their Souls. *Vers.* I trust to see the Goodness  
 of the Lord. *Ans.* In the Land of the Living.

Then followed a Prayer, *Domine Deus, &c.* Thus Englished:  
 ‘ O Lord God, the Resurrection and the Life of those that believe,  
 ‘ who art ever to be praised as well in the Living, as in the Dead; we  
 ‘ give thee thanks for our Founder N. and the rest of our Benefactors:  
 ‘ By whose Benefits we are here maintained unto Godliness and the  
 ‘ Studies of Learning: Beseeching thee, that we rightly using these  
 ‘ Gifts to thy Glory, may be brought together with them to the Im-  
 ‘ mortal Glory of the Resurrection, Thro’ Jesus Christ our Lord,  
 ‘ Amen.’ Which was instead of this Prayer in the *Popish* Office of  
 Commendations, viz. *Tibi Domine, Commendamus animam famuli*  
*tui N. & animas famulorum famularumq; tuarum; ut defuncti seculo*  
*tibi vivant: & quæ per fragilitatem mundana conversationis peccata*  
*admisserunt, tu cænia misericordissimæ tuæ pietatis absterge per Chri-*  
*stum,* &c. That is, ‘ To thee, O Lord, we commend the Soul of thy  
 ‘ Servant N. and the Souls of thy Servants, both Men and Women;  
 ‘ that they being dead to this World, may live to thee; and what Sins  
 ‘ they have committed by the Frailty of a Conversation in this World,  
 ‘ do away by the Pardon of thy most merciful Pity, through Christ  
 ‘ our Lord, Amen. And let them rest in Peace.

Thus were all the old Superstitious Forms every where purged and  
 reformed. These Offices in *Latin* may be read in Bishop Sparrow’s  
*Collections.*

Care was now also taken for certain Chapters and Lessons in the  
 Common Prayer Book, as they stood in K. *Edward’s* Book, to be  
 altered for other Portions of Scripture of more Edification to be read to  
 the Unlearned and Lay People. For which Purpose the Queen had  
 written to four Persons of her Ecclesiastical Commission, Viz. The ABp.  
 of *Canterbury*, the Bp. of *London*, Dr. *Bill*, her Almoner, and Dr.  
*Haddon*, one of the Masters of her Requests; that it was her Will, that  
 they or two of them should be joined with the rest of her said Commis-  
 sioners, to provide an Order of the Lessons throughout the whole Year;  
 and to cause some Kalendars to be printed, whereby such Chapters or  
 Parcels of less Edification might be removed, and other more profitable  
 be appointed to supply their Rooms. This Order and Kalendar, with  
 an Order for the setting up the Ten Commandments was finished and  
 dispersed to all the Bishops to see observed, in the Month of *February*.  
 Yet a Liberty seems to be left notwithstanding to the Discretion of Mi-  
 nisters to alter the Lessons of the Old Testament. For this Instruction  
 was given to Ecclesiastical Ministers in the *Admonition* before the Se-  
 cond Tome of the Homilies, (which came out two or three Years after.)  
 ‘ That where some or other Chapter of the Old Testament, to follow  
 ‘ in order to be read upon the *Sundays* or Holy-days, were better to  
 ‘ be

*A New Calen-*  
*der of Lessons*  
*to be made.*  
*MSS. Vol.*  
*Synod.*  
*C.C.C.C.*

*And for set-*  
*ting up the*  
*Command-*  
*ments.*

ANNO 1560. be changed with some other of the New, of more Edification; it should be well done of them to spend their Time to consider well of such Chapters before-hand; whereby their Prudence and Diligence in their Office might appear.

Orders for  
Churches and  
Chancels de-  
cayed: And for  
Ornaments.

In the same Letter of the Queen, the same Four Commissioners were authorized, to consider the great Disorder in the Decays of Churches, and the unseemly keeping and ordering of Chancels: Which were kept unclean, and let run into great Ruin, with the Roofs, Walls and Windows: And what unmeet and unseemly Tables, with Foul Cloths, were appointed for the Holy Communion; and how desolate of all Cleanliness and meet Ornaments, the Places of Prayer were left. And that they should determine for some good and speedy Means of Reformation of these Things. And further, to order the Tables of the Commandments to be decently set up in the East Part of the Chancels; And that such Ornaments be appointed in the Churches, that they might appear to be Places of Religion and Prayer.

Further, She commanded them to take care, that this Order and Reformation should be every where of one Sort and Fashion, and especially in all Collegiate and Cathedral Churches, where Cost might more probably be allowed.

And for  
Churches  
where Latin  
Prayers were  
said;

And whereas the Queen had caused a Book of Common Prayer to be translated into *Latin*, for the Use and Exercise of such Students and others as were learned in the *Latin* Tongue; it was her Will, that they the said Commissioners, should prescribe some Order to the Collegiate Churches, to which she had permitted the Use of the Divine Service in the *Latin* Tongue, in such sort as they should judge meet to be used, in respect of their Companies, or of resort of her Lay-Subjects to the said Churches. So that her good Purpose in the said Translation might not be frustrated, nor yet corruptly abused, contrary to the Effect of her Meaning. And for the Publication of what should be so ordered, she required the ABp. of *Canterbury* to see the same put in execution throughout his Province. And that he and the rest of the Commissioners should prescribe the same to the Archbishop nominated for *York*, for his Province.

And lastly, That every Alteration so by them to be made, should be done quietly, without shew of any Innovation in the Church. This Letter was dated from *Westminster* in *January*, the Third of Her Reign.

What the Archbishop, the Bishop of *London* and the rest did according to the Queen's Command aforesaid, in prescribing Orders for the Places where the *Latin* Prayers were allowed; namely, that Provision might be made likewise for those of the unlearned Laity that resorted thither for Devotion, may be seen in the Conclusion of the Queen's Letters Patents where she indulged the Colleges that Liberty, as was shewn before.

C H A P.

C H A P. XIX.

ANNO

1560.

*A Writing of an Expulſed Biſhop. Pope Pius IV. his Practices about England. His Plot to ſow Diviſions. Maſon a Convert, his Report. Bible of Geneva. Biſhop Pilkington's Expoſition of Aggee. Dr. Wylſon's Books of Logic and Rhetoric. Gerard Hœnrich, a German, his Offer of Services to England. Melancthon dies. Merited well of the Engliſh Church. Nowel's and Calfield's Sermons at St. Paul's Croſs. Horarium. A Spaniſh Church in London.*

AS the Archbiſhop and the reſt of the pious Biſhops and Divines were thus commendably induſtrious in ſhaking off the Pope's Fetters, and recovering Religion from his ſuperinduced Tyranny and Superſtitions: So the adverſe Party was as ſubtil and unwearied to undermine theſe good Enterprizes.

They threw abroad Pamphlets and Writings to amuſe the People, and to bring them into a good Opinion of the abandoned Religion. One of the Expulſed Biſhops this Year wrote a little Scrole for the Authority of the Church, which he ſent about privily to his Friends, to comfort and confirm them in their Popery: And the Argument was that of *Succession*: Aſſerting, 'That in every See in England there had been a *Succession* of Biſhops derived from Rome; and took that of *Canterbury* for Example. We can reckon, ſaid he, all the Biſhops there, ſince St. *Auſtin*, who was the firſt; and from him go to *Gregory* Biſhop of Rome, who ſent *Auſtin* hither: And from *Gregory* up to *Peter*.' And thence he would prove that all our Religion came from Rome by *Succession* from the Apoſtles: And that therefore we muſt hang on Rome ſtill. And added, That the like might be ſhewn in every See beſides. But this Book was ſoon taken notice of, and answered by *Pilkington*, afterwards Biſhop of *Durham*, in a Book he wrote concerning the Burning of St. *Paul's* Church, *London*; offering to ſtand with him in the Trial of this. But we have greater Things to tell concerning the Practices to reſtore Popery.

And here we ſhall firſt relate what Courſes *Pius IV.* the preſent Pope took. He was, as is ſaid, ſollicited earneſtly by ſome of the Court of *Spain* to proceed roundly with the Queen by Excommunicating of her: but he choſe to take another Method firſt. In the Month of *May* this Year he writeth her a Letter dated from St. *Peter's* in *Rome*, compoſed in a gentle and loving Style, which is tranſlated into *Engliſh* in *Camden's Engliſh* Hiſtory of this Queen, and alſo in the Third Part of *Foxes and Firebrands*: And therefore it needs not here to be repeated. The Pope profeſſed therein how he tendred and deſired her Salvation and Honour. He bad her reject evil Counſillors, obeying his Fatherly Admonitions. He promiſed her all the Aſſiſtance ſhe could deſire, not only for the Comfort of her Soul, but for the Eſtabliſhment of her Royal Dignity, according to the Authority, Place and Charge committed unto him by God. And that if ſhe returned to the Boſom of

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G g 2

the

**ANNO** 1560. the Church, he would receive her with like affectionate Love, as the Father in the Gospel received his Son, when he returned. But that *Vincentio Parpalio* his Nuncio, whom he sent with this Letter, should more amply certify her of his Fatherly Affection: Desiring her Highness to receive him courteously, and graciously, and to give Credit to what he should declare to her, as she would unto himself.

Offers made to  
the Queen by  
the Pope.

The Nuncio's Offers from the Pope were said to be these; To conform the *English Liturgy*: To allow the partaking of the Sacrament in both kinds, as it was in *Bahemia*: Nay, and that he would disannul the Sentence against the Queen's Mother's Marriage, in case she would rank herself and Subjects under the Pope of *Rome*, and own that See. But she bravely refused, and slighted all these specious Offers.

A Nuncio not  
suffered to set  
foot in Eng-  
land.

The same Pope *Pius* left not off yet his Dealing with the Queen, but sent another Nuncio the next Year, named Abbot *Martinegues*, with other Letters full of Assurance of Love. But he was stayed in *Flanders*, and was not so much as admitted to set Foot in the Realm.

The Queen sol-  
lited to send  
to Trent.

When these Methods would not take effect, the *French King* and other Princes, *Romanists*, were laboured with by *Martinegues* and the Bishop of *Viterbo*, the Nuncio in *France*. So that they were prevailed upon to write to the Queen, that she would send over Ambassadors to the Council of *Trent*, to treat there about Matters of Religion.

Abp. Uther's  
MSS. in Foxes  
and Firebr.  
Part 3.

But she quickly and prudently answered them, 'That she desired with all her Heart an *Oecumenical Council*, but that she should not send any Ambassadors from hence; as that Council was of the Pope, with whom she had nothing to do, and as she disowned and rejected that Authority. Neither was that Council lawful, it being the Emperor's Property to appoint a Council, and not the Pope's, he having no more Authority than another Bishop.

Mason a Con-  
vert.

But besides these Courses, the same crafty Bishop of *Rome* hath other Irons in the Fire, There was one *Samuel Mason*, an *Englishman*, bred a Jesuit in *Paris*, a Man of Learning; who being in *Ireland*, was

Fox and Fire-  
brands, Part  
II.

converted to the Gospel in the Year 1566. Him Sir *Henry Sydney*, then L. Lieutenant of *Ireland*, made his Chaplain. This Man made a Speech of Recantation in *Christchurch, Dublin*, and in a Narrative presented to the said Sir *Henry*, shewed Pope *Pius IV.* his Contrivance against the *Protestant Religion* newly stablished in *England*; with what Policy and Craft you may easily perceive, but you not so easily discover the *Piety* thereof. It was thus. In this Year 1560. this Pope dispensed with several of the most active and learned *Franciscans* and *Dominicans*, and of the Society of *Jesus*, to preach among the *Protestants* in *England*, wild Doctrines, on purpose to sow Divisions; and allowed some of them to marry; saying, That the Marriage established by the Queen and her Clergy was no Marriage. And these so dispensed with, were to give monthly Intelligence hence what Progress they made in these Practices. And for fear any of these their Missionaries might themselves be seduced from their Orders, others were sent to discover them, if they found their Inclinations so bending, before they came to be fully resolved.

John Giles  
Emissary.  
Lodowick  
Freak another.

One of these Emissaries was *John Giles*, who being at *Gloucester*, recanted. Directions were brought from the Council of *Trent* to the Jesuits at *Paris* by another of them, one *Lodowick Freak*, an *Englishman*.

man. Among these Directions this was one, 'That they were not to preach all after one manner, but to observe the Places wherein they came. If *Lutheranism* were prevalent, then to preach *Calvinism*; if *Calvinism*, then *Lutheranism*. If they came into *England*, then either of these, or *Jahn Hesse's* Opinions, *Anabaptism*, or any that were contrary to the Holy See of *St. Peter*; by which their Faction would not be suspected. And yet they might still drive on the Interest of the Mother Church; there being, as the Council was agreed on, no better way to demolish this Church's Heresy, than by Mixtures of Doctrines, and by adding of Ceremonies more than were at present permitted.

ANNO  
1560.  
Directions for  
the Jesuits.

But thanks be to God, though these Plots of Popes, and Popish Councils have so long and so earnestly been carrying on, they have not been able yet to root out the Gospel, since it was in these early Days replanted in the Kingdom.

That which gave the first Ground and Occasion of this Vile Project of the Pope was this: That *Calvin* the great Minister of *Geneva* had written to *Abp. Parker* in the Year 1560. for a good Understanding and Union to be had among *Protestants*: Which Pope *Pius* having knowledge of, he laboured to obstruct the good Motion from taking effect, by this way, with the Advice of his Cardinals, viz. as was said before, To grant *Indulgences* to several Orders of *Rome*, to set up new Tenents and Principles of Religion, and such as seemingly should be against the Church of *Rome*; hereby to confound the *Protestant* Religion; and to hinder for the future all General Assemblies [of *Protestants*, moved by the said *Calvin* to unite all *Protestants* together in one Doctrine and Worship,] lest there should be a General Union and Concurrence among them, wheresoever dispersed. Upon these *Indulgences* several of the *English* Popish Clergy, lately fled from *England* upon the Change of Religion, joined with other Foreign Clergy, and came into *England* to distract the Common Peoples Heads with new-found Opinions and Fancies in Religion, and all against the Liturgy established. Some of these were *Dr. Thomas Lacy*, *Tho. Tonstal*, a *Franciscan* Friar, Cousin German to *Bp. Tonstal*, *James Scot*, Cousin to *Scot*, late *Bp. of Chester*, *Faithful Cumin*, a *Dominican* Friar, who, some Years after, for his Religious Hypocrisy, narrowly escaped hanging; and *William Blagrave*, of the same Order, who was caught and hanged at *Tork*, May the 10th, An. 1566. He being suspected to be an Impostor, was seized; and divers Treasonable Papers were found in his Closet. He was so hardened, that when he went up the Ladder, he laughed in the *ABp of York's* Face, telling him that those Converts that he had drawn unto him would hate the Church's Liturgy as much as his Grace did *Rome*. And when the Archbishop desired him to tell who they were, he refused, but said, *He hoped they would be ashamed of their Folly*: [That is, in retaining the unsound Doctrines he had taught them on purpose to divide them from other *Protestants*;] and that they would turn back again to their Mother Principles, and not to Heresy.

The Reasons  
of this; to di-  
vide Prote-  
stants.

Hunt. of Rom.  
Fox. p. 97. &  
MSS. D.  
Usher. Armes.

Now was first printed at *Geneva*, in 4to. the Bible, commonly called, *The Geneva Bible*; being the *English* Translation, revised and corrected by the *English* Exiles, sojourning at *Geneva*, (who stayed there

The Geneva  
Bible publish-  
ed.

*ANNO* there after Queen *Mary's* Death to finish it) with an Epistle to the  
 1560. Queen, and another to the Reader. Which are left out in the after  
 Editions of this Bible. These Epistles dated *April* 10. touched some-  
 what severely upon certain Things still remaining in the Church, which  
 they excited the Queen to remove, as though they looked with a  
 Popish Aspect: And this might be the Reason these Epistles were after-  
 wards left out. The Parties concerned in the Translation were *Miles*  
*Coverdale*, *Christopher Goodman*, *Anthony Gilby*, *Thomas Sampson*,  
*William Cole* of *C. C. C. Oxon*, and *William Whittingham*. But be-  
 fore the greater part was finished, Queen *Mary* died. And then the  
*Protestant* Divines there returned home. But *Whittingham* and one  
 or two more stayed behind at *Geneva* a Year and an half after Queen  
*Elizabeth* took Possession of the Crown, being resolved to go tho-  
 rough with the Work.

Troubles at  
 Frankford,  
 p. 164.

But this Bible would not be permitted to be printed in *England* for  
 the use of the Publick: which the Favourers of the Church at *Gene-*  
*va* took ill. For which an Author in those Times makes this Com-  
 plaint: 'If the Bible be such as no Enemy of God could justly find  
 fault with, then may Men marvel, that such a Work, being so pro-  
 fitable, should find so small Favour as not to be printed again. If  
 it be not faithfully translated, then let it still find as little Favour  
 as it doth.'

Pilkington's  
 Exposition of  
 Haggai.

An Exposition of the Prophecy of *Haggai* was printed and set forth  
 this Year 1560. the Author whereof was *James Pilkington*, then  
 Master of *St. John's College Cambridge*, and not long after Bishop of  
*Durham*. It came forth seasonably; and on Purpose to stir up well-  
 minded People to go forward with the *Reformation* of Religion vigo-  
 rously. For it was perceived there was too much Coldness in the Mat-  
 ter among those that were chiefly employed about it. As this Prophe-  
 cy was intended to excite the *Jews*, now after their Return from their  
 Captivity, to set earnestly upon building of the Lord's House at *Jeru-*  
*salem*; So did this Divine effectually explain it and apply it to the  
 present State and Time: Blaming the Negligence of such as pretended  
 to favour the Gospel, and to quicken them in this great Work; as he  
 declared this to be his End, toward the Conclusion of his Preface to  
 the Reader; *Viz.* 'That he, a poor Workman in God's House had  
 said these Things to encourage other Workmen, and especially those  
 that should be the chief Builders, and Pillars of his Church.' And  
 in the beginning of the same Preface, he shewed how agreeable his  
 present Undertaking was to the Prophet *Aggee's* Message to the *Jews*.  
 That as that Prophet was sent from God to the Prince, the High  
 Priest and the People; so he spake to the Rulers, the Ministers and  
 Commonalty: And that as the chief Intent of the Prophecy was to  
 stir up all to the speedy building of God's House, which they had so  
 long neglected; so his Labour was to bring some of every sort (for  
 all was not possible) to an earnest furthering of God's Truth, of late  
 most mercifully restored to them; which not long ago most cruelly  
 was persecuted, of many yet hated, and of every Man almost too  
 coldly followed and practiced. ----- That the State of Religion  
 in those miserable Days of theirs was like to the troublesome times  
 that this Prophet lived in. And he prayed God to grant, that after  
 many



‘ many grievous Storms, it might take like root in us as it did in them: *ANNO*  
 ‘ That as after the long Captivity of God’s People in *Babylon*, God *1560.*  
 ‘ gave them gracious King *Cyrus*, which set them at liberty, and sent  
 ‘ them home to build God’s House; So after our long *Romish* Slave-  
 ‘ ry God raised us up good Kings, which restored us God’s Book,  
 ‘ that long had been buried, and loosed us from the Bondage of strange  
 ‘ Gods, Foreign Powers, Cruel Hypocrites, and Wicked Idols. And  
 ‘ as after that short Freedom under good *Cyrus*, ensued the Cruelty  
 ‘ of *Haman*, for negligently handling God’s Building: and not long  
 ‘ after Mild *Esther*, came Bloody *Antiochus*, for their falling from  
 ‘ God: So for our present talking of the Gospel, and not worthily  
 ‘ walking after, and following it under our late Gracious *Josias*,  
 ‘ crept out a Swarm of *Romish* Wasps, stinging to death all that  
 ‘ would not worship their Gods, nor believe their Doctrine. And he  
 ‘ prayed God for his Mercy sake to grant, that now for their unthank-  
 ‘ ful Coldness in God’s Cause under their Mild *Esther*, braut not out  
 ‘ again bloody *Antiochus* with his Whelps, justly to avenge their  
 ‘ Slackness in God’s Religion, and insensible Dulness.

The same Divine made an Exposition upon *Nehemiah*, tending, as it seems, to the same Effect; but not published till the Year 1585. by *John Fox*, with his Preface to it; speaking honourably of the said Author, and shewing a Reverence to that Bishop’s Memory.

“ This Year *Tho. Wylson* LL.D. (a very learned Man, afterwards Master of St. *Katharine’s* near the Tower, and Principal Secretary of State) set forth two Books of the two Sciences, the one of *Logic* and the other of *Rhetorick* in *English*: which was the first time those Arts ever appeared in our Tongue; wherein the Terms of Art were so difficult to be expressed.

The former was intitled, *The Rule of Reason*, Containing the *Art* The Art of Logic, printed in English. *of Logic: Set forth in English.* This was a second Edition. The First Edition was by the Author Dedicated to K. *Edward VI.* Here he shews the Reason of his Work in publishing this Piece of Learning in our own Language; and occasionally extolling that young Prince’s Learning and Studies. The former he described after this Manner: ‘ That this Fruit was of a strange kind; such as no *English* Ground had before this Time, and in this Time, by any Tillage brought forth. And it might perhaps in the first Tasting seem somewhat tough and harsh in the Mouth, because of the Strangeness. But a little Use and Familiarity accustoming thereunto, he doubted not, but the same would wax every day more pleasant than other. That he had assayed through his Diligence to make *Logic* as familiar to the *Englishman*, as by divers Mens Industry the most part of other the Liberal Sciences were.

‘ And that considering the Forwardness of that present Age, wherein the very Multitude were prompt and ready in all Sciences [so much did Learning accompany the true Religion, that then began to flourish] that had been by any Man’s Diligence set forth unto them. Weighing also that the Capacity of his Countrymen, the *English* Nation was so pregnant and quick to achieve any kind, or Art, of Knowledge, that they were not inferior to any other. And further, pondering, that divers learned Men of other Countries had heretofore

ANNO 1560. heretofore for their Furtherance of Knowledge, not suffered any of the *Sciences Liberal*, to be hid in the *Greek* or *Latin* Tongue; but had with most earnest Travail made every of them familiar to the Vulgar People; he thought that *Logic*, among all other, being an Art as apt for the *English* Wits, and as profitable for their Knowledge, as any of the other Sciences, might with as much Grace be set forth in the *English*, as the other Arts heretofore have been. Wherein, as he added modestly, he took not upon him so cunningly and perfectly to have writ of the said Art, as tho' none could do it better: but because no *Englishman* until now had gone through with this Enterprize, he thought it meet to declare that it might be done.

His Address  
to K. Edward,  
in respect of  
his Learning.

And then addressing to the King, 'That he knew his Grace, for his own Studies, little needed any Help of such an *English* Enterprize, being so well travailed both in the *Greek* and the *Latin* for the same Purpose, through the Help of those right worthy Men, Sir *John Cheke*, and Sir *Anthonie Cook*, his Majesties Teachers and Schoolmasters in all good Literature. But to feed and satisfy the Thirst and Desire of such *Englishmen*, as for default of the said Tongues, could not come to the Knowledge of *Logic*, he had judged it worth the Labour, to give the Precepts and Rules thereof in *English*. That all, according to the Gift that to every one is measured, might be the more provoked to follow the example of his Majesty, as well in Studiousness and desire of Knowledge, as also in the Exercise of all Virtue and Princely Worthiness. Wherein his Grace had made a goodly Entry. In which most godly Trade if his Grace should continue, (with the Fear of God and the most reverent Observation of his most holy Commandments, and Gospel; wherein at that Day all *England* to their incomparable Joy and Comfort, did see and find his Majesties chief Delight to be) it could not be doubted, but that the same should be to the Wicked a Terror, to the Godly a Comfort; to the Realm of *England* a perpetual Defence and Safeguard, and to all Christian Kings, either then Living, or hereafter to come, an Example of Kingly Worthiness, and a Miroir to Princely Governance.

The Art of  
Rhetoric printed.

Wylson's other Book reprinted this Year was, *The Art of Rhetoric: For the Use of all such as are studious of Eloquence: Set forth in English*. The former Edition (which was about the Year 1552) was by the Author Dedicated to *The Right Honourable Jhon Dudley, Lord Lisle, Earl of Warwick, and Master of the Horse to the King's Majesty*. Wherein he shewed the Occasion of his Writing this Book; that it was upon that Lord's Motion to him: 'That it had pleased him among Talk of Learning earnestly to wish, that he might one Day see the Precepts of *Rhetoric* set down by him in *English*; as he had erst done the Rules of *Logic*, which he promised that Lord then that he would do. And soon after he [Wylson] being retyred into his own Country, in a quiet Time of Vacation, with the Right Worshipful, Sir *Edward Dimmoch*, he travailed as much as his Leisure served thereunto, to the fulfilling of his Lordship's Request. And through that Motion to help the Forwardness of some others, not so well furnished, &c. And also because, that by his Lordship's tender Embracing all such as were learned, and by

‘ by his own right studious Exercises, he evidently declared, what *ANNO*  
 ‘ Estimation he had of Learning, and excellent Qualities; and what 1560.  
 ‘ a special Desire and Affection he bore to Eloquence.

This (that I may observe it *en passant*) is the Character that this  
 Writer, that knew him, gives of him, who was afterwards the great  
 Duke of *Northumberland*. That he was a studious Man; a great  
 Patron of Scholars; and that Eloquence naturally flowed in him.

*Duke of Northumberland.*

In a certain Page of this Book, the Author hinted at some pretended  
 Learned Men in his Time without Utterance; in these Words. ‘ Enter  
 ‘ into Talk with such as are said to be learned, and you shall find in  
 ‘ them such Lack of Utterance, that if you judge them by their  
 ‘ Tongue and Expressing of their Minds, you must needs say, they  
 ‘ have no Learning. And he compared such barbarous Clerks to  
 ‘ Slovens: Methinks they do like some rich Snudges, that have great  
 ‘ Wealth, and go with their Hose out at Heels, their Shoes out at  
 ‘ Toes, and their Coats out at Elboes: Jestling at some Priests in those  
 ‘ Days, pretending to great Learning.

*Want of Utterance in some Learned.*

This Book as it hath great Learning and Instruction in the Use of it,  
 so it hath much Pleasure and Diversion intermixed. But however it  
 had like to have cost him dear. For travailing abroad under Queen  
*Mary’s* Reign (when many learned and pious Men fled abroad to  
 avoid Persecution) he came as far as *Rome*: where some understanding  
 who he was, for this his Book, he was taken up and cast into the *In-*  
*quisition*: but escaped by a wonderful Providence: as we may here-  
 after relate. Both these Books were so well esteemed, that they were  
 printed the Third Time in the Year 1567.”

A German Captain named *Gerard Hanrich*, came this Year into  
*England*, pretending to deep Skill in Matters of War, Fortifications  
 and other Mechanical Arts; and making himself known to Sir *William*  
*Cecyl*, offered to serve the Queen as a Captain, and undertook to shew  
 in time of Peace, how to make such Warlike Preparations, as to be  
 able to resist the Enemy by Land and Sea; and to teach to make Ships  
 far more useful than those which were then used, which he called by  
 a Nick-Name, *Herring-Ships*, namely, such as should go with Oars,  
 when no Wind were stirring, as well as Gallies, and in Storms might  
 be kept out at Sea, and fit to enter into any Ports, and to transport  
 as well Land as Sea Forces. He offered also to treat with the Queen,  
 if she desired that he should teach the Arts belonging to War. More-  
 over, he offered to shew the Art and Manner of producing Salt-Petre  
 out of the Earth; for which he required Three hundred Pounds in Re-  
 ward. Also, he offered to shew the manner and way of fortifying  
 Buildings, and making Havens at much less charges, and sooner than  
 hitherto Fortifications had been made, either by *French* or *English*:  
 For that he had the Art of carrying Earth to an higher Place to what  
 heighth you please, and that with less labour: And this three manner  
 of ways, by Horse, by singular Art, and by the Labour of hired Men.  
 All which should be so united, that they might be fitted to all Places;  
 and hitherto not seen. He knew also four ways of drawing up Wa-  
 ter, and to erect Buildings needful to prevent the Water hindring the  
 Miners, and whereby they might dig their Mines the deeper; never  
 hitherto seen by the *English*. The way also of driving in Piles,

*A German Captain comes into England, and offers great Matters.*

**ANNO** wherein Foundations and Walls might be set: to the doing of which  
 1560. there should be need but of Six Men, who by this Art should do more  
 than Four and Twenty. He had also a New Art of Building in the  
 Water to stand dry: And lastly, to remove a Rock placed in some  
 River, so as to render the River Navigable, or so as to build upon it.  
 And for the teaching these Arts he required 300*l.* more.

That all these Arts might be delineated and demonstrated by certain  
 Platforms, so as by them the Queen might pass a Judgment, and see  
 that her Charges should not be to no purpose. He spake also of a  
 sort of Guns that should be of great use both by Sea and Land,  
 Which he was ready to shew to the Queen. Finally, he could shew  
 a way, whereby Land seated near Rivers should produce two Crops  
 of Hay every Year, at very little charge.

This *Virtuoso* the Queen somewhat listned to, and presented him  
 with a Sum of Money out of her own Royal Bounty. But of all his  
 Proposals she most seemed to like of learning the way of extracting  
 Salt-Petre out of the Earth. And about *Christmas* concluded to give  
 him a certain Reward, which he demanded for shewing the same; and  
 intended to appoint somebody to treat with him concerning the other  
 Projects. And in *March* he had Letters Patents from the Queen con-  
 cerning the Nitre Business. And upon this, if the Queen would pay  
 him Fifty Pounds, he promised to give her the Model of a Powder-  
 Mill, which each Year should bring to her as much as that Fifty  
 Pound was worth. The Queen also desired of this *German* to direct  
 her how to procure some *Freeze-land* Horses and Mares for Breed.

But to let this *German* pass that seems to have been but a *Bragga-*  
*docto*; there was another *German*, and he a Divine, that deserveth to  
 be more respectfully and honourably mentioned in this Place: Namely,  
*Philip Melancthon*, Professor at *Wittenbergh*, where he died this Year  
 on the 13th of the Kalends of *May* [*i. e.* April the 19th.] in his Grand  
*Climacteric*: A Man famous for his Learning, Wisdom and Modera-  
 tion, and the Service he did Religion in *Germany*, and in *England*  
 also: having writ several Letters to K. *Henry VIII.* concerning reform-  
 ing Corrupt Religion; who had earnestly sent for him to come into *Eng-*  
*land*, to consult with him. He writ also to K. *Edward VI.* advising  
 and encouraging him in his Proceedings. And he had thoughts in that  
 King's Reign of coming over into this Kingdom, from the Violence of  
 the Persecution raised upon the *Interim*, as he wrote to *Alasco*. And  
 he was formerly sent unto by that King *Anno* 1553, to come and suc-  
 ceed in the Place of *Bucer* deceased, late the King's Publick Professor  
 of Divinity in *Cambridge*; and Abp. *Cranmer* had ordered a Sum of  
 Money to be sent over to him for his *Viaticum*, to bear his Charges.  
 But that King's Death prevented. *Melancthon's* Judgment ran not so  
 high in the Doctrine of the Presence of *Christ's* Body in the Sacrament,  
 as other *German* Divines did: Whom he blamed much for their Ex-

pressions and Heights. But what his maturest and last Thoughts were  
 in that great controverted Point, may be seen by a Letter he wrote,  
 not a Month before his Death to *John Crato*, Doctor of Physick in  
*Uratislaw*, who was under some Doubts concerning this Doctrine.  
 In this Letter (which is not among the rest of his published Letters,  
 but in a little Book printed at *Basil* a Year after his Death) he shewed  
 the

*His Opinion of*  
*the Presence.*  
*Pincier's Anti-*  
*dote. Basil.*  
 1561.

the Doctor how the Ancient *Greek* and *Latin* Writers expressly called *ANNO* the Bread and Wine *Symbols* and *Antitypes* of the Body; also the *Sign* 1560. and *Figure* of it. To which may be added his great Judgment of this Point in a Letter written about four Months before his Death, [*viz.* Nov. 1559.] to *Frederic*, Count Palatine of the *Rhine*. Wherein he said, 'That it would be best to retain the Words of *St. Paul*, *The Bread which we break is the Communion of the Body*. And that Divines should speak largely of the Fruits and Benefits of the Supper, that Men might be invited to the love of this Pledge, and the frequent Use of it. And the Word *κοινωνια*, *i. e.* *Communion*, should be declared. He doth not say, 'The Nature of the Bread is changed, as the *Papists* say; he doth not say, 'The Bread is the Substantial Body of *Christ*, as *Heshusius* saith; but that it is the *Communion*, that is, that whereby is made a Consociation, or a Consortship with the Body of *Christ*, &c.

His great Endeavour was the Union of the Reformers; and that the Differences among them might be buried. And to effect this, his great Labour was the proposing to the Church of *England*, and other Churches, to have a Meeting of Learned Men of each Church, who should draw up Articles of Religion, and an Agreement of Faith and Doctrine, wherein all might consent and subscribe. This he propounded to *Abp. Cranmer*: and he spake of it but a few Months before his Death, to *Frederic* Prince Elector of the *Rhine*, and Duke of *Bavaria*: *Opto autem ut Sapientum Principum Consilio*, &c. 'I wish, (as he wrote to him) that at last by the Council and Authority of Wise Princes might be convened out of ours and the Churches of other Nations, some Learned and Pious Men, to consult of all the Controversies; and that one concordant, true and clear Form of Doctrine, without any Ambiguity, might be delivered down to Posterity. In the mean time, that we cherish, as much as may be, the Conjunction of our Churches with moderate Counsils.' Thus that Excellent and Wise *Melancthon*. And with this Character and Memorial we leave him: adding only this further concerning him; that his Judgment was for the Government of the Church by Bishops. *Camerarius*, who writ his Life, speaking of his Moderation and Wisdom, saith, There was one thing, that he ceased not to persuade, to which also *Luther* agreed, *viz.* That if the *German* Bishops would grant the Liberty and Use of the pure Doctrine of Heavenly Truth, according to the Exposition of the [*Augustan*] Confession, their Power and the Administration of their Dioceses should not be refused nor denied them. And *Melancthon* in one of his Letters writes to *Luther* in these Words, 'You would not believe how I am hated by the *Norists*, [a People near those in *Bavaria*] and by others, because the Jurisdiction of Bishops is restored. Thus do those of our Party quarrel for their own Kingdom, and not for the Gospel.' See more concerning this great Divine's Opinion for Episcopacy in *Adrianus Saravia's* Book *De divers. gradib. Minist. Evangel.*

This most learned and chief Reformer of Religion was buried at *Wittenburgh*, whence *Randolph*, an *English* Traveller, long since transcribed his *Epigraph* in his Journal, *Viz.*

ANNO

1560.

WITTEBERGÆ.

**P**HILIPPO MELANCTHONI *Sacrarum Literarum Solertissimo & fidelissimo Explicatori; Veritatis celestis Patrono, & Propugnatori imprimis strenuo; optimarum disciplinarum & Artium cum Instauratori, tum Conservatori: Qui omnem Doctrinam quasi vagam & dissipatam collegit; & ad certam rationem revocavit: Viro Pietate, Studio pure castæq; Religionis, Sapientia, Virtute, Humanitate, Benignitate erga omnes præstanti, feliciter & sanctè in terris mortuo XIII. Calend. Maii C.V. An. LXIII. M. II. D. II. H. I. Academ. Witteberg. cui ille totis Ann. XLII. operam navasset H.M.P.C.*

Dean of Paul's  
Sermon misre-  
presented.

Nowel a-  
gainst Dorm.  
f. 318.

A Sermon was preached at St. Paul's the Third Sunday after Epiphany, by Alexander Nowel the Dean; a Passage whereof was much talked of, and grossly misrepresented by Papists: And Dorman, a Popish Writer, took the Confidence to charge him with it in Print. The Expression charged upon him was, That *it would do him good to raze his Buckler upon a Papist's Face.* To this Nowel was forced to answer, and said, 'It was a False Lye; and that he had rather go a Thousand Miles about, than to be put to that Necessity to save his Life by such hard Means: And have his own Face razed ten times, than he would once raze another Man's Face; or hurt any Christian Man: so little good would it do him.' The Truth was this, He preached on the said Sunday upon the Epistle of that Day. There, upon these Words, *Non vosmetipsos ulciscentes, dilecti, or Defendentes*, as it is in the Common and Old Translation; after he had declared, that we may not avenge ourselves, he observed, how the Common Translation had it, That we should not *defend* ourselves. And hereupon he moved this Question, Whether a Christian Man might defend himself? Whereunto he answered by these Words: 'In case we be by any Magistrate or Officer, or at the Commandment of the Prince, by any Man wronged, I know no Defence, but patient Suffering. For no true Christian hath any Hand to lift up against the Prince. But in Case a Thief would set upon me by the High-way, where I could have no help at the Magistrate's hand, I would, if I were able, defend myself; and rather than I would be slain, I would, if I could, maim him. For to kill the Thief, who being in that Cause slain, should a Thousand Pounds to a Penny be damned, would be most horrible. Yea, said he, if any private Person without any Authority of Office, or Commandment of the Prince, should quarrel with me, and call me Heretic, Thief, or would invade me forcibly, I would lift up my Buckler-Hand, and rather than he should kill me, I would lay my Buckler upon his Face, if I could, tho' it were rough with Studs, and had a Pike in the middle: speaking (as he said in his Vindication) those Words only in case of saving his own Life, if he could no otherwise do it.

Calfield  
preaches at  
Paul's Cross.

Another notable Sermon was preached in the Month of January, at St. Paul's Cross, near the time the former was preached: the Preacher, James Calfield, or Chalfhill, an Oxford Man, afterwards Subdean of

of *Christchurch* there. His Sermon was highly commended, both *ANNO* 1560. for the wholesome Doctrine of it, and for the Preachers excellent Delivery, even to the amazement of the Auditors. Of this Sermon one *Prat*, a Friend of *John Fox*, being then at *Norwich*, wrote him some Account, *Viz.* 'A Young Man of *Oxford*, called Mr. *Cawfield*, 'Prebendary of *Christchurch*, made a notable Sermon at *Paul's* 'Cross on *Sunday* was Seven-night. His Excellent Tongue and Rhetorical Tale, filled with good and wholesome Doctrine, so ravished the Minds of the Hearers, that we were all in an admiration of his Eloquence. Among other Things he lamented the Misery of *Oxford*, and that it was yet under the Papistical Yoke. He published the Dissimulations of the *Papists*, and their Practice to dissuade Young Men from the Truth; in such sort that he moved a number of Tears. We are much bound to thank God, who hath raised up such young Imps to publish the Name of his Son *Jesus Christ*. Tho' the Papistical Persecution took away the old Preachers, *Christ* never leaveth his Church destitute.' So he in his Letter. I give this Note of *Calfield* here, that we may the better know him, when we shall have occasion to speak more of him hereafter.

This Year was printed, if not reprinted, a Prayer Book, called *Horarium*, set out by the Queen's Authority. This *Horary* was printed again 1573. with Privilege at *London*, by *Will. Seres*. This Book doth Mr. *Cofins* mention in the Preface to his Book *Of Hours*, Entitled, *A Collection of Private Devotions in the Practice of the Ancient Church*; being of the same nature with that *Horarium*. *Cofins's* Book was first printed *An. 1626.* with the Approbation of *George*, Bishop of *London*, being composed for the use of the Lady *Denbigh*, then warping towards *Poperie*. It was often printed, but at last gave some People great offence, as *Popish*; and *Prin* wrote against it.

There had been many *Spaniards* in *England* since *Henry* the Eighth's Time, whose first Wife was a *Spaniard*; and whose Daughter *Mary*, that King's only Issue by her, had favoured and entertained them about her. But especially their Numbers increased here upon the Persecution in *Spain*; which was about the Reign of King *Edward*: Many whereof being *Protestants*, remained still in this Realm. For I find now a Congregation of *Spaniards* in *London*; and one *Cassiodorus* was their Preacher. Which Congregation began about the last Year, when they met in a private House for their Devotion. But in this Year 1560. the Preacher did earnestly request of the Secretary, and Bp. of *London*, some Church to have their Religious Assemblies in, for the avoiding of Scandal, lest it might be surmized they taught such Doctrine, and used such Worship as they were loth should be publickly known. In the Year 1563. *Anthony Corranus*, another Learned *Spaniard*, and Professor of Religion (whom we shall speak more of hereafter) wrote out of *France* to this *Cassiodorus*, to forward here the Impression of a *Spanish* Bible. But a little before this Letter came to his Hand, *Cassiodorus* was fled and gone, as was thought into *Germany*, upon an Accusation against him *De peccato Sodomitico*.

C H A P.



ANNO

1560.



## CHAP. XX.

*Some Englishmen in the Inquisition in Spain. Frampton's Narration of his Usage there. Occurrences. Some Secular Matters. Lent Preachers.*

*Two Englishmen burnt in Sevil by the Inquisition.*

**T**HIS Year were two *Englishmen* clapt into the Cruel and Inhuman Inquisition in *Spain*: The one was *Nicolas Burton* [or *Britton*] a Merchant of *London*, and the other a Mariner of *Southampton*: Who after a severe Imprisonment in a Prison called *Triana*, in *Sevil*, were condemned to be burnt. And so they were immediately after the Sentence pronounced *Decemb. 2.* together with a great many others, both *French* and *Spaniards*; as namely these whose Names do follow:

*And divers others. Discovery of the Subtle Practices of the Inquisition. Printed 1569.*

*Julian Hernandes*, born at *Valverde*. He had been a Corrector to the Press of such Books as were printed at *Geneva* in the *Spanish* Tongue; and afterwards for the Zeal he had to set forward the Gospel, returned into *Spain*; where, after he had continued certain Years distributing Testaments and other godly Books that were in the *Spanish* Tongue, to divers Men, and in sundry Places; he returned into *Flanders*, and by occasion of a certain Book which he had given a Smith, who shewed the same secretly to a Priest, and he complained thereof to the Inquisitors, this *Julian* was sought for and apprehended by certain Familiars, that hunted after him in his Way going to a City called *Palma*, and by them was cast into Prison, afterwards condemned by the Inquisitors, and died most constantly for the Profession of the Gospel of *Christ*: Having great Disputations during the time of his Imprisonment with a learned Clerk, and famous Divine, one *D. Hernand Rodrigues*.

*Juan de Leon*, born at *Pallentia*, a Monk of *St. Isidores* Cloister; apprehended in *Zealand*, as he was taking Ship to go into *England*, at the departing of the *English* Men from *Geneva*, after the Death of *Queen Mary*.

*Guilermo Brocemolez*, a Mariner.

*Francisca de Chavez*, a Nun of the Cloister of *St. Elizabeth*, in the City of *Gibraleon*.

*Bartolome Fabricio de Baiena*, a Frenchman.

*Anna de Ribera*, Wife to *Hernando de Sant Juan*.

*Francisca Ruiz*, Wife of *Francisco Duran* of *Sevil*.

*Leonor Gomez*, Wife of *D. Hernando Nunnez*, a Physician in *Gibraleon*.

*Elvira Nunnez*, Daughter to the same *D. Hernando* by his former Wife.

*Lucia Gomez*, Daughter to the said *Leonor Gomez* by her former Husband.

*Leonor Gomez*, Wife to another *Hernando Nunnez*, an Apothecary in the City of *Lepe*.

*Juana de Macuelos*, of *Sevil*.

*Melchior de Salto*, a Citizen of *Granata*.

In

In this Act also were burnt the Bones and Picture of D. *Aegidio*, ANNO 1560. and the Bones and Picture of D. *Constantino de la Fuente*.

At the same time likewise was read the Sentence of the Inquisitors given upon a Noble Woman, called *Dña Juana de Boborques*, who died amidst the Tormentors Hands; wherein she was declared to be guiltless and innocent.

Divers other both Men and Women, as well as of Nobility as of Worship, were at the same time condemned to perpetual Imprisonment, and their Goods confiscated.

The like Executions were done the Year before this, both in *Sevil* and *Valladolid*: Where both Men and Women of *Spain*, *Flanders*, *France*, Monks, Priests, Nuns and others, were burnt or imprisoned for Life.

But to keep ourselves within the Bounds of *England*: When *Burton* [or *Britton*] was thus in the Inquisition, his Goods were also seized and confiscated. Which yet were not all his, but some belonged to Merchants in *England*. Among the rest, to a certain Merchant, who to recover them sent his Attorney, being also a Merchant Factor. Who arriving at *Sevil*, applied himself to the Holy House, as they called it, to claim the said Merchant's Goods, shewing for that purpose his Letters and Writings. They told him he must sue by Bill, and retain an Advocate. Which he did for four Months. Then upon pretence that his Letters and Testimonials were not full, he went back into *England* for other and more ample Writings and Certificates, which he brought with him on his second Arrival in *Spain*. But after all this, the Inquisitors, loth to part with so good Effects, caused *Frampton* himself, (for that was his Name) to be seized by their Officer, and made their Prisoner. The Narration of which most base, treacherous usage he wrote. The sum of which was, as I have it from the MS. ' That being at *Cadiz*, or some other *Spanish* Port, ' he was taken; And that being set upon a Mule, he was tied with ' a Chain that came under the Belly of the Mule three times round ' about. And at the end of the Chain a great Iron Lock made fast ' to the Saddle Bow. And this done, we took our Journey towards ' *Sevil*; the Familiar [that is, a Promoter employed by the Inquisi- ' tor] and his Man well armed. We rid through many Towns and ' Villages before we came at *Sevil*. And at my coming thither, I ' was delivered at the Castle of *Triana*; which by estimation is as ' great as the *Tower of London*; and being delivered to the Hands ' of the Jaylor, he brought me into one of the Towers, God knows, ' dark and comfortless. In the which dark House I found an Old ' Man of the City of *Sevil*, one of the Aldermen of the City, called ' there a *Jurado*. There was also a Friar of the Order of *St. Isi- ' dore*. There was also a Scholar of *Salamanca*, and a Preacher, a ' Priest. Which Persons were there apprehended for Matters of Re- ' ligion. And being then Night, they had a little Oyl in a Dish, ' with a Linnen Match lighted, to light them in that House.

' I demanded of them the Orders of that House, and they answer- ' ed to all such Questions as I asked. And when the Time drew ' near that they should go to sleep, one of them gave me a piece of ' a Mattress of Straw to lie upon, and told me, That it were best ' for

*Frampton an English Merchant in the Inquisition.*

*Penes me.*

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for me to lay my Cloak under my Head, for that there was no other Thing in that House; and so I did. And being locked up under five Locks, I remained there till the Morning: And then was I called before *Juan Gonsalvus*, Bp. of *Tarazona*, and before two Inquisitors, and a Notary, ready with Paper and Ink to make my Procefs. The Bishop asked me, What my Name was? I told him *John Frampton*. He asked me what Age I was of? I told him XXV Years. Where I was born? I told him, in *England*. What my Father's and Mother's Names were; I told him. And still he went forward asking me, and the Notary writing all that he asked, and what I answered. He asked, How long past I came out of *England*, and what Place I came first unto, and from thence, whither I went; and in every Town where I lay, at whose House, and what their Names were; and what Goods and Money I had in the Country of *Spain*, and in whose Power it was. I told them the Truth as it was in all Points: And at the end of long Circumstance, he commanded me that I should declare what I knew of myself, or of any other Man, that we had committed against their Holy Catholick Faith of *Rome*. For otherwise if I did not declare it to them of mine own voluntary Mind, that then the Promoter, otherwise called *The Fiscal*, should accuse me by Order of Law; and then they would proceed against me, and condemn me as an Heretick. And then by Law they would have no Mercy on me. So that with long Talk, and many threatening Words, I was committed to the Jaylor, and so to my Prison.

I was called for again in the Afternoon, and was asked by the Bishop, What I had thought of, as touching my Business with them; and why I did not disclose that I knew of myself, and others: For if I did not, I might lie there long enough. I answered, I knew not what they meant, nor knew nothing wherein I should accuse myself, nor any other Man. For that my coming into that Country was not to treat of any Matters of Faith, but as a Merchant to trade in the Trade of Merchandize, as by my Doings did appear; nor had not offended in any thing, nor knew not wherefore they commanded me to be brought thither after any such sort, as by their Order I came. For that I never offended any Law in *Spain*, in Word nor Deed. The Bishop asked me, Whether a Servant of mine landed my Chest of Apparel at *Cadiz*. I answered, Yea. He demanded of me, what other thing was in my Chest beside my Apparel. I told him a small Book of *Cato* in the *English* Tongue. He asked me, if that I knew the Book, if it were shewed me. I said, Yea. The Book was forthwith shewed me. I said, it was the same Book. He demanded of me, to what Intent I brought it. I answered, to pass the Time at Sea in reading of it. He asked me, if I could say my *Ave Maria*. I told him, Yea. Then say it, says he. I said it. *Ave Maria, gratia plena, Dominus tecum. Benedicta tu in Mulieribus, & benedictus fructus Ventris tui, Jesus, Amen.* Say forth, said the Bishop of *Tarazona*. I have said all that I can say. Then he said, herein thou dost deny the Intercession of Saints. I answered, that I never knew more, nor it was never otherwise taught in *England*; and I never knew

knew more, nor heard of more. Then saith he, There lacketh *ANNO*  
*Sancta Maria, Mater Dei, ora pro nobis peccatoribus.* I told *1560.*  
 him, I never heard it till then. Then, said he, Remember thyself,  
 and declare what thou knowest of thyself, and of others. For if  
 thou do not, we mean to proceed by rigor of Justice. I answered  
 always, that I knew nothing wherein I should accuse myself, or  
 any other; for I had offended in nothing. And for the which I was  
 commanded to my Prison.  
 And at the end of twenty Days they called for me again; and  
 being brought before the Inquisitors, they asked me, Why I did so  
 flake the Time, and not declare the Truth? I always answered, I  
 knew not what they would have. Well, said he, there is no re-  
 medy but that we must proceed against thee by order of Justice?  
 And so was I commanded to my Prison. And after this Order was  
 I called for three Times, and admonished with much Violence:  
 and every time twenty days between. And so at the end of three  
 Admonitions, an Accusation was laid in against me; which the *Fis-*  
*cal*, being a Priest, came into the Audience personally, and in a  
 Sheet of Paper laid in by Writing. And also said by Word of  
 Mouth, when he put in the Accusation, *I do accuse this Man in*  
*these Articles; that I do lay in here against him. And thereupon I*  
*do ask Justice to be done of him.* The Notary took the Paper, and be-  
 gan to read. In the which was written this that hereafter followeth:  
 I do accuse this Man, for that he hath departed from our Catho-  
 lick Faith of *Rome*, and hath past to the Sect of *Martin Luther*;  
 not having respect to the true Faith, nor unto the Fear of God.  
 Secondly, He will not discover his Heresies, nor other Hereticks  
 that he knows of, but doth obstinately remain an Heretick, and a  
 Coverer of other Hereticks.  
 Thirdly, He is one that hath Hereticks Books, thinking them to  
 be good, and will not discover where they be, nor what he hath  
 done with them, and much against the Fear of God keepeth himself  
 frowardly, and will not confess any thing of himself nor any other.  
 Whereupon I do ask, that you do proceed according to Justice by  
 him. Then said the Notary, Do thou answer to thy Accusation.  
 I answered, That I had always believed in the Faith of Jesus  
 Christ; as from my Baptism I had no other. And by his Death I  
 trusted to be saved. And for any other Sect I knew not.  
 Secondly, I knew not any other Person, that I ought to accuse.  
 But always I, for my own part, lived and believed as aforesaid,  
 without breaking of any Law here or elsewhere in Word or Deed.  
 Thirdly, I knew no Hereticks Books that I had: For the Book  
 for which occasion you brought me hither, was of *Cato*; which Book  
 treateth of no manner of Religion, in the which there was no Fault  
 to be found. And my coming hither into this Country is only in  
 the Trade of Merchandize, and for no other intent.  
 Then said one of them, It cannot otherwise be, but that thou  
 being an *Englishman*, must needs live and believe according to the  
 Laws of thy Country. I answered, That I had been always obedient  
 to the Laws of the Country, and had believed always according as be-  
 fore in the Accusation I had declared. Divers times in the Communi-  
 cations

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cations I had with them in fundry Points, they would command the Notary not to write what they asked, nor what I answered.

The Answer of the Accusation being ended, I was committed to my Prison: and at the end of five Months, or thereabout, I was sent for, and brought before the Bishop, the two Inquisitors, and the Provizor; and being in the House of Audience, where they always sat in Judgment, the Bishop of *Tarazona*, called *John Gonsalvus*, began with me, saying, *John Frampton*, thou hast had time enough here to declare thy Faults, and also what thou knowest of others, tell the Truth, and yet we will do well by thee.

I answered, that I had said what I knew, declaring to them the Hindrance and great Losses that they had put me unto in keeping me Prisoner so long time without a Cause: And also declaring to them, that I never offended them; as I did not certainly.

Then they asked me if I would have a Man of Law to answer for me in the Suit that the *Fiscal* had against me. I told them, Yea, if that thereby I might be the sooner delivered. Then there came in one, called *Martin Alonso*, a Man of Law, that doth speak in the behalf of the Prisoners, incontinent after their Declarations be made, and answered upon their Accusations. My Accusation was read to him, and the Answer that I made; so that it seemed to me, that he spake in my behalf what he could, saying, That I ought to be put at liberty, and worthy of no Punishment, for that I gave no occasion for it. And that I had been obedient to the Laws of my Native Countrey, and had no Fault: Wherein he made a great Circumstance, I thinking thereby that the matter would have been somewhat eased: But all did not help; nor do they that kind of Ceremony, in giving any Prisoner a Man of Law, but to make them believe that they do them a great Pleasure. For the Man of Law speaketh not any Word to the Prisoner, but sitteth by the Inquisitors in their Consult. And so the Prisoner is sent away, and the Man of Law within a while after departeth. And he being departed, the Prisoner is forthwith sent for again; as I was: And being brought before the Bishop, the two Inquisitors, and the Provizor, Well, said the Bishop, thou wilt not confess the Truth. I answered, I had no other Truth to say than I had said.

Then forthwith the Bishop commanded the Notary to read a Sentence that they had made against me: which was, that I should be tormented. Then after Sentence was read, the Bishop said, If thou die in Torment, thank none but thyself. And forthwith the Jaylor was called for, and carried me to the House of Torment, where he left me standing alone, God knows, in a Place of great Sorrow. And forthwith came in to me two Men covered with White Canvas Coats, from their Heads to their Feet, and every of them a Vizard upon their Faces: And they said never a Word to me, standing by me. And incontinent came in to me two Inquisitors and the Provizor, which is the Bishop of *Sevil*'s Deputy, and a Notary to write. Which Four Persons sat at a Round Table: and upon the Table was two Candles lighted, for the House was dark. And then the Inquisitors began with me, saying, Now thou shalt tell the Truth; I answered, that I had told them what I knew. I was forthwith com-

manded

‘ manded to put off my Apparel, and the two Men that had the Vizards *ANNO*  
 ‘ took me in hand, and stripped me of my Coat, Doublet and Hosen, *1560.*  
 ‘ into my Shirt. And this being done, the Inquisitors commanded  
 ‘ them to bind me both my Arms behind me, even by my Hand Wrists.  
 ‘ The which they did with a small Cord six times round about as hard  
 ‘ as they could pull it. And there was a great Rope that did hang in  
 ‘ the middle of the House, in the Roof, on high, in a Pulley; which  
 ‘ great Rope one end thereof was made fast to the small Cord that  
 ‘ was put about my Arms; and they put a Pair of Fetters upon my  
 ‘ bare Legs, and with a Windleß made of Timber that went round  
 ‘ beneath at the other end of the Rope, the two Men that had the  
 ‘ Vizards began to pluck me up from the Ground, so that I thought  
 ‘ that all my Body had been broken in pieces. And I being lifted  
 ‘ from the Ground, the Inquisitors called upon me to tell the Truth.  
 ‘ By reason of the extream Pains that I was in, I willed them to say  
 ‘ what they would I should say, and I would say it.

‘ And after a while they put me down, and asked me, Whether  
 ‘ there were any Mafs said in *England*? I told them, No. They  
 ‘ asked me, How that I believed touching that? I told him, ‘That I  
 ‘ had believed in all things as it was taught in *England*, being my  
 ‘ Native Country. Then said they, What is that that thou believest?  
 ‘ And how sayest thou unto the Mafs? I told them, that their Mafs  
 ‘ was not used according as that Sacrament was ordained by our Sa-  
 ‘ viour *Jesus Christ*. Thou didst believe, said they, even so as thou  
 ‘ wert taught? I answered, Yea. Then, said they, say forth the  
 ‘ Truth. I told them, that I did confer in all things as I was taught  
 ‘ in *England*. And forthwith I was plucked up again; and after a  
 ‘ while let down again. And being put down well near dead, and  
 ‘ very faint of this Torment of the *Stappado*, they asked me in parti-  
 ‘ cular, What other thing touching the Church of *Rome*, I believed  
 ‘ not in? I told them, that I had conferred in all things in Faith as  
 ‘ it was taught in *England*. Then, said they, say on, what it is. I  
 ‘ told them, That there could be no Remission of Sins bought for Mo-  
 ‘ ney, as was in *Spain* by the Pope’s Bulls. But that all Sins were for-  
 ‘ given only by the Death of Christ. And that this Doctrine was  
 ‘ taught in *England*. Wherein I believed. What sayest thou of  
 ‘ Confession, said *Licentiado Gasco*? I told them, that it was not ne-  
 ‘ cessary for Salvation. Nor Purgatory was there none; And Holy  
 ‘ Water a Ceremony not good for any thing. Then said the *Lic.*  
 ‘ *Gasco*, Truth it is, that thou mayest be saved without Holy Water,  
 ‘ and with the Death of Christ only thou mayest be saved. But with  
 ‘ the Ceremonies of the Church thou mayest be saved the better. As  
 ‘ if thou go bare-foot on the Ground, thou mayest go the easier with  
 ‘ a Pair of Shoes on thy Feet, and the Warmer. Even so likewise  
 ‘ believing on the Sacraments, and Ceremonies of the Church, thou  
 ‘ mayest be saved the better.

‘ And the third time I was plucked up again, where I thought to  
 ‘ have made an End of my Life. And after a while I was put down,  
 ‘ and my Arms loosed from the small Cords, and fell down by my  
 ‘ Sides, not feeling any more than tho’ I had no Arms. And I lay  
 ‘ flat on the Ground, half dead, and half alive. And the two Men  
 ‘ with

ANNO 1560. with the Vizards did take me up from the Ground, and chafed my Arms with hot Tallow. And after a good space my Arms came to feeling, and the Blood sprang out at my Hand-Wriits, where I was tied. And this done, after a while that I was come to myself, the two Men with the Vizards put on my Apparel, and delivered me to the Gaoler, and so I was carried to my Prison.

The Inquisitors sent for me the next day to ratify that I had confessed in Torment. And after, they asked me, whether I would confer with their Religion. I answered, That I would do what they would command me. And I did confer with them in their Religion; and was committed to my Prison. And in a few days after, the Promotor, called there the Fiscal, brought in another Paper, called a Publication of Witnesses that was against me. Wherein one Witness did say, that he had seen in a Chest landed at *Cadiz*, a suspicious Book in a strange Tongue. And this was all they were able to say against me by any manner of Information, more than that which they had forcibly made me confess in Torment, and otherwise as you have heard. Which Confession, that they forcibly made me confess, was the Occasion of the Confiscation of my Goods; for I never offended them in any one Jot of their Laws.

I answered to their Publication, that the Book was mine; and so having conferred with them, they sent me to my Prison, where I remained to the end of Fourteen Months from the day that I came in. And at the end of the same Time, I was suddenly called with another that was in my Company, and commanded by the Gaoler to come forth. And so we were carried to another Prison, where we were put in Company of 40 Persons of all sorts of Men. This being in the Evening.

But two Hours before day we were called, and every Man set in his Order to go as it were in Procession towards a mighty great Scaffold, that was made in the City in the Place of *St. Francis*. So that of these Persons that were put in my Company, some of them were condemned to wear a disguised Coat, and to remain wearing that Coat in perpetual Prison; whither they were commanded all the days of their Lives. Some of them, as they went towards the Scaffold, went in their Coats with Halters about their Necks. The most of all these were condemned to the Gallies, there to row, some for Six Years, some for Ten Years, and some all the days of their Lives. And some to the perpetual Prison for a Year. But all in general lost their Goods. And also it is an Order among them, that if a Man be put to wear a Coat, generally they do command that never more he shall be Witness in any Cause, neither to wear on his Person, Silk, Gold, Silver, Pearl, or precious Stone. And to this they added to me, that I should never depart the Realm of *Spain*, during my Life, upon Pain of Death.

There was another Company, that came out of the Castle, which were brought out of another Prison. Which Company came forth with Mitres of Paper upon their Heads. Which were Thirty of them, Men and Women: All condemned to be burnt; and were burnt that day. So this sort came forth with Coats on their Backs to the likeness of Fire, and painted Devils, as it were. Of them there were



were divers notable learned Men, as Friars and others. And because they should not speak, they had their Tongues plucked out of their Mouths; and Sticks bound to them. That day were burnt Dr. *Constantino* and Dr. *Egidio*, the greatest famous learned Men, that ever preached in *Sevil*: I say their Pictures, as they preached in their Pulpits being alive, were burned. They died in the Castle, God knows after what Sort. *Nicolas Britton* of *London*, and a Mariner of *Hampton*, were burned that day, and Ten Women, and also Seven or Eight Friars.

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Another Company came out that day without Coats, and some of them, or most, were whipped upon an Ass round about the City: Which was for speaking of Words against their Religion. And these be banished the Country for Years or Months, and lost no Goods. These went Bare-headed to the Scaffold, and in their own Coats, and a Candle lighted in their Hands.

All the which aforesaid Companies went in Procession, by one and one; and two Familiars with every one Prisoner, leading them by the Arms, till they came to the Scaffold. And there every Prisoner's Sentence was read. They that were to be burned came all behind in the Procession: And the Inquisitors behind all, riding upon their Mules. And for the Inquisitors another Scaffold was made very sumptuous, where they sate to hear the Sentences read of every Prisoner, and commanded in all points touching these Matters, like Men of mighty Authority.

From the Scaffold were carried those that went to the Fire to be burned. Every one was severally set up upon a several Ass by himself. And so were carried to the Stakes, where they died. All the rest returned to the Castle. And the next day every Man sent to the Place whither the Sentence of every one commanded.

They kept me Fourteen Months in another Prison at my own Charges, after they had taken all my Money and Goods, and Apparel from me. And at the end of that time they put me at my Liberty upon the Condition declared in my Sentence. So that I was in their Hands two Years and four Months, and lost Seven Hundred and Sixty Pounds of mine and of my Friends, as appeareth evidently. The Goods that they confiscated that day of the Prisoners for the King's Chamber, as the Sentences declared, were above Fifty Thousand Pounds. Many other Matters are used in this kind of Tyranny, which are here to long to rehearse.

And here let me insert a few Secular Matters belonging to this Year.

July the 5. The Queen's Ambassadors happily concluded the Peace with *Scotland*, (after the Treaty had been like to have been broken off, and the War renewed.) But as yet it was kept secret; but shortly to be published.

Peace with  
Scotland.

"*Papa petit Consensum Hispani, ut Reginam excommunicaret*, is writ in a Journal of this Year, 1560. and about this Time."

Cott. Libr.  
Titus, C. 10.

In July or August, the Queen in her Progress came to *Winchester*: And being in those Parts, She went to *Basing*, the Lord Treasurer's House, who was Marquis of *Winchester*: With whom She was most

The Queen at  
Winchester.

**ANNO** most splendidly entertained, and with all Manner of good Cheer.  
 1560. Where She openly and merrily bemoaned herself, that the Marquis was so old. For else, by my Troth, said She, if my Lord Treasurer were but a young Man, I could find in my Heart to have him for my Husband, before any Man in *England*.

*Base Money to be cried down.* In *September*, was a Resolution taken very shortly of calling down base Moneys. And the Queen swore (as one *Alen* wrote from Court to the Earl of *Sbrewsbury*) that the day and time should be kept secret to herself; and that few besides should know it: So that Men should have but short warning of the Matter.

*King of Sweden expected.* About the beginning of *September*, She came to *Windsor*: And was there every Hour in an Expectation of the King of *Sweden*'s coming; being very shortly lookt for at *Westminster*; where certain Works were in hand; and the Workmen wrought day and night to finish them against his Reception. His Business was to court the Queen for his Wife. But he came not himself, being advised to the contrary: Yet his Brother the Duke did; and was a passionate Advocate for his Brother with the Queen.

*Preachers.* I shall conclude this Year with the Mention of some of the Public Sermons, and a few other Matters falling in, that may deserve to be remembred.

*Pilkington preaches at Paul's.* *February* the 9th, *Pilkington*, Elect of *Durham*, preached at *Paul's* Cross; there being present (beside the Lord Mayor and Court of Aldermen) the Lord *Robert Dudley*, Secretary *Cecil*, and divers others of the Queen's Council: Who after Sermon repaired to the Lord Mayor's to Dinner.

*Dr. Holland buried.* *March* the 5th, *Seth Holland*, (who had been Warden of *All-Souls* in *Oxon*, and Dean of *Worcester*, and Chaplain to Cardinal *Pole*: And who had been sent by the said Cardinal to the Lady *Elizabeth* with a Message a few days before his Death) was buried in *St. George's Southwark*, out of the *King's Bench*: Being in point of Respect brought to Church by about threescore Gentlemen of the *Inns* of Court and *Oxford*.

*Proclamation for keeping Lent.* In the beginning of *Lent*, this Year, was a Proclamation issued out, that if any Butcher did kill any Flesh that Time of *Lent*, he should forfeit 20*l.* for each time he did so.

One *Adam* a Butcher dwelling in little *Eastcheap*, killed three Oxen this *Lent*: And an Inquest went upon him: And he was cast to pay the said Fine.

*Lent-Sermons* *February* the 19th, *Nowel*, Dean of *St. Paul's*, preached before the Queen. He made a godly Sermon, and had a vast and honourable Audience.

The 22d, *Skamler*, now Bishop of *Peterborough*, preached before the Queen, in his Rochet and Chimer.

The 24th, Mr. *Sampson*, Dean of *Christchurch, Oxon*, preached before Her at the Court.

The 27th, *Pilkington*, Elect of *Durham*, preached before Her there.

*March* the 6th, *Horn*, Bishop of *Durham*, preached at the Queen's Chappel, and made a pious Sermon.

*March* the 10th, The Bishop of *London* preached at Court.

And

And the same day, Mr. Gressop of Oxford, preached in the Shrowds at St. Paul's. This Man read an *English* Divinity Lecture in that University. ANNO 1561.

The 16th, being Mid-Lent Sunday, the Bishop of Durham, preached at Court.

The 19th, The Dean of St. Paul's there.

The 23d, The Archbishop of Canterbury, preached at Newington, beyond St. George's Southwark.

The same day, at the Court, preached the Bishop of Ely. He insisted in his Sermon upon this Argument, *That none should preach of high Matters in Divinity, but those that were learned.*

The same day, a Bishop unnamed preached at the Cross.

March the 26th, (Now the Year 1561 entring) Mr. Sampson preached at the Court.

April the 4th, At St. Paul's Cross, preached Mr. Mulling, Archdeacon of London. To which let me add the Spittal Sermons this Easter: Which were preached by Horn, Bishop of Winton, Pilkington, Bishop of Durham, and Cole, Parson of High Ongar in Essex. And to conclude this List of Preachers;

April the 13th, Jewel, Bishop of Salisbury, preached at St. Paul's.

And so it was the Wisdom of the present Governors to put up from time to time able, learned, discrete and aged Men to be the Teachers of the People at these solemn and great Assemblies. Who did commonly make it their Business in their Sermons, to prove and evince the Present Proceedings in Religion, and as Occasion served, to lay open the Errors and Corruptions of that Religion and Worship that was now lately rejected.

## C H A P. XXI.

*Archbishop of York Confirmed. Three other Bishops Consecrated.*

*The Church filled with her Bishops. Papists Objections against them. Richard Cheyney's Complaint. Foxe's Martyrology comes forth. Vindicated. Peter Martyr invited over. Archdeacon Wright's Sermon at Oxford. Bullinger's Sermons upon the Revelations, come forth translated: And Calvin of Relicks. His Judgment, approving some Rites used in the English Liturgy: And of Episcopal Government.*

**A**S yet the See of York remained without an Archbishop, William Yong made May, Archbishop Elect, deceasing before his Consecration, as was said before. But now was Thomas Yong, translated from St. David's, and Confirmed Feb. the 25. chief Pastor of that Archiepiscopal See: Tho' a certain Diary sets the Confirmation at March 2. and to be done in the Bishop of London's Palace. He was characterized to be a virtuous godly Man; but yet there was a former Blot that stuck

**ANNO** 1561. stuck upon him still, that he the Chanter, and one *Constantine*, Register of the Church of *St. David's* in King *Edward's* Reign, raised up a great many Enemies, and abundance of Trouble against *Farran* their Bishop (who died a Martyr under *Q. Mary*) chiefly because he would visit his Church. *Constantine* was dead, but *Tong* yet alive was not forgotten for this Behaviour. But to cover it as much as might be, now he was to be so highly advanced, one *Prat* a reverend Friend of Mr. *Fox's*, (who in a Letter to him, dated in *January* 1560, had signified *Tong's* intended Preferment) desired, that as he had mentioned this Matter in his *Latin* History, so he would leave it out in his *English* Martyrology, which he was now preparing; and to pass it over in Silence, or else to write of it in such sort, as no Man might be defamed; whereby the Religion might sustain hurt, or Papists take Occasion to accuse us of Persecution, a Thing laid so closely by us to their Charge. Especially since both *Tong* and *Constantine* were reconciled to that Bishop before his Death; Coming to him and asking him Forgiveness; and so were again united in Brotherly Love.

Pilkington  
consecrated  
Bishop of Dur-  
ham. Regist.  
Dur. Fol. 57.  
58. Tho. Ba-  
ker, S.T.B.

In this Province of *York* was placed *James Pilkington*, D.D. (whom we have had occasion to mention before) for to govern the See of *Durham*. He was of a good Family in the *North*; and had learned Brothers that were Divines also, viz; *Leonard* and *John*. The Latter, being Professor of Divinity, he made his Chaplain, and soon preferred to a Prebend in his Church, *Octob.* 2. 1561, and collated him to the Archdeaconsry of *Durham*, *Decemb.* 5. two Years after. He also preferred to a Prebend in his Church another very learned Man and an Exile, viz. *Thomas Lever*, S.T.B. formerly of *St. John's* College and sometime Master (as was the Bishop himself.) He was also Master of *Sherborn* Hospital in the Diocese: Which Place he held to his Death. But of his Prebend he was deprived, (I suppose) for Refusal to comply with the Ecclesiastical Orders prescribed. The said Bishop also gave a Prebend in his said Church to another eminent Exile of the same Stamp, viz. *John Fox*, (for I make little doubt it was the same *John Fox* that was the Martyrologist) being entitled in the Register of *Durham*, *Artium Magistri & sacri Verbi Dei Professoris*. It was the same Prebend that was held by another memorable Man, *Thomas Sparke* Suffragan Bishop of *Berwick*. *Fox's* Collation was dated *Septemb.* 2. 1572. But he resigned it the next Year. But another Prebend, viz. of *Shipton*, in the Church of *Sarum*, he and his Posterity enjoyed even to our Days.

A Bishop of St.  
David's; and  
of St. Asaph.  
And of Che-  
ster.

In *May* 1561, was *Richard Davis* translated from *St. Asaph* to *St. David's*; and *Thomas Davis* L.L.D. of *Oxon*, a *Welshman*, aged 49 was Consecrated *May* 26. Bishop of *St. Asaph*. And *William Downham*, of *Herefordshire*, aged 50. an *Oxford* Man, was Consecrated Bishop of *Chester*, on the 4th day of *May*. Now were both the Provinces filled with their Bishops.

The new and  
the old Bishops  
compared.

And thus was the Church replenished with a new Set of Bishops, Professors of the Gospel, and most of them Sufferers for it: Men of good Learning and true Godliness, tho' in outward Appearance contemptible, in comparison with those that filled the Sees before. They were not so well learned in Canon Law, in Matters of Contention about Worldly Controversies (I use the Words of Dean *Nowel*), in bearing

bearing of Temporal Office and Authority, in Income, Courtly Behaviour, and Worldly Pomp, as were those Bishops; yet in all kinds of Learning, Manners and Qualities, by St. *Paul* in the Office of a Bishop required, there were found as many learned Bishops, and as able and willing to do the Duty of good and godly Bishops [*per se non per alium*] among them even at this day, as ever were among the Papists, or in *England*, since the first Bishops were created in it. And he trusted likewise, that the Clergy next under the Bishops should not be found any whit inferior in Learning, nor Honesty of Life to theirs.

ANNO 1561.

Reproof. p. 18.

I will not conceale the Cavils made by Papists against them. For the Adversaries had divers Objections against our Archbishop and his Brethren the Bishops; which were now made in the beginning of this Reign; (as the Lord *Coke*, whose Words I use, shews us) and by consequence against the Bishops ever since. First, That they were never Consecrated according to the Law, (see *Dier Mich. 6. & 7. Eliz.*) because they had not Three Bishops at least at their Consecration; nay, never a Bishop at all, as was pretended. Because that they being Bishops in the Reign of King *Edward VI.* were Deprived in the Reign of Queen *Mary*, and were not, as was pretended, restored, before their Presence at the Consecration. These Pretences being in Truth but mere Cavils, tending to the Scandal of the Clergy, being one of the greatest States of the Realm, (as it is said in the Statute of the 8. *Eliz. Ca. 1.*) are fully answered by the said Statute, and Provision made by the Authority of that Parliament, for the Establishing of the Archbishop and Bishops, both *in presenti* and *in futuro*, in their Bishopricks. Of this Statute Archbishop *Parker*, in his Book *De Antiqu. Britann.* Speaking of himself saith, *Ann. Dom. 1559. Cantuar. Episc. electus est à Decano & Capitulo Eccles. Metropolit. Cantuar. Posteaque eodem Anno 17. Dec. adhibitis quatuor Episcopis, &c. Lege quadam de hac re lata requisitus Consecratus est.* Another Objection was made against them; for that the Commission being never Enrolled, whereby the Bishops made in Queen *Mary's* time were deprived before the Fourth Year of the Reign of Queen *Elizabeth*; or the Record of the Approbation [Deprivation perhaps] of them cannot be found. And therefore it was pretended, that the Archbishops and Bishops made by Queen *Elizabeth*, Living the Former, should be no lawful Bishops. But by the Statute of the 39. *Eliz. Ca. 8.* the Archbishops and Bishops are adjudged lawful, as by the said Act appeareth. And by these two Statutes these and all other Objections against our Bishops are answered. These are the Words of that great Lawyer.


Papists Objections against the present Bishops.

Institut. Part. 4 p. 321, 322.

De Antiqu. Britann.

In April, *Rich. Cheney* a learned Man, made a Complaint to Secretary *Cecil* concerning a Wrong sustained by the late Royal Visitation. He was Incumbent of a Parish called *Halford* in *Warwickshire*, of Ten Pounds *per Annum* [in the Kings Books as it seems;] Whereof he allowed his Priest Ten Pounds *per Ann.* and he lived on the rest, (as he wrote) that is, on the Remainder, which was little more. But being in that Visitation absent from his said Living, charitably Preaching about in the Country in the great Want of Preachers at this Time; the Harvest being, as he said great, but the Labourers Few, yea very few; whether it were his Absence, or something else, which the Visi-

Rich. Cheney. Complaints to the Secretary.

**ANNO** 1561.  tors took notice of and Offence at, but he was worfe by Forty Pounds since the Queen came in, than he was before. This Man, being Archdeacon of *Hereford* under King *Edward*, was one of the Convocation in the first Year of Queen *Mary*; and with five more did boldly dispute in that Synod against Transubstantiation with the learnedest Men there that held that Doctrine. In his younger days he was often at Court, I suppose a Preacher there; but now in his Age chose a Country Retirement. *I began first in my Youth*, said he in a Letter to *Cecil*, *at the Court, but I intend to make an end in mine Age at the Cart, at my circumcised Benefice*. He was a good *Grecian*, and affected the true, tho' new, way of pronouncing it, which Mr. *Cbeek* the *Greek* Lecturer, first set on foot in *Cambridge*. He had Friends, which offered to procure him a Bishopric, or a Prebend in *Westminster*: But he declined both, affecting rather a private Life. He was lately called up to preach at the Court. Where *Cecil* afterwards spying him, went, after his courteous way, towards him, and saluted him, offering him his hand. This gave Mr. *Cheney* a fair Encouragement to write to him, and to let him know what Damage he had lately sustained in his poor Preferment. And so writ to him in *April*, after a facetious Stile, which was his way, hinting therein his wrong, and present poor Estate.

N<sup>o</sup>.XXIII. His Letter in Memory of the Man, I have repositied in the *Appendix*.

*Cecyl recommends him to the Archbishop.* But this Complaint of his made such an Impression upon *Cecyl's* tender Heart, that he sent *Cheney's* Letter to the Archbishop, and these kind Words endorsed upon it, 'I beseech your Grace consider of this 'poor Man's merry simple Request. Indeed it is not his Shame to 'lack. And therefore for God's sake let him be helped. I cannot 'with Leisure do for him. But whatsoever your Grace will devise for 'me to do, I will not forbear.

Your Grace's at Commandment, *W. Cecil*.

*Preferred.*

This same Year *Eaton* College wanting a Provost (the former having been deprived at a Visitation) the Archbishop put the Secretary in mind to recommend him to the Queen for that Preferment, stiling him *A Good, Grave, Priestly Man*. But failing of that, he was preferred the next Year to the Bishopric of *Gloucester*, as we shall see in due Place.

*Fox's Martyrology comes forth.*

About this Year did the laborious *John Fox* set forth the first Edition in *English* of his great Book of *Acts and Monuments*, in one thick Volume. Wherein he hath done such exquisite Service to the Protestant Cause, in shewing from abundance of ancient Books, Records, Registers, and choice *MSS.* the Encroachments of Popes and Papalins, and the stout Oppositions, that were made by learned and good Men in all Ages and in all Countries against them: And especially under K. *Henry* and Q. *Mary* here in *England*: Preserving to us the Memories of those holy Men and Women, those Bishops and Divines, together with their Histories, Acts, Sufferings, and their constant Deaths, willingly undergone for the sake of Christ and his Gospel, and for refusing to comply with Popish Doctrines and Superstitions. The Design of Writing this History was first set on foot among the Exiles abroad in Q. *Mary's* hard days: And many of them were concerned in it, to supply *Fox* with Matter from *England*. The chief of these

these were *Grindal*, afterward Bishop of *London*. From him *Fox* ANNO 1561. had the History of the holy *John Bradford*, and the Letters writ by him in Prison, besides many other things. It was agreed upon by them, that this History of those Days should be written both in *Latin* and *English*; and printed, the former for the Use of Strangers, and the latter for the Use of our own Country. And so it was. And first it was printed beyond Sea, in *Latin*: The Overseeing and finishing of which Edition detained the Author some while abroad, after the Entrance of Queen *Elizabeth* upon her Government.

Great was the Expectation of the Book here in *England* before it came abroad. The Papists then called it scurrilously *Foxes Golden Legend*. When it first appeared, there was extraordinary Fretting and Fuming at it through all Quarters of *England*, even to *Lovain*. They charged it with Lies, and that there was much Falshood in it. But indeed they said this, because they were afraid it should betray their Cruelty and their Lies, as the Author speaks in the Epistle before his Book. His Kalendar standing before his said Book, which he made on purpose to set down the Names of all that suffered for pure Religion in those evil days, gave the Papists great Offence; taking it in that Sense as tho' he had cast out of the Kalendar the ancient Saints, and in their Places put new ones. But he said for himself, that he composed this Kalendar only for an *Index*, designing the Month and Year of each Martyr. Yet, as he added, that if the Cause, and not the Punishment made a Martyr, he judged one *Cranmer* to be preferred before six hundred *Beckets* of *Canterbury*; and that there was in one *Nicolas Ridley* what might be compared with any that went by the Name of *St. Nicolas*.

*Parsons* also in his Book of the *Three Conversions* of *England*, chargeth him with spoiling of the Bishops Registers and ancient Records. Which he spake without any assured ground, more than his own uncharitable Guess. He pretended, 'That he could have found abundant Matter to have confuted *Fox* out of the Records he used, had not he and his Fellows made away and defaced the said Records; which were to be found before him in the Registers of every Bishopric and Cathedral Church; but now no more, as we presume.' Which last Words, *As we presume*, do plainly let us know, that what he had severely charged upon him expressly before, depended indeed upon nothing but his own, and his Parties mere *Presumption*. *Fox* was an indefatigable Searcher into old Registers, and left them as he found them, after he had made his Collections and Transcriptions out of them. Many whereof I have seen, and do possess. And it was his Interest that they should remain to be seen by Posterity. And therefore we frequently find References thereunto in the Margins of his Book. Many have diligently compared his Books with Registers, and Council Books, and have always found him faithful.

He dedicated this first Edition to Q. *Elizabeth*; and another Edition, many Years after done by him; he also dedicated to Her. In this first Edition, which is rarely to be met with, are many things, as Commissions, Instruments, Letters in *Latin*, and divers other Matters,

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K k 2.

which

*What a Reception it had among Papists.*

*The Kalendar.*

*In Epist. Pref. Latin.*

*Fox charged with spoiling Records.*

*Parson's Three Conversions.*

*Matters in the first Edition omitted in the After-Editions.*



ANNO 1561. which are left out in the After-Editions for Brevity sake, there being such store of other things coming to light to be inserted.

*Fox rewarded  
by the Queen.*

And for some Reward of these his Labours, the Queen in the Sixth of her Reign, gratified him with the Prebend and Parsonage of *Ship-ton* in the County of *Oxon*, belonging to the Church of *Sarum*: Which his Posterity enjoyed unto Sir *Richard Willys*, Kt. and Bart. who married the Heir of the Family, Daughter of *Robert Fox*, M.D. sometime an eminent Physician in *London*.

The Credit of this Book of Mr. *Fox* is mightily undermined by the *Papists*, as was said before, and most professedly and earnestly by *Parsons* in his Book before mentioned. I leave it to others to vindicate him, (that being not my present Business) but yet he must not go without the Commendation of a most painful Searcher into Records, Archives and Repositories of Original Acts, and Letters of State, and a great Collector of MSS. And the World is infinitely beholden to him for abundance of Extracts thence, communicated to us in his Volumes. And as he hath been found most diligent, so most strictly true and faithful in his Transcriptions. And this I myself in part have found. And several Passages in his Book have been compared with King *Edward's* Council Book lately discovered, and found to agree well together.

*Mr. Fox's Credit.*

*A Passage in  
Fox vindicated.*

The *Papists* do endeavour to shake the Credit of the rest of his Story by his supposed Falshood in one part of it. Namely, concerning one *Grimwood*, who, being a great Persecutor, and withal, one mightily addicted to Cursing and Swearing, a great Judgment from God is related to have fallen upon him, to the depriving him of his Life. Once it happened that a Minister in his Sermon quoted this Passage of *Grimwood*, and propounded it as a Warning to Sinners; and for them to take Example by him. But *Grimwood* was then alive, and present in the Church. Whereupon he sued the Minister for scandalizing him. But the Judge, after due hearing, would not suffer the Action to lie, because he did it not maliciously, and had alledged what he said out of a Book, and so none of his own Invention. This Case is extant in Judge *Croke's* Reports. And hence *Fox's* Enemies have triumphed, and charged him as a Man to whom little Credit ought to be given, as taking up Reports upon little or no good ground at all. This supposed Falshood of *Fox*, the Author of the *Athena Oxonienses* makes a great flourish with, and useth it to make the Story improbable which the said *Fox* relates of Judge *Morgan*, who condemned Lady *Jane Grey*, and died mad soon after. But to return to *Grimwood's* Story; It could not be avoided but that *Fox* must make use of other Men to bring Relations of Matters to him, to furnish his Book; and he trusting to their Fidelities, set them down as he received them. Whence in such vast Collections, it is no marvel if some Failures sometimes happen. But what if after all this, the Relation of *Grimwood's* Judgment was true? I have been assured so from a very careful Enquirer,† after such Matters. Who told me that he had read it in a very Authentick Paper, carrying so much evidence with it, that he did not in the least misdoubt it: The Judgment indeed not falling upon that *Grimwood* that sued the Minister, but another of the same, both Christian and Sur-Name, as was well known afterwards.

*vol. I. p. 591.*

† Mr. Roger Morris

There

There is another Passage, as it seems, erroneously set down by *Fox*, *ANNO* 1561. which he is to be vindicated in also, so far forth as taking the Relation from another hand. It is concerning one *Cooper*, who suffered under Queen *Mary* for Rebellious Words spoken against her, rather than for Religion: and concerning a Judgment from God falling upon one *Grimward* (perhaps the aforesaid Person) for his false-Witness bearing against the said *Cooper*. But this Relation, as *Fox* had inserted it in his History, be it true or false, he had from *William Punt*, who under Queen *Mary* had been a diligent Enquirer into the Sufferings of the Professors; and taking the same in Writing, had procured the printing of them beyond Sea; and then vended the Books here in *England*. The same *Punt* was informed against by *Tye*, Bp. *Boner's* Commissary in the Parts about *Colchester*, as a leading Heretick. This is the Character of the Man. But to pursue this Matter further, and to search whence this *Punt* had his Information: He had it from Credible Witnesses, who gave in this Account before him and *Sutton*, a Minister of *Ipswich*, and one *Fox*, Brother to our *Martyrologist*. But after the Martyrology was printed, *Will. Rushbrook*, Minister of *Byldeston*, a neighbouring Parish to *Ipswich*, reading the aforesaid Relation of *Cooper* in the said Book, and knowing something of the Business, perceived several Errors therein. Therefore out of a care of consulting for the Credit of the Author and Book, in the Year 1563. and Month of *April*, he wrote hereupon to Mr. *Walker*, an eminent Minister in *Ipswich*, shewing wherein *Punt's* Information failed, and wishing it had not been put into Mr. *Fox's* Book, and desiring him to inform the said Author thereof; *Cooper's* Punishment, as he asserted, having been justly inflicted, not so much for Religion, as Treasonous Words against the Queen. The Sum of his Letter was, ' That he had talked with those which he judged could best certify the Truth of the Matter, which was reported of *Cooper*. That if every Man indeed might be a Martyr, which was then punished for Rebellious Words, we should have many Martyrs indeed. That *Will. Punt* was much to blame, because that he, *Rushbrook*, told him more than two Years past, that his Paper that contained that Report, was untrue, which as he had then writ it, was now put into Print: That in this Report he committed these Faults, *Viz.* That *Cooper* was no such Man that ought in Commendation to be named in that Book: That whereas *Whyte* was named to be a False Witness, he witnessed truly. That *Grimward* was unjustly reported to be a Witness, much more a false Witness. That what was said to come upon the said *Grimward*, was as true as the rest. That *Cooper* was valued more than he was worth, as to his Goods, which were seized by the Sheriff. A true Account whereof in Kine, Horses and other Cattle, and Household-stuff came but to 61 l. 7 s. 4 d.

When all this was understood by Mr. *Fox*, he came himself to *Ipswich*, to inform himself truly about it. *Punt* also went to Mr. *Sutton* before said, who remembered it very well every part thereof as it was then imprinted. Notwithstanding, these two, with another honest Man, went to the Partie, that had related it, and read the Story unto them; who boldly affirmed the same to be true, and would so confess before any Man, as they said. There were two that attested this, being

*ANNO*  
1561.  
A supposed  
Error in Fox  
considered.

Will. Punt.

Int. Fox.  
Epist.

*ANNO* being one and twenty Years of Age apiece. He also procured Mr. *1561. Candish*, a Justice of Peace, as it seems, and the Wife of *Cooper*, to meet at *Isprwich*; whom with the Children they minded to bring before *Candish* and others; and so to make a true Certificate thereof with their Hands, as Witnesses of their Words; and then would send it up with speed; as *Punt* wrote up to *London*, to *Fox's* Brother, living at the Duke of *Norfolk's* House by *Aldgate*. He wrote also, that Mr. *Sutton* had, and would take great pains therein. And so I leave the Matter undecided to the Reader's Judgment and Discretion. I have set down all this at this length, to shew what diligence and care was used, that no Falshood might be obtruded upon the Readers; and *Fox* and his Friends readiness to correct any Mistakes that might happen.

*Fox*, as he had thus several that clamoured against him, so on the other hand he had many Encouragers; and many Letters and Applications made to him, giving him thanks for his great and useful Pains, and exhorting him to go forward. One of these was *John Loud*, an eminent Man in his Time; who wrote him a Letter to this purpose in the Year 1579. and withal furnished him with many other remarkable Passages of the Sufferings and Stories of the Professors of Religion under King *Henry* and Queen *Mary*, and of the Judgments of God upon Persecutors. This *Loud*, however his very Name is now lost, yet in his Time made a Figure, being an earnest Professor of Religion in the Reign of King *Henry VIII.* and a Companion with Mr. *Philpot* the Martyr, both in *Oxford*, *Winchester* and *London*. He studied also in *Benet* College in *Cambridge*, where he was Tutor to Sir *Richard Southwel*, a Man advanced to be a Privy Counsellor, and dwelt in the *Charterhouse*, *London*. Here *Loud* dwelt with him, and instructed his Son in *Latin*, and in the Laws Civil and Temporal. For *Loud*, after his leaving the University, had been a Student of the Laws in *Lincoln's* Inn.

*Fox* thanked  
for his Book.

By *John Loud*.

And several  
other Learned  
Men.  
Penes me.

Besides this Letter of *Loud's* before mentioned, I have seen these Letters likewise concerning Mr. *Fox's* said Book; One in the Year 1565. from *Merice* (once the Famous Secretary of Archbishop *Cranmer*) to *John Day*, *Fox's* Printer. Another *Anno* 1567. from Dr. *Turner*, Dean of *Wells*, to *Fox*. Another to him writ *Anno* 1565. from Dr. *Humfrey* of *Oxford*, concerning *Alan Cope*, and other Popish Adversaries of this Book, and Disparagers of his Martyrs, exciting him to answer them sharply. Another to him from the same *Humfrey* and one *Parret*, from *Oxford*, *Anno* 1582. And lastly, another from *Richard Taverner*, signifying his sending to *Fox* Cardinal *Pole's* last Will: In which Letters are some things worth the reading.

*P. Martyr* in-  
vited into  
England.

*Peter Martyr*, the great Divine, and Publick Professor of Divinity in the University of *Oxford* under King *Edward*, upon the new Establishment of Religion here in *England*, was ardently invited to come again hither. And that this Invitation might have the greater force with him, one unnamed, but entitled by *P. Martyr* in his Answers *Illustrissimus Princeps* (whom therefore I believe to be *Thomas* Duke of *Norfolk*, and he set on by his Tutor *John Fox*) wrote a kind and earnest Letter to him to come over, and sent it by his Friend *Julius*, that then was in *England* about some Business: Whom this Nobleman had

had assisted in his Affair with much Humanity. In his Letter to *Martyr* he signified to him, how he had suggested to the Queen, that he might be recalled into *England*, and had spoke to her in his Favour. In his said Letter he expressed exceeding good Will towards *Martyr*; and that the Reason he loved him was only his Piety and Religion. He promised him all the Favour and Benefit from him that he could do; and added, that it was the Love of this his own Country, and his Care to have the Word of God furthered, that were the Causes of his Affection to him. This Endeavour of getting *Martyr* into *England*, proceeded no Question from an Order made by the Archbishop and Bishops at *Lambeth*, where they sat by Commission; which was to raise a Contribution out of their own Revenues for learned Strangers to be placed Readers in the Universities, both for their Stipends, and for the defraying of their Expences in their Journey.

But *Martyr* excused his coming, partly because he was obliged to the City and Church of *Zurick* (whence he wrote his Letter *July 22. 1561.*) and so not his own Man. And therefore with them, both Magistrates and Ministers, he had consulted; who indeed very readily, for the good of *England*, were willing he should depart thither. But on the other hand they considered his Age and Weakness, and how he was not able to bear such a Journey. They considered also the great Danger he might run in divers Places thro' which he should pass: And moreover, how he was called into *England* to bear greater Labours by far than there he had: And therefore they concluded it best for him to tarry with them; and that there both by Teaching, Writing and Publishing what he had ready, he might serve them in *England*, and others also. And so *Martyr* taking this Advice, stayed at *Zurick*, and there died in Peace.

*But declines it, and why. Peter Mart. Epist. 223.*

The Pulpits sounded every where with the approaching Happiness of this Nation, under the Influence of so gracious and well educated a Princess, and under the joyful Expectation of the entrance of God's true Worship into *England* again. And even in *Oxford*, where, to all outward appearance, every the least Footstep of pure Religion was utterly worn out, was a very notable Sermon preached: and that by a Person of as great Eminency as any there. It was Dr. *Wright*, Archdeacon of *Oxon*, and Head of a College there. He was Vice-Chancellor when Dr. *Richard Smith* made his Challenge to *P. Martyr* to dispute with him; and in that dangerous Hurleburly he conveyed *Martyr* away through the Rout and Croud at that time assembled, to his own House. Upon the Turn under Queen *Mary*, he made a shift to comply; and for his Wisdom and Learning was one of the Visitors of *Magdalen College, Oxon*; when both the President and so many of the Fellows were put out, soon after that Queen's Access to the Crown; and was noted to be the equallest in hearing, and the readiest to absolve. He was also afterwards one of Cardinal *Pole's* Visitors of that University, complying with the Time and Orders then in force, and concealing his Opinion during her Five Years Reign; with what Conscience himself best knew. But as occasion served he would speak favourably of the Gospellers. So when they of *Corpus Christi College* had expelled Mr. *Fewel*, he knowing the worth of that *Fewel*, told some of the College what an Ornament he was to them.

*Archdeacon Wright's Sermon and Death.*

*Vita Fwel. per Humfred.*

**ANNO** them. He had but one Eye, yet, faith my Author, he was *Homo*  
**1561.** *Oculatus*. But the Reason I have here taken occasion to mention him  
 is this, That at Queen *Elizabeth's* first coming to the Crown, he  
 openly in *All-Saints* preached with a great Spirit, though with a weak  
 Voice; *That Christ was not mixed nor leavened, but simple and*  
*crucified*. In the same Sermon he commended to the Clergy the *Li-*  
*turgy* of the Church of *England*, the Celebration of Prayers and Sa-  
 craments in the *English* Tongue; and learnedly and solidly asserted it  
 out of Scripture, and *Origen* against *Celsus*. *Saunders* added in his  
 Relation of him, that alledging that Place of *St. Paul*, *He gave some*  
*Apostles, and some Prophets, and some Evangelists, and some*  
*Pastors and Teachers*, he said, *Ye see here is not a Word of the*  
 POPE. And *May* the 10th, being eight days after this publick and  
 godly Confession, he died. The foresaid famous *Popish* Calumniator  
 said of him, 'That his Recantation of the Pope was the Cause of his  
 ' Death, and the beginning of the Defect of his Understanding. Tho'  
 he had his Understanding and Memory to the last, making his Will;  
 as many could attest that were then present.

De Visibili  
 Monarch.

Bullinger's  
 Sermons upon  
 the Revelati-  
 ons printed.

This Year 1561. came forth an hundred Sermons upon the *Apoca-*  
*lypse*, made by *Henry Bullinger*, Chief Pastor of *Zuric*, translated  
 out of *Latin* into *English* by *John Daus* of *Ipswich*, dedicated to  
 Sir *Thomas Wentworth*, Lord *Wentworth*, Lieutenant of the County  
 of *Suffolk*: set forth and allowed according to the Queen's Order ap-  
 pointed in her Injunctions. *Bullinger's* Preface was, 'To all the  
 ' Exiles of *France, England, Italy* and other Realms and Nations in  
 ' *Germany* and *Switzerland*, for the Name of Christ, and to all the  
 ' Faithful wheresoever they be, abiding and looking for the Coming  
 ' of Christ, our Lord and Judge.' This Preface was writ by him in  
 the Year 1557. The publishing of these Sermons in these persecuting  
 Times was very seasonable, considering the Sum and End of this Re-  
 velation of Jesus Christ to his Servant *John* was, as the learned Au-  
 thor shewed, 'That he would never fail his Church on Earth, but  
 ' would govern it with his Spirit and Word through the Ecclesiastical  
 ' Ministry. But that the Church itself, whilst it remained in this  
 ' World, should suffer many things, and that for Christ and the  
 ' Truth of his Gospel professed: And that it opened all and singular  
 ' Evils in a manner that the Church should suffer; shewing, how it  
 ' must be exercised with common Calamities, as War, Plague, Fa-  
 ' mine, &c. What it should privately suffer of the False Brethren  
 ' through Heresies and Schisms; and grievous and continual Strifes,  
 ' Contentions and Corruptions in the Matter of Religion: Finally  
 ' how terribly it should be vexed by the most cruel Persecution of the  
 ' Old *Roman* Empire: And lastly, by the wicked Crafts, and ex-  
 ' treme Tyranny of Anti-Christ. All which Things appertain to this  
 ' End, that all his chosen, being sufficiently warned before, and pro-  
 ' vided in all Ages, whilst this World shall endure, might with true  
 ' Faith cleave unto Christ our Redcemer, King and High-Priest, &c.  
 ' and in Innocency of Life serve him, and patiently attend him, coming  
 ' to Judgment, &c. And chiefly, that they should flee Antichrist  
 ' which should come in the end of the World, usurping unto himself

most

‘ most unjustly the Kingdom and Priesthood of Christ, grievously per- *ANNO*  
 ‘ secuting the Church of Christ even to the last Judgment. *1561.*

This Year also was translated out of *French* into *English*, by *Ste-*  
*ven Witbers*, a Treatise of *Relicks*, writ by another learned Foreigner,  
*Viz. Mr. Calvin*: It began, ‘ *St. Augustine* in the Book which he  
 ‘ entituled, *Of the Labour of Monks*; complaining of certain Trifle-  
 ‘ bearers, who already in his Time did exercise a most villainous and  
 ‘ filthy kind of carrying hither and thither Relicks of Martyrs, ad-  
 ‘ deth, *yea, if they be Reliques of Martyrs*. By the which Word  
 ‘ he signifieth, that even then the Abuse and Deceit herein was com-  
 ‘ mitted, in making the poor simple People to believe that Bones ga-  
 ‘ thered here and there, were the Bones of Saints. But seeing the  
 ‘ Original of this Abuse is of such Antiquity, it is not to be doubted,  
 ‘ but that it hath been in the mean while by so long continuance of  
 ‘ Time greatly multiplied: especially seeing the World since that  
 ‘ Time is marvellously corrupted, and hath declined from worse to  
 ‘ worse, even until it be come to the Extremity in the which we see  
 ‘ it.’ A Book, which by relating what Reliques were in divers Coun-  
 tries, and of what sort, and of what quantity, abundantly evinceth  
 the horrible abuses of them. It bore this Title, *A very profitable*  
*Treatise made by Mr. John Calvin, declaring what great Profit*  
*might come to all Christendom, if there were a Register made of all*  
*Saints Bodies and other Reliques, which are as well in Italy as in*  
*France, Dutchland, Spain, and other Kingdoms and Countries.*

The Mention of *Calvin*, must bring in a very remarkable Letter *Calvin's Reso-*  
 which he wrote in the Month of *August* this Year, concerning certain *lution of some*  
 Ecclesiastical Rites, used in our Office of Public Prayer newly esta- *Rites in the*  
 blished: Which were scrupled by some of the *English* Exiles, upon *Liturgy.*  
 their Return; chiefly because not used by the Reformed Church in  
*Geneva*. Concerning which they had sent to *Calvin* for his Resolu-  
 tion and Judgment. Wherein he gave his Opinion generally in fa-  
 vour and approbation of them.. For so I take that Epistle of his, *Aug. 12.*  
 which he wrote as an Answer to several Persons, whom he stiled, *Ep. num. 361.*  
*Eximii viri & ex animo colendi fratres: i. e.* Worthy Men, and  
 very much esteemed Brethren: Whom I am apt to think were the  
 Divines and Scholars that lately sojourned at *Geneva*. By the An-  
 swers he made, the Questions propounded by these Brethren, I sup-  
 pose, were these:

First, Whether it was expedient, after the Publick Confession, to  
 have any Absolution, declaring the gracious Promise of God to Re-  
 penting Sinners; because there was none such used in the Church of *Absolution.*  
*Geneva*. *Calvin* approves it, saying, That there was none of them  
 but acknowledged it very profitable to join to the Publick Confession  
 some singular Promise to raise Penitent Sinners to the hope of Pardon  
 and Reconciliation. He added, That from the beginning it was his  
 mind to bring in this Practice. But some feared Offence would be  
 taken at the Novelty of the Thing: Whereupon he was too easy to  
 yield: and so the thing was omitted; that is, to be inserted into  
 their Office. But he wished that the People to the Pastors whereof  
 he wrote, were accustomed to both.

VOL. I.

L I

Secondly,

## ANNO

1561.

The Words to  
the Commu-  
nicants.

Secondly, Another Query was concerning the using of certain proper Words to every Communicant singly: Which *Calvin* used not to do. To which he answered, That in administering the Supper he sometimes used *St. Paul's* Words. But because he could not repeat them to every one without taking up more time than could well be spared, he rather desisted.

Sacrament  
three times a  
Year.

Thirdly, The Third Question seemed to be, How often the Sacrament of the Lord's Supper should be administered? And whether it were not fit to have it Monthly, rather than as it was enjoined but Three times a Year, viz. in the great Festivals. *Calvin* did most of all like to have it administered every Month; so that the more frequent use of it begat not Negligence. Which seemed to go so far with him, that he somewhat inclined to have (it on that Account) not so frequent: For, said he, while the greater part abstain from the Communion [as they would do, if it were celebrated every Month] the Church is after a manner scattered from one another. But that he had rather the Church were invited to the Sacrament every Month, than four times a Year only, as was the Custom then with them. He added, That when he came first to *Geneva*, the Sacrament was communicated but thrice in the Year, [that is, at *Christmas*, *Easter* and *Whitsontide*] when there were seven Months coming between *Whitsontide* and *Christmas*, without any Sacrament of the Lord's Supper ministered at all. Whereupon he declared his liking of Monthly Sacraments. But that when he could not prevail, he thought it good to spare the Weakness of the People, than more stiffly to contend about it. Whereby he signified his Advice in effect to the Brethren here in this Church, where the People were also used to the said three publick Times of receiving the Sacrament, and would at present be hardly brought to an Alteration. And all that *Calvin* did in this Case was to omit the Reformation of this more seldom receiving the Eucharist, till a more convenient Opportunity should offer hereafter. Yet he caused it to be entred into the publick Acts, that this Custom was faulty: that it might be more easy and free to correct it by those that came hereafter.

Communica-  
ting the Sick,  
&c.

Fourthly, The Fourth Query was, Whether it were convenient to communicate the Sick? And if so, with what Number and Company? And whether in this Private Communion the Publick Office should be used, or no Office, but the Consecrated Bread only brought from the Church, unto the Party home to his House. To which *Calvin* gave in substance this Answer, That the Sick should not be denied the Sacrament, many and weighty Causes moved him: For should they not be communicated, it would be a very blameworthy Neglect of Christ's Institution. But that when the Sick Party was to partake, there should be some Assembly of the Kindred, Friends and Neighbours; that so there might be a Distribution according to Christ's Commandment. And that the Holy Action should be joined with an Explication of the Mystery: And that nothing should be done differently from the Common Form and Way of the Church. He liked not carrying the Sacrament



crament up and down promiscuously; for the avoiding of Superstition in some, and Ambition and vain Ostentation in others: many for such Ends being apt in those days to come to these Private Sacraments. Which he esteemed a very difficult thing to prevent. And that therefore the greater Judgment and Care should be used to whom they gave it. And lastly, he looked upon it as a preposterous thing to bring Bread as holy from the Church; but to carry it in Pomp, by no means tolerable.

ANNO 1561.

To this Judgment of this great *French* Divine concerning Rites used in this Church, I will briefly subjoin his Approbation of the Episcopal Government of the Church; which is alledged out of his *Institutions* by Dr. *Whitgift*: 'That every Province had among their Bishops an Archbishop; and that the Council of *Nice* did appoint Patriarchs which should be in Order and Dignity above Archbishops, it was for the Preservation of Discipline. Therefore for this Cause especially were those Degrees appointed, that if any thing should happen in any particular Church which could not be decided, it might be removed to a Provincial Synod. If the greatness or difficulty of the Cause required yet greater Consultation, then were there added Patriarchs together with the Synods: From whom there was no Appeal but unto a General Council. This kind of Government some called *Hierarchia*, an improper Name [which he disliked, because it imported *Dominion* and *Rule*.] But if omitting the Name we shall consider the Thing itself, we shall find that these Old Bishops did not frame any other kind of Government in the Church from that which the Lord hath prescribed in his Word. And so much concerning *Calvin's* Sense of our Churches Liturgy and Government.

His Judgment of Episcopal Government.

Answer to the Admonit. 4204 p. 74

## CHAP. XXII.

*A Reflexion upon what was already done in the Church. Papists write against it; Take Occasion at the Fire of St. Paul's. Answered by Bishop Pilkington. Popish Questions and Cases dispersed. Answered. Reformation of the Coin of the Nation, Sir Richard Shelly, Lord Prior of St. John's, and Turcopolier at Malta.*

AND now we may look back and observe what good Progress was already made in the Reformation of Religion. The Dioceses were supplied with learned, pious, Protestant Bishops; Images were removed out of the Churches; the Common Prayers celebrated in the *English* Tongue; the Sacrament of the Lords Supper administered to the People in both Kinds; Mass and Transubstantiation exploded; the Pope's pretended Jurisdiction in *England* rejected; Sound Articles of Christian Faith framed, and professed by the Clergy; Homilies, that is, plain practical Sermons, set forth, to be read to the People, where Preaching could not be had. So that the

The Progress of the Reformation hitherto

**ANNO** Church of *England* was reduced to the same good State wherein it  
 1561. was in the latter Years of King *Edward*. Which was thus described  
 by good Bishop *Ridley* a little before his Death, when Queen *Mary*  
 had unhappily overthrown all.

Letters of the  
 Mart. fol. 84.

Word and Sa-  
 craments.

The Catechism

Lord's Supper.

The Vulgar  
 Tongue.

Divine Service

Homilies.

Articles.

The Papists  
 Opposition.

The Church of *England* had of late, of the infinite Goodness and  
 abundant Grace of Almighty God, great Substance, great Riches of  
 Heavenly Treasure, great Plenty of God's true and sincere Word,  
 the true and wholesome Administration of Christ's holy Sacra-  
 ments, the whole Profession of Christ's Religion truly and plainly  
 set forth in Baptism, the plain Declaration and Understanding of  
 the same taught in the holy Catechism, to have been learned by all  
 true Christians. The Church had also a true and sincere Form and  
 Manner of the Lord's Supper, wherein, according to Jesus Christ's  
 own Ordinance and holy Institution, Christ's Commandments were  
 executed and done. For upon the Bread and Wine, set upon the  
 Lord's Table, Thanks were given, and the Commemoration of the  
 Lord's Death was had; the Bread in remembrance of Christ's Body,  
 torn upon the Cross, was broken, and the Cup in remembrance of  
 Christ's Blood shed, was distributed; and both communicated unto  
 all that were present, and would receive them; and also they were  
 exhorted of the Minister so to do. All was done openly in the  
 Vulgar Tongue, so that every thing might be easily and plainly un-  
 derstood of all the People, to God's high Glory, and the Edifica-  
 tion of the whole Church. This Church had of late the whole  
 Divine Service, at Common publick Prayers, ordained to be said  
 and heard in the common Congregation; not only framed and fa-  
 shioned to the true Vein of holy Scripture, but also all things set  
 forth according to the Commandment of the Lord, and St. *Paul*'s  
 Doctrine, for the Peoples Edification in their Vulgar Tongue. It  
 had also holy and wholesome *Homilies*, in Commendation of the  
 principal Vertues which are commended in Scripture: and likewise  
 other Homilies against the most pernicious and capital Vices that used  
 always to reign in this Realm of *England*. This Church had, in  
 Matter of Controversy, *Articles* so penned and framed after the  
 Holy Scripture, and grounded upon the true understanding of God's  
 Word, that in short time, if they had been universally received,  
 they would have been able to set in Christ's Church much Concord,  
 and Unity in Christ's true Religion, and to have expelled many  
 false Errors and Heresies wherewith this Church (alas!) was almost  
 overgone.

All this Reformation the holy Bishop so lamented the Overthrow  
 of, was now again in so few Years in this happy Reign re-esta-  
 blished.

But the Popish Party in *England*, blinded with old Prejudices,  
 would not see the present Happiness of the *English* Church: but la-  
 boured all they could to oppose and disparage, and undermine this  
 Reformation. Which they did partly by their Writings privately dis-  
 persed. Thus when by Lightning on the 4th Day of *June* this Year,  
 the Steeple, the Bells and Roof of St. *Paul*'s Church were burnt, a  
 Papist, soon after this Accident, spread certain Papers about at *West-*  
*Chester* concerning it: wherein were these Words, 'In St. *Paul*'s  
 Church

Church in *London*, by the Decree of the blessed Fathers every Night at Midnight, they had Mattins; all the Forenoon Masses in the Church, with other Divine Service, and continual Prayer. And in the Steeple Anthems and Prayers were had at certain times. But consider, how far now contrary the Church hath been used: and it is no marvel, if God hath sent down Fire to burn part of the Church, as a Sign of his Wrath.

ANNO 1561.

*A Paper about the burning of St. Paul's.*

And whereas *June 8.* that is, the next *Sunday* after this Fire, *Pilkington* Bishop of *Durham* preached at *Paul's Cross*, and took notice in his Sermon of the dreadful Devastation of this Church, exhorting the People to take it to be a Warning of a greater Plague to follow to the City of *London*, if Amendment of Life were not had in all Estates; he did also recite certain Abuses of the said Church; as Talking, Buying and Selling, Fighting and Brawling there; he shewed also how the Virtue of Obedience to Superiors was much decayed in those Days. These Causes assigned for this Judgment were reflected upon in the said Paper; Making the chief Causes rather to be, 'That the old Fathers and the old ways were left, together with Blaspheming God in lying Sermons, preached there, polluting the Temple with Schismatical Service, and destroying and pulling down Altars, set up by blessed Men, and where the Sacrifice of the Mass was ministered.' This occasioned the Writing of a Tract in Confutation of the Paper aforesaid: printed by *Will. Seres*, An. 1563.

*Pilkington's Sermon at Paul's Cross.*

The which Tract seems to have been writ by the same Bishop in Vindication of his Sermon. There the Writer shewed more at large, How that Church and all Parts of it had been defiled partly by Popery, and partly by other gross Profanations. 'That no Place had been more abused than *Pauls* had been, nor more against the receiving of Christ's Gospel. Wherefore it was more marvel, that God spared it so long, than that he overthrew it now. That from the Top of the Steeple down within the Ground, no Place had been free, From the Top of the Spire, at Coronations, or other Solemn Triumphs, some for Vain-glory had used to throw themselves down by a Rope, and so killed themselves, vainly to please other Men's Eyes. At the Battlements of the Steeple sundry times were used their Popish Anthems, to call upon their Gods, with Torch and Taper, in the Evenings. In the Top of one of the Pinnacles was *Lollard's Tower*, where many an innocent Soul had been by them cruelly tormented and murdered. In the midst Alley was their long Censer, reaching from the Roof to the Ground; as tho' the Holy Ghost came down in their censuring, in likeness of a Dove. In the Arches, Men commonly complained of wrong and delayed Judgment in Ecclesiastical Causes: and divers had been condemned there by *Annas* and *Caiaphas* for Christ's Cause. Their Images hung on every Wall, Pillar and Door, with their Pilgrimages and Worship-pings of them: passing over their Massing and many Altars, and the rest of their Popish Service. The *South Alley* was for Usury and Popery; the *North* for Simony; and the Horse-Fair in the midst for all kind of Bargains, Meetings, Brawlings, Murthers, Conspiracies. The Font for Ordinary Payments of Money, as well known to all Men, as the Beggar knows his Dish. That the Popish Cler-

*A Tract vindicating the Bishop's Sermon.*

*Profanations of St. Paul's Church.*

ANNO  
1561.

gy began and maintained these, and godless Worldlings defended them, whereas the poor Protestants lamented and would have amended them. *Judas* Chappel [misnamed on purpose for *Jesus* Chappel] under the Ground, with the Apostles Mass, so early in the Morning, was counted by report, as fit a Place to work a Feat in, as the Stews or Tavern.

So that without and within, above the Ground and under, over the Roof and beneath, on the Top of the Steeple and Spire down to the low Floor, not one Spot was free from Wickedness, as the Bishop had in his Sermon declared. So that the whole should praise God (saith he) for his Mercy in sparing it so long: and now tremble at his fearful Judgments in justly revenging such Filthiness.

And again a little before, God's House must be a House of Prayer, and not the proud Tower of *Babylon*, nor the Pope's Market-place, nor a Stews for Bauds and Ruffians, nor a Horse-Fair for Brokers; no, nor yet a Burse for Merchants, nor a Meeting-place for walking and talking. And that if a convenient Place to meet for honest Assemblies could not be found, nor had conveniently otherwise; a Partition might be had, to close up and shut the *Praters* from the *Prayers*, the Walkers and Janglers from well-disposed Persons; that they should not trouble the Devout Hearers of God's Word.

And lastly, the said Author, making this Judgment upon this Church of *St. Paul's*, to be a Signification of what God had done in the present Reformation of the Church of *England* from its Superstitions, hath these Words; That God had once again with the Trumpet of his Word, and the glad receiving of his People, thrown down the Walls of *Jericho*, and the Pope's Bulwark there, by his own Might; without the Power of Man, if Men would so consider it, and fear the Lord.

*Papish Questions and Cases dispersed.*

There were also about this time, or the Year ensuing, Questions and Cases of Conscience propounded, and conveyed up and down by some Papists, with Solutions to them, agreeable to their Purpose; to keep the Laity, as well as the Priests, from Compliance and Conformity to the present Orders about Religion. And they were these;

- What is the Catholick Church?
- Who is an Heretick?
- Whether be Priests in Schism, that have subscribed to the Religion now used in *England*?
- Whether be Priests in Schism, that minister the Communion and other Sacraments according to the Book of Common Prayer now set forth?
- Whether be they in Schism that minister no Sacraments, but only instead of Divine Service, read Chapters and Psalms, &c. afore the People.
- Whether it be lawful for Priests that say the Communion, also to celebrate Mass?
- Whether it be lawful for Priests to say Mass, which say no Communion, but only read Psalms and Chapters to the People instead of Service?

Whether

‘ Whether is this to be called a wicked Time, that such Heresy *ANNO*  
and Schism doth reign in? 1561.

‘ Whether it is lawful for the Laity to receive the Communion, as  
is now used? ~~~~~

‘ Whether the People compelled with fear for loss of worldly  
Goods, may receive the Communion, as Bread and Wine, not con-  
senting to it in the Heart?

‘ How should the People do, that cannot have the Sacrament mi-  
nistred to them according to the Ordinance of Christ’s Church?

‘ Whether is not every one, as well Priests as Laity, bound to obey  
the Queen and her Laws?

These dangerous and captious Questions with their Solutions, falling  
at length into the Hands of the before-mentioned Bishop *Pilkington*  
(and dispersed perhaps in his Diocese) were well answered by him:  
and his little Book published for the Common Good, being printed  
also by *Will. Seres*, An. 1563. *Answered by  
Bishop Pil-  
kington.*

But to give a Taste of the Popish Solutions to two or three of these  
Cases; only enough to shew what earnest Endeavour they used to keep  
both Priests and People from uniting with the present Church, or to  
call off those that had. To the Case, *Whether it were lawful for the  
Laity to receive the Communion as now used*; it was answered, That  
in receiving the Communion as now used, they broke their Profession  
made in Baptism, and fell into Schism; separating themselves from  
God and his Church, refusing the Bishops [*i. e.* late Deposed] their  
true Pastors; and so entering into the malignant Church of Satan, &c.  
And that the Bishops were in Prison, ready to suffer Death, afore they  
would either minister, or receive the Communion, like true Pastors,  
&c. That the Catholic Church, which they professed at their Bap-  
tism to believe and obey, taught them to receive Christ’s Body conse-  
crate at Mass with Prayers, Invocations and Benedictions, with the Sign  
of the Holy Cross, and not bare Bread and Wine without Consecration  
and Benediction, as they used in this Communion; being against the  
Decrees and Ordinances of Christ’s Catholic Church. That God Al-  
mighty commanded them to separate themselves from such, &c. *The Solutions  
made to some  
of the Questi-  
ons by Papists.*

To the next Question, *Whether the People compelled with fear or  
loss of worldly Goods, or temporal Punishment, might receive the  
Communion, as Bread and Wine, and not consenting to it in the  
Heart*; the Answer was, That St. Paul said, It was requisite to our  
Salvation, with our Mouths to confess the Truth. Also, that our Sa-  
viour said, he that denieth him afore Men, he will deny afore his Fa-  
ther in Heaven. And to kneel down to receive their *curst and pol-  
luted Bread*, was to commit Idolatry. Nor was it lawful to dissem-  
ble herein.--- For no punishment the good Catholic People would re-  
ceive with the *Arians*: Much less ought they to receive the Commu-  
nion now used for any punishment.

To the next Question, *How should the People do that could not have  
the Sacrament ministred to them according to the Ordinance of Christ’s  
Church?* The Answer was, That in no wise they ought to receive  
the Communion, but to commend their Minds and Wills to God with  
devout Prayer, firmly continuing in that Doctrine which they were  
christened in.---And so doing in Will to receive the Blessed Sacrament,  
if

*ANNO* if they were not in place where it was ministred according to the Ordinance of Christ's Church, God would accept their Will and good Intent, as if they did receive it corporally.——But that if they received this Communion, they separated and divided themselves from the Sacraments and Prayers of all the Universal Church of Christ.

*The Reason of  
Pilkington's  
Answer of  
these Que-  
stions.*

But all this, and other the like Cases and Resolutions of these Papists own making, did Bishop *Pilkington* briefly dispatch, and clearly lay open the Folly and Falsity of. 'And that, as he said, for the sake of simple ones he undertook this Labour; that they should not be deceived and overcome with fond Fancies of idle Brains: and lest God's Enemies should crack, that none could or durst answer them.——That [in respect of the Foolishness of this Writer] it was the Polity of Papists to set out a Broker to utter their Wares, and catch the unlearned: but that the subtiler sort held their 'Tongues; stood aloof, to see how this Forerunner would take place; and were thought by their Silence to be able to say much more, whenas they feared indeed, lest in being answered they might take the Foil, to the clear Overthrow of their Cause.——That if the miserable State of the People had not moved him, he would have holden his Tongue. But that, with the poor simple ones, whom they deceive in Corners with such Lies as these, such common bald Reasons should not prevail, he thought good, for pity sake, to say thus much; to stay them whose Eyes God should open to see. And that his Reasons and Authorities on purpose were commonly taken out of their own Doctors and Writers, and such as were not counted Protestant, nor made use of by any of this New Learning. And for the nonce he forbore to alledge the learned sort, lest the unlearned should say, they did not skill of such Books, nor knew whether they were truly brought in.

*The Queen re-  
duceth Mony to  
its true value.*

Tho' it be not so sutable to the Ecclesiastical Story of these Times, (of which my professed Purpose is to write) yet let me relate a Passage that happened this Year in the State, so much tending to the Honour of the Nation, and to the ingratiating the Queen to her People. As she had called in before Copper and mixed Money, and allowed those that brought them in to the Exchequer as much in good Money as those Pieces ordinarily went for, to her own considerable Charge; that her Subjects might not be Loosers; so she now made another step to the Amendment of the currant Coin, reducing all fine Money to the true Standard; and appointing the severall Gold and Silver Pieces to pass at a lower Rate than they went at before, that so they might come to the exact old *English* Standard. This I do the rather relate here, because it is so imperfectly and uncertainly, if at all, set down by our Historians: and because I make some doubt, whether the Queen's Proclamation thereof were ever printed, I have exemplified it from a Written Copy thereof in the *Appendix*. By which it appeareth, that the *Michaelmas* last past, 1560, the Queen turned base Copper mony to Mony that was good Sterling. And all this coarse Mony being called in, and fine, that is, Gold and Silver, Mony made current, She then signified her Intention to reduce that fine Mony to its true Worth, so that it should pass for no more than its true intrinsic value, which hitherto it had not done. Yet for some Reasons she forbore

bore for some time to put this her Purpose in execution. But this was soon noised abroad how Monies were to be taken down to the lower Value; so that they who were worth an hundred pounds before, now should not be worth, it may be, four Score, tho' he had the same quantity of Cash as before. This had many Inconveniences attending it, beside the Discontent of the People. Rumours of it ran from one Market-day to another; and the Markets rose, and Provisions grew dear. This unseasonably prevented the Queen's Determinations: So that she was fain in the midst of these Bruits to issue out a Proclamation to stay them. But neither could this remedy it, the same Rumours being before-hand universally spread into Mens Heads by sinister means. And another Sort took hold of these Rumours out of Covetousness, And so the Prices of all things were universally enhanced, that were to be sold for Mony. Pitiful hereby was the Condition of the meaner sort of People, as Labourers in Husbandry, Handicrafts-men, Serving-men, Soldiers, and others living by Wages or Pensions, who must buy their Victuals and Sustenance with Money: these were miserably oppressed with unreasonable Prices and Dearth.

This moved the Queen; and for the remedying hereof she thought fit to delay no longer putting her Intent into Execution. And so she reduced the Monies of her Realm to such a true Standard, as should never hereafter be changed nor altered; being indeed the Standard that remained in the Kingdom since the Sixth of K. *Edward IV.* and so continued down to the Sixteenth Year of K. *Henry VIII.* *Ann. 1524.* *Ann. 1524.* who then first debased the Mony by mixing it with Brais.

All Monies now were either fine Gold, Crown Gold, Strangers Gold, or fine Sterling Silver. Of the *fine Gold* was the *Sovereign*, that went at Thirty Shillings; which was brought down to Twenty: for no more was it worth: the *Royal*, that went at Fifteen Shillings; which was brought to Ten, according to its true Value: the *Angel*, that went at Ten, was made current at six Shillings and eight Pence: the *half Angel* five Shillings, to Three and four Pence. The *Crown Gold* pieces were the Sovereign, half Sovereign, Crown, half Crown. The *Strangers Gold* pieces were the *French Crown*, and the *Burgundian Crown*. The *Sterling Silver* pieces were the Shilling, and the half Shilling, the quarter Shilling, the three Half-pence, the three Farthings. What these Pieces hitherto went at, and to what Value reduced, may be seen in the Proclamation. And in Conclusion, this the Queen would have to be accepted of all her good Subjects, as one of the principal Acts, tending to the Recovery of the antient Fame and Wealth of the Kingdom; and desired that none, that out of Malice or Ignorance depraved this noble Act, should have Credit given to them; wherein she evidently sustained so great burthen in her Treasure, as it ran in the said Proclamation.

*Richard Shelly*, styling himself of *St. Johns*, afterwards calling himself Lord Prior of *St. Johns of Jerusalem* (*Sir Tho. Tresham* was the last Lord Prior in *England*, who dyed *Anno 1558.* and was carried down to *Northampton* to be buried amongst his Ancestors, *Mar. 16.*) went this Year 1561. from *Spain*, where he was a Pensioner of that King's, to *Malta*, to establish his Office and Dignity of *Turcop-lier* for the *English Nation*, as he wrote in a Letter to *Sir Tho. Cha-*

VOL. I.

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ANNO  
1561.

What the  
Standard was.

The several  
Gold and Sil-  
ver Pieces now  
current, and  
their Values.

Sir Rich. Shel-  
ly Turcop-lier  
of Malta



*ANNO* 1561. *loner* his Acquaintance in *England*. He went, as he said, tho' to his great Cost and Travail; because he could in no wise suffer so goodly Pre-eminence of our Nation to be lost in his Time, for lack of taking Possession of the place. He had the King of *Spain's* Letter to allow him to go, and take upon him the said Title of *Turcopolier*: which Title was due to him; as Heir Apparent, and he was *Dominus natus*. This, he said, was the reason he would not take upon him to be called there, [in *Spain*] *Prior D'Inglaterra*; which to every Mans Understanding, was a Title of known Honour; whereas *Turcopolier* was so diffusive a Name as not worthy the Pains of pronouncing, and so strange a Dignity by reason of the long Intermission, as had no ready place of Acceptation abroad. But, as he wrote to his Friends, he did it for the Honour of his Nation: and that he would respect his Nation afore his Person, and the Publick afore his Particular. He swore afore God, that for the same Reason and none other Respect, he had already procured in *Madrid*, and would procure as he went, so much Favour as might be for the establishing of the *English* Privileges in *Malta*. And lest any Offence might be taken by the Queen at this his Enterprize, he declared himself a true *English* Subject; that to *Malta* he went *true and mere English*, in following his Conscience; to be bestowed in the Queen's Service whereinfoever it should be meet to employ a Man of his Order.

*Take the Title  
of Prior of St.  
John's.*

When he was at *Genoa*, the King of *Spain* sent a Letter to him to return in Post, because he would send him Ambassador into *Persia*. And at the same time the Lord Great Master of *Malta* sent him a Letter, charging him to defer no longer to take upon him the Title of his Priory; and that upon pain of taking away his Cross, and upon his Oath of Obedience. And this was the reason he took the Title of *Prior* upon him, and upon a Force declined that of *Turcopolier*. For this Office in the Convent was of high Pre-eminence, and was above all Priors. But it could not be brooked, that he should then enjoy so high a Title; and therefore was commanded to call himself *Prior of St. Johns*. And there he lived some time with great Honour and Favour, till a Contest happened between him and the Prior of *Capua*, who came to be Grand Master by Simony, and would have usurped his Place, that in Right should have succeeded there. This put an end to his being at *Malta*; otherwise there he reckoned to have been resident all his Life. If he would have born, as he said, the abasing of his Nation; *which neither as a Christian Man, nor as an Englishman, nor as a SHELLY, he might no way endure.*

C H A P.

ANNO

1561.

C H A P. XXIII.

*A Journal of memorable Matters falling out within this Year, not hitherto noted. A Common Prayer Book with Pictures of the Saints laid before the Queen at St. Paul's; Disliked by her. Paintings in Churches.*

I Shall conclude this Year with a brief Relation of several Matters that happened from Month to Month; which (in my Judgment) deserve a Memorial to be made of them, and to be rescued from Oblivion; since they may give a further View of these Times, and let in Light into Things of greater Moment. Short Memorials of Matters.

*March* the 26th. The young Lady *Jane Seimour*, Daughter to the late Duke of *Somerset*, and one of the Queen's Maids of Honour, and in great Favour with her Royal Mistress, (dying the 20th of the same Month) was brought in the Afternoon from the Queen's Armory, to the Abby of *Westminster*, to be buried, with all the Quire of the said Abby, and two Hundred of the Court, and threescore Mourners; consisting of Lords and Ladies, Gentlemen and Gentlewomen, all clad in Black; besides others of the Queen's Privy-Chamber. She had a great Banner of Arms born; Mr. *Clarenceux* was the Herald attending. And *Scambler*, Bp. of *Peterborough* added to the Solemnity a Funeral Sermon. And being a Duke's Daughter, was buried in the same Chappel where the Dutchess of *Suffolk* was. Lady Jane Seimour buried.

*April* the 10th. One was brought out of *Bethlem*, and whipt thro' the Streets. His Crime was Blasphemy, for saying, *he was Christ*. And one *Peter* taken out of the *Marshalsea* was likewise whipt; for that he said, *he was the same Peter, that did follow Christ*. Certain Blasphemers punished.

*April* the 12th. One who was a Stranger, was set in the Stocks at *Westminster* Market, being clad all in Red, for saying, *he was the Lord of all Lords, and King of all Kings*.

*April* the 16th. Were all the Altars in *Westminster* Abby demolished; and so was the Altar in the Chappel of *Henry VII.* where that King, and King *Edward VI.* lay buried. And all the Stones thereof carried where the late Queen *Mary* was buried: [Perhaps toward the making of her Monument with those religious Stones.] Altars in Westminster Abby.

*Ditto* the 22d. Sir *Edward Walgrave*, Knt. (who was a great Officer in Queen *Mary's* Court, and a Privy Counsellor) and his Lady, were carried to the Tower. It was for hearing Mass, having a Popish Priest in their House. Others were brought to the Tower at that Time; and, as it seems, for the same Breach of the Law. This Knight and his Lady had the Character of very good *Alms-folkes*, in respect, no doubt, of their great Liberality to the Poor. Mass-beaters imprisoned.

*Ditto* the 23d. Sir *Edward Hastings*, Lord of *Loughborough*, Knight of the Garter, and another great Counsellor with the late Queen *Mary*, was brought unto the Earl of *Pembroke's* [at *Baynard* Castle] for the same Fault, I presume, in being present at Mass.

**ANNO** The same 23d. of *April*, being *St. George's Day*, the Festival was  
 1561. kept solemnly at Court in this manner; All her Majesty's Chappel  
 came through her Hall in Copes, to the Number of Thirty, singing,  
*O God, the Father of Heaven, &c.* the outward Court to the  
 Gate, and round about being strewed with green Rushes. After  
 came Mr. *Garter*, and Mr. *Norroy*, and Master Dean of the Chapel,  
 in Robes of Crimson Satin, with a red Cross of *St. George*. And  
 after, Eleven Knights of the Garter in their Robes. Then came the  
 Queen, the Sovereign of the Order, in her Robes; and all the Guard  
 following in their rich Coats. And so to the Chapel. And after  
 Service done, back through the Hall to her Grace's great Chamber.  
 And that done, her Grace and the Lords went to Dinner. Where  
 she was most nobly served; and the Lords sitting on one side were  
 served in Gold and Silver. After Dinner were Two new Knights of  
 the Garter elected, viz. the Earl of *Shrewsbury* and the Earl of *Hunf-*  
*don*. There were attending all the Heralds in their Coat-Armour be-  
 fore her Grace. These were installed at *St. George's Feast* held at  
*Windfor* the 18th day of *May* following, the Earl of *Arundel* being  
 the Queen's Deputy.

Great Thun-  
 dering and  
 Lightning.

*June* the 4th. *Corpus Christi* Eve, between 11 and 12 of the Clock  
 at Noon, began great Thundering and Lightning. At *St. Martin's*  
 Church by *Ludgate* a Thunderbolt smote down certain great Stones  
 from the Battlement of the Steeple; which fell down upon the Leads  
 of the Church, and brake the Leads and Boards, and a great Chest  
 in two pieces.

*St. Paul's burnt.*  
*The Fire brast*  
*first Two or*  
*Three Yards be-*  
*neath the Foot*  
*of the Cross,*  
*and thence*  
*down the Spire*  
*to the Bells.*

The same Day about 4 or 5 of the Clock at Afternoon, the Light-  
 ning took *St. Paul's* Church, and entred at one of the Holes in the out-  
 ward Part of the Steeple, about two Yards under the Bells, and set  
 the Steeple on fire; and never left, till the Steeple and Bells, and top  
 of the Church were all consumed, unto the Arches; burning both  
 Wood and Lead, and the Bells, and the Timber under which stood the  
 great Organs; and the Chappel where the old Bishop was buried.

And in divers other Places of *England* great Hurt was done with  
 Lightning.

Dean of *St.*  
*Paul's* preach-  
 es at the Cross.

*June* the 15. which was the next *Sunday* but one after this dread-  
 ful Burning of *St. Paul's*, *Nowel* the Dean preached at the Cross an  
 excellent Sermon, the Lord Mayor and Aldermen, and most of the  
 Crafts present, and a great Audience besides. Whose Subject, no  
 doubt, was the rueful Spectacle of their Cathedral lying in Ashes;  
 and he exciting them with all his Rhetorick, to set upon the Repara-  
 tion of it. For but Two Days after, viz.

The City pro-  
 vides for the  
 Repair of *St.*  
*Paul's*.

*June* the 17th. the Lord Mayor, and Common-Council agreed  
 and concluded, to what Men to commit the Care of Overlooking such  
 as should be set on work for *Pauls*; and who might be vigilant in all  
 Places for carrying on the Building vigorously; resolving to choose  
 Men of Knowledge and Ability to oversee both the Work and the  
 Workmen. Which was in pursuance of what the said Court had done  
*June* 10. when they granted Three Fifteens towards the building of  
 the Church and Steeple with great speed, as soon as they might possibly  
 get Timber, and other Materials, and Workmen.

The

The 22d. Mr. *Ralph Skinner*, belonging to the Church of *Dur-* ANNO  
*ham*, being appointed Dean there, preached a Recantation Sermon at 1561.  
the Cross: giving men warning of a Note-Book which he had print-  
ed: and bade every man take heed of it: for it was, he said, *very* Skinner re-  
cants a Book  
at the Cross.  
*Herefy.*

The 23. Began the Service to be said at St. *Gregory's* Church, by St. Gregory's.  
the *Paul's* Quire, till St. *Paul's* might be got ready.

The same Day. At *Westminster* Seven men were set on the Pillory Conjurors.  
for Conjuring and other Misdemeanors: whereof one was a Priest,  
named *Bettison*.

The 25. The same men were set on two Pillories in *Cheapside*.

*July* the 1. The Work began at St. *Paul's* for the Reparation of The Repair of  
St. Paul's be-  
gins.  
the Church and Steeple: Mr. *Grafton* Grocer, Mr. *Harrison* Gold-  
smith, and others, Overseers, and Directors of the Works.

*July* the 4. All the Queen's Council dined with the Ambassador of Ambassador of  
Sweden.  
*Sweden*, who came hither to transact a Match between the Queen and  
his Master.

The 6. The *Paul's*-Cross Sermon was preached at the *Gray Friars* Gray-Friars.  
[i. e. *Christ's-Church*] it being very rainy Weather, and the *Sbrouds*  
at *Paul's* (where, in such Seasons the Sermons were preached) being,  
I suppose, demolished in the late great Fire.

The 10. The Queen came by Water unto the *Tower of London* The Mint vi-  
sited by the  
Queen.  
by 12 of the Clock: Her Business now was to visit her Mints: which  
she did in Person: Where she coined certain Pieces of Gold; and  
gave them away, to several about her: whereof one she gave to the  
Marquis of *Northampton*, and another to the Earl of *Hunsdon*. About  
five a Clock she went out at the Iron-gate, and so over *Towerhill* un-  
to *Aldgate* Church: and so down *Houndsditch*, to the *Spittle*, and  
down *Higlane*: and so over the Fields unto the *Charterhouse*, being She comes to  
the Charter-  
house.  
the Lord *North's* Place: attended in great State, (as was customary  
when she went abroad) before her, going on Horseback, Trumpeters,  
the Gentlemen Pensioners, the Heralds of Arms, the Sergeants at  
Arms; then Gentlemen; then Lords, and the Lord *Hunsdon* bear-  
ing the Sword immediately before the Queen: after the Queen the  
Ladies riding. Here at the *Charterhouse* she tarried till

The 13. Day; when she took her way from thence by *Clerkenwell* Then to the  
Savoy.  
over the Fields unto the *Savoy* to Mr. Secretary *Cecyll*, where she  
supped. Here her Council waited on her, with many Lords and  
Knights, and Ladies; and great cheere made till Midnight: and  
then her Grace rode back to the *Charterhouse*, where she lay that  
Night. And

The next Day, she departed thence on her Progress into *Essex*: Takes her Pro-  
gress into Essex  
through the  
City.  
and the chief Streets of the City being renewed with fresh Sand and  
Gravel for her Equipage, she passed from the *Charterhouse*, through  
*Smithfield*, under *Newgate*; and so along *S. Nicolas Shambles*, *Cheap-*  
*side*, *Cornhil*, unto *Aldgate* and *Whitechappel*. All the Houses were  
hung with Cloth of Arras and rich Carpets, and Silk. But *Cheap-*  
*side* was hung with Cloth of Gold and Silver, and Velvets of all  
Colours: All the Crafts of *London* standing in their Liveries from St.  
*Michael* the Quern as far as to *Aldgate*. The Cavalcade was after  
this manner: First Serving men riding: then the Queen's Pensioners,  
Gentlemen,

**ANNO** 1561. Gentlemen, Knights, Lords, the Aldermen in Scarlet; the Sergeants of Arms, the Heralds in their Coat Armour. Then my Lord Maior bearing the Scepter; then the L. *Hunsdon* bearing the Sword. And then came the Queens Grace, and her Footmen richly habited. The Ladies and Gentlewomen followed. After all the Lords and Knights Men in their Masters Liveries. And at *Whitechappel* the L. Maior and Aldermen took their Leave of her Grace: and so she took her way toward *Essex*: and I suppose lodged that Night at *Wansted* House in the Forest.

**Dr. Bill dies.** The 20. of *July*, dyed Dr. *Bill*; who was Dean of *Westminster*, Provost of *Eaton* College, and Master of *St. Johns* in *Cambridge*; the Queens chief Almoner.

**Terrible Thunders, Lightnings and Rains.** The 30. about 8 or 9, was a great Thundering and Lightning as any man had ever heard, till past ten. After that great Rains till midnight: infomuch that the People thought the World was at an end, and the day of Doom was come, it was so terrible. This tempestuous Weather was much this Summer. Thus the 21. of this *July* it rained fore, beginning on *Sunday* night, and lasting till *Monday* night. And the 5. and 6. of the same Month were great Rains and Thundering in *London*. What Mischief was done by the dreadful Thundering and Lightning *June* the 4. was told before. And before this, *April* the 20. were great Thunder, Lightning, Rain and Hail Stones, for Bigness the like whereof had scarce ever been seen.

**Sir Ed. Walgrave dies.** *Sept.* the 1. Sir *Edward Walgrave*, who was brought to the *Tower* last *April*, dyed there. His Confinement here was thought to have been the Cause of his Death. He was much swoln. The 3. day of *September* he was buried in the Quire of the *Tower* Church beside the High Altar by Torch-light. And the 6. day the Lady *Walgrave* came out of the *Tower*.

**Superstitious Utensils.** The 5. Superstitious Utensils were burnt at *Oxon* by *Sampson* Dean of *Christs-Church*.

The 8. being the Day of the Nativity of our Lady, they began to set up the Rails of *Pauls* Steeple, upon the Battlements.

**The Queen returns home.** The same day, the Queen who had been in her Progress, now removed from *Hartford* Castle to *Enfield*. And the 22. she came from *Enfield* to *St. James's* beyond *Charing-Cross*. From *Islington* thither, the Hedges and Ditches were cut down to make the next way for her. There might be Ten Thousand People met to see her; such was their Gladness and Affection to her. It was Night e're she came over *St. Giles* in the Fields.

**No Wives to be in Colleges and Cathedral Churches.** The 20. a Commandment came from the Queen unto the College of *Windsor*, that the Priests belonging thereunto that had Wives, should put them out of the College: and for time to come to lye no more within that Place. And the same to be observed in all Colleges and Cathedral Churches, and likewise in both the Universities.

**Dr. G. Goodman.** The 23. Dr. *Gabriel Goodman* was made Dean of *Westminster* in the room of Dr. *Bill* late deceased.

**The King of Sweden's Presents to the Queen.** *October* the 3. A Royal Present of the King of *Sweden* to her Majesty (whom that King courted for his Wife) came to *London*: being 18 great Horses, all of them pyed Coloured. They were brought and set up at the Crosskeys in *Graschurchstreet*. The next day came

came two Ships likewise from *Sweden* to *Woolwich* laden with more Royal Presents for the Queen. And the 6. day those Presents, whatever they were, having been put into certain Vessels, the said Vessels being brought up to *London* were unladen at the Water-side, and carried into the *Tower*. What these Presents were is not related: but *August* the 30. last past, the News were, that the King of *Sweden* was sending a great number of Waggon's laden with massy Bullion, and other Things of Value to *England*. Nay, and on the 15. of *September* News came to *London*, that the King of *Sweden* himself was landed in the *North*. And indeed he was himself determined to come, had not the Queen by a Letter dissuaded him.

ANNO  
1561.

This King's Name was *Ericus*. He continued his Courtship of her Majesty most eagerly from 1560. when his Father was alive, (who first set it on foot) to the Year 1562. with assured hopes of marrying her at last; deluded by some *English-men*. Which was the reason of his Resolution of taking a Voyage into *England*. For some idle Cheats of this Nation pretending themselves well acquainted with the Court, and the Intrigues of it, had signified by Letters to the King, that they knew the Mind of the Queen and her Council and that she had used such Expressions, (which they feigned themselves) that she desired nothing more than his coming over. Of all this the Lords of the Queen's Council in a Letter informed that King's Chancellor: and that in truth these Persons were some obscure impudent Fellows, that knew little of the Affairs of the Queen or Court; and that they did but befool his Master: But that they had taken two or three of the Framers of these Letters to the King: Who upon Examination had acknowledged that Poverty and Hope of Gain put them upon what they did; hoping by this means to have fished out Money either of the King or him. And therefore upon them they resolved to inflict some exemplary Punishment, for the Terror of all such Sycophants for the future. This Letter was dated from the Court at *Greenwich* the 5. of *August*, 1562.

The Queen  
misrepresented  
to the King of  
Sweden.

About the last of *October* they began to sing Service at *St. Paul's*: being it seems the first time of opening the Quire after the Fire. The Bishop began the Service himself. There was then also a great Communion.

Service begun  
at St. Paul's.

*November* 1. The Mayor and Aldermen went in the Afternoon to *St. Paul's* with all the Crafts in their Liveries, attended with four score Men all in Blue carrying Torches. The Bishop of *London* preached the Sermon. They tarried in the Church till Night: and so the Lord Mayor with his Company went home all with Torch-light.

The Mayor, Al-  
dermen and  
Companies  
come thither.

*November* 2. A young Man stood at *Paul's-Cross* in Sermon-time with a Sheet about him, for speaking certain Words against *Veron* the Preacher: who had often preached the *Paul's-Cross* Sermon, and before the Queen at Court, and was a learned and zealous Protestant and Prebendary of that Church. And on that Account it was thought fit that the Scandalizing of such a Person should not be passed over without publick Satisfaction. This Penitent perhaps had charged that Reverend Man with Incontinency. Certain it is, that on the 23d of this same Month, whilst Mr. *Reneger* the Queen's Chaplain

Penance done  
for defaming  
Veron a Pre-  
bendary of  
Paul's.

**ANNO** Chaplain preached the Sermon at *Paul's Cross*, a certain *French* Gentleman, named *de Machin*, sat at the Sermon-time [*i. e.* in the Place of Penance] for reporting, as he had heard, that *Veron* the Frenchman and Preacher was taken with a Wench. And he kneeled down before the said *Veron* and the Bishop, to forgive him, having also several worshipful Men his Friends interceding for him. This *Veron* was also Rector of *Ludgate*.

*A Fray in St. Paul's punished.*

**December** the 15. A Pillory was set up in *Paul's Church-yard* again the Bishop's Place, for the punishment of a Man that had made an Affray in *St. Paul's Church*. His Ears were nailed to the Post, and after cut off.

*A Cheat does Penance.*

**Jan.** the 4. While the Dean of *St. Paul's* preached at the Cross, one did Penance for a Cheat: who pretended himself to be dumb. But the Master of *Bridewel* made him speak. For which Cause he was brought there, by his own Mouth to acknowledge and confess his Imposture, and to ask the Church pardon.

*Lent enjoined.*

The 31. A Proclamation for the strict keeping of Lent, upon great Charge and Penalty. Such Proclamations came out yearly. Some of the Preachers this Lent at Court before the Queen were these.

**Febr.** the 11. being Ashwednesday, *Goodman* Dean of *Westminster*. The first Sunday this Lent, *Sandys* Bishop of *Worcester*. The first Wednesday the Second Week, *Nowel* Dean of *St. Paul's*. The next Sunday, *Alley* Bishop of *Exeter*. **March** the 8. *Horn* Bishop of *Winchester*. **March** the 11. Wednesday, *Nowel* again. **March** the 13. being Passion Friday, *Nowel* again. **March** the 15. Passion Sunday, *Nowel* again. For the Bishop of *London* who should have preached, was Sick. **March** the 20. *Jewel* Bishop of *Sarum*.

**March** 27. 1562. Being *Good-Friday*, in the Afternoon (as all the Sermons at Court were on Afternoons, that they might not interfere with the Sermons at *St. Paul's*) the Bishop of *London* preached before the Queen.

*Coverdale at Paul's Cross.*

The same *Good-Friday* in the Forenoon, old, venerable *Miles Coverdale*, formerly Bishop of *Exeter*, the Translator of the Bible into *English*, a Confessor and an Exile, and one that lately assisted at the Consecration of Archbishop *Parker*; now more lately Rector of *St. Magnus* at the Bridge-foot, preached at *Paul's Cross*.

*Spittal Sermons.*

Let me mention also the Spittal Sermons for the Conclusion, **March** the 30. Monday, preached Mr. *Renager* the Queen's Chaplain. **Mar.** the 31. Tuesday, Mr. *Nowel* Dean of *St. Paul's*. **April** the 1. Wednesday, Mr. *Turner* of *Canterbury*. The 5. being Low-Sunday, *Sampson* Dean of *Christs-church Oxon*, preached at *Paul's Cross*: Where he declared the three former Spittal-Sermons in *Easter Week*: as he had done, I think twice before; being appointed thereunto in regard of his excellent Elocution and Memory.

*Rehearsal Sermon by Sampson.*

*A Service Book with Pictures laid before the Queen at St. Paul's.*

The aforesaid Dean so often noted before for his frequent preaching before the Queen, and in other great and Honourable Assemblies, preached on the Festival of the *Circumcision*, being New-year's day at *St. Paul's*, whither the Queen resorted. Here a remarkable Passage happened, as is recorded in a great Man's Memorials, who lived in those times. The Dean, having gotten from a Foreigner several fine Cuts and Pictures, representing the Stories and Passions of the Saints

*Sir H. Sydney Memo. among Abb. Uther's MSS. Fox and Firebr. Pt. 3.*



Saints and Martyrs, had placed them against the Epistles and Gospels of their Festivals in a Common-Prayer Book. And this Book he had caused to be richly bound, and laid on the Cushion for the Queen's Use, in the Place where she commonly sat: intending it for a New-year's Gift to her Majesty, and thinking to have pleased her Fancy therewith. But it had not that Effect, but the contrary. For she considered how this varied from her late open Injunctions and Proclamations against the Superstitious Use of Images in Churches, and for the taking away all such Reliques of Popery. When she came to her Place she opened the Book, and perused it, and saw the Pictures; but frowned and blushed: and then shut it, (of which several took notice) and calling the Verger, bad him bring her the Old Book, wherein she was formerly wont to read. After Sermon, whereas she was wont to get immediately on Horseback, or into her Chariot, she went strait to the Vestry, and applying herself to the Dean, thus she spoke to him:

*Q.* Mr. *Dean*, How came it to pass that a new Service Book was placed on my Cushion? To which the Dean answered.

*D.* May it please your Majesty, I caused it to be placed there. Then said the Queen.

*Q.* Wherefore did you so?

*D.* To present your Majesty with a New-year's Gift.

*Q.* You could never present me with a worse.

*D.* Why so, Madam?

*Q.* You know I have an Aversion to Idolatry; to Images and Pictures of this kind.

*D.* Wherein is the Idolatry, may it please your Majesty?

*Q.* In the Cuts resembling Angels and Saints; nay grosser Absurdities, Pictures resembling the Blessed Trinity.

*D.* I meant no harm: nor did I think it would offend your Majesty, when I intended it for a New-year's Gift.

*Q.* You must needs be ignorant then. Have you forgot our Proclamation against Images, Pictures and *Romish* Reliques in the Churches? Was it not read in your Deanry?

*D.* It was read. But be your Majesty assured, I meant no harm, when I caused the Cuts to be bound with the Service-Book.

*Q.* You must needs be very ignorant to do this after our Prohibition of them.

*D.* It being my Ignorance, your Majesty may the better pardon me.

*Q.* I am sorry for it: yet glad to hear it was your Ignorance, rather than your Opinion.

*D.* Be your Majesty assured, it was my Ignorance.

*Q.* If so, Mr. *Dean*, God grant you his Spirit, and more Wisdom for the future.

*D.* Amen, I pray God.

*Q.* I pray, Mr. *Dean*, how came you by these Pictures? Who engraved them?

*D.* I know not who engraved them. I bought them.

*Q.* From whom bought you them?

*D.* From a *German*.

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Nn

*Q.* It

ANNO  
1561.

Questions  
with the Dean  
about it.

ANNO 1561. Q. It is well it was from a Stranger. Had it been any of our Subjects, we should have questioned the Matter. Pray let no more of these Mistakes, or of this kind, be committed within the Churches of our Realm for the future.

D. There shall not.

*Paintings in Churches defaced.*

This Matter occasioned all the Clergy in and about *London*, and the Churchwardens of each Parish, to search their Churches and Chappels: and caused them to wash out of the Walls all Paintings that seemed to be *Romish* and Idolatrous; and in lieu thereof suitable Texts taken out of the Holy Scriptures to be written.

## C H A P. XXIV.

*The Papistical Clergy busy. Lifts of the Names of the Popish Recusants, late Dignitaries in the Church, or otherwise. And their Confinements, and Bounds; Prescribed by the Ecclesiastical Commissioners.*

*What Course was taken with the Popish Clergy.*

SUCH as bore Affection to the old Popish Religion were now very busy about the Kingdom, to disaffect the Minds of the Queen's Subjects. These were both of the Laity, and of the Clergy, and of the Universities; whom it was therefore thought necessary to watch diligently. This was a great part of the Charge lying upon the Commission Ecclesiastical. Several of the Busiest of these that could be found were taken up, and placed under Custody in the Prisons of *London* and *Southwark*. And Informations were given in against several more in the North Parts of the Land that could not yet be found. And many were about this time brought before the Ecclesiastical Commissioners: From whom yet they received favourable handling. For they did not put or continue them in Prison, nor prosecute the Law upon them; but only prohibited them certain Places, and circumscribed them within some particular Countries or Places, or number of Miles thence, and generally to abide there where they were best known, and their Friends lived. And such as had been Scholars of the Universities were restrained from going thither. And so all to give Security to behave themselves quietly in the Realm. And thus they might have lived and died here safely and securely, as several did; but many or most, acted by a turbulent Spirit, soon after this fled away beyond the Seas, and settled themselves in *Louvain*, *Antwerp*, and other Places in the *Low Countries*, or elsewhere, where they writ Books, or otherwise practised maliciously against their own Prince and Country.

*Four Lifts of them. Paper House.*

I have met with a particular Lift of the Names of these Men, whether *Deans*, *Archdeacons*, *Prebendaries*, *Beneficed Priests*, *Scholars* of the Universities, &c. the several Bounds wherein they were to be confined; with their Characters added in the Margin: And another Lift of the Names of such who were known to be dangerous Persons,

sons, but not taken. Also a Third, of the Names of such as were *ANNO*  
fled: And a Fourth, of such as were in Hold. These several Scrolls *1561.*  
seem to have been transcribed for the Privy Council, being signed  
by the Hands of several of the Commissioners, viz. *Edmund Lon-*  
*don, Richard Ely, William Chester,* Bishops; *Godfrey Goodman,*  
*D. D. Walter Haddon, T. Huicke,* Civilians. But behold these Ca-  
talogues.

*Recusants which are abroad, and bound to certain Places.*

*Alexander Belsar,* [or *Belfire*] Clerk, [the first President of *S. John* *Old, wealthy*  
*Baptist's College, Oxon*] to remain in the Town of *Hanborough*, in the *and stubborn.*  
County of *Oxford*, or within two Miles compass within the same.  
[Where he had been Rector: and there lived and died.]

*Dr. Pool*, late Bishop of *Peterborough*, to remain *A Man known, and reported to live*  
in the City of *London*, or Suburbs, or within three *quietly; and therefore hitherto tolera-*  
Miles compass about the same. *ted.*

*Thomas Willanton*, late Chaplain to *Dr. Boner*, to remain in the *Stiff and not*  
County of *Middlesex* or *Buckingham*, or in the City of *London*; *unlearned.*  
and bound to appear once every Term.

*Robert Purseglove*, late Suffragan of *Hull*, and before an Abbot, *Wealthy and*  
or a Prior; to remain in the Town of *Ugthorp* in the County of *York*, *Stiff in Papi-*  
or within twelve Miles compass about the same. *stry, and of*

*Thomas Seagiswick*, D. D. to remain in the Town of *Richmond*, *Estate in the*  
or within ten Miles compass about the same. *Country.*

*William Carter*, D. D. late Archdeacon of *Northumberland*; to re- *Learned, but*  
main in the Town of *Thirsk*, in the County of *York*, or within ten *not very wise.*  
Miles compass about the same. *Not unlearned*

*Thomas Harding*, D. D. to remain in the Town *but very Stub-*  
of *Monkton Farly* in the County of *Wilts*; or sixteen *born, and to be*  
Miles compass about the same: or within the Town *considered.*  
of *Tollerwilme* in the County of *Dorset*, or twenty  
Miles compass about the same. *Learned: in King Edward's Time*  
*preached the Truth; and now Stiff in*  
*Papistry, and thinking very much*  
*good of himself.*

*Richard Dominick*, Clerk, late Parson of *Stradford* in the Diocese *An unlearned*  
of *Sarum*; to remain in the Town of *East Knoyle* in the County of *Priest, but ve-*  
*Wilts*, or within sixteen Miles compass about the same. *ry Stubborn.*

*William Boys*, Clerk, late Parson of *Gysley* in *Yorkshire*; to re- *Not unlearned*  
main in the Town of *Southwell* in the County of *Nottingham*, or *but very Wilful*  
within four and twenty Miles compass about the same. *and Stubborn.*

*David de la Hyde*, an *Irishman*, late Scholar of *Oxford*; at his *Very Stubborn,*  
Liberty, saving that he is restrained to come within twenty Miles of *and worthy to*  
either of the Universities. *be looked unto*

*Edward Brunbrough, Robert Dawks, George Simpson,* late *Wilful Scho-*  
Scholars of *Oxford*, restrained as before. *lars.*

*Anthony Atkins*, Clerk, late of *Oxford*; to remain within the *A learned*  
Counties of *Glocester* or *Salop*. *Priest, very*  
*wilful.*

*William Thules*, late School-master of *Durham*, bound for his good  
Behaviour in Matters of Religion, and restrained from the Diocese of  
*Durham*.

*Roger Thompson*, Clerk, restrained from the Dioceses of *York* and *Late a Super-*  
*Durham*. *stitious Monk*  
*of Mountager*  
*John and unlearned*

Willful Scholars, and learned in Divinity.

An unlearned Priest.

Two stubborn Persons, divers Proccesses being sent for them,

and so supported in Herefordshire, that the same cannot be executed against them : and reported to be maintained by Mr. John Skedmore, Mr. Pye, and one William Luffy, a Prebendary of Hereford.

Unlearned, Wealthy and Stiff.

Unlearned.

Unlearned.

Learned, but wilful, and meet to be considered.

Sometime Dean of Litchfield.

Learned; settled in Wavinsbury.

An unlearned Priest.

These two are thought to behave themselves very Seditious, and contrary to their Recognizances; secretly lurking in Lancashire; and are said to be maintained there by Rulers, and Gentlemen of that Country.

Meanly learned, but of Estimation in the Country.

An unlearned Priest.

One that pretendeth a sobriety, but yet stubborn.

One very Stiff and Perverse.

*John Rastal, Nicolas Fox, Robert Davies, William Gibbet, John Durham*, late Scholars of *Oxford*; restrained from the Universities, and bound for their quiet Behaviour in Matters of Religion.

*Richard Halse*, late Prebendary of *Exeter*; to remain in the Counties of *Devon* or *Cornwal*: the City of *Exeter*, and within three Miles of either of his late Benefices always excepted.

*John Blaxton*, and *Walter Mugg*, late Prebendaries of *Exeter*; to remain in the County of *Hereford*.

*Robert Dalton*, Clerk, late Prebendary of *Durham*; to remain with the Lord *Dakers* [or *Dacres*] of the *North*.

*Nicolas Marley*, late Prebendary of *Durham*; to remain in the Bishoprick of *Durham*; so that he come not within eight Miles of *Durham*.

*Thomas Redman*, late Chaplain to the late Bishop of *Ely*; to remain in the Counties of *York*, *Westmorland* and *Lancaster*.

*Henry Comberford*, late of *Litchfield*; to remain in the County of *Suffolk*, with Liberty to travel twice every Year into *Staffordshire*: allowing six Weeks at every time of his Travel.

*John Ramridg* lately punished, bound to be quiet, and to go to the Service; and Sureties bound for his Appearance, when he shall be called.

*John Ceaton*, [or *Seaton*] D. D. to remain in the City of *London*, or within twenty Miles compass within the same.

*John Erle*, Clerk, late of *Winton*; to remain in the County of *Southampton*. So that he always give notice at *Hyde* in the same County, where at all times he shall make his Abode. And that he come not to the *Trinity* Church, or College of *Winton*.

*Laurence Varwe*, [or *Vaux*] late Warden of *Manchester*; to remain in the County of *Worcester*.

*Richard Hart*, late one of the Curates of *Manchester*; to remain in the County of *Kent* or *Sussex*.

*Anthony Sabryn*, late Prebendary of *Durham*; to remain in the Town of *Kirkby Moorside* in the County of *York*, or elsewhere within the said County, the City of *York* only excepted. So that he pass not above five Miles Northward of *Kirkby Moorside* aforesaid.

*Robert Manners*, late Parson of *Wotton* at *Stone*; to remain in the Town of *Baldock* in the County of *Hertford*, or within twenty Miles compass about the same.

*Edmund Daniel*, late Dean of *Hereford*; to remain with the Lord Treasurer, or within twelve Miles compass of his Lordship's House, where he maketh his Abode.

*Thomas Hide*, late School-master of *Winton*, with the Lord Treasurer.

Robert

*Robert Hill*, late Commissary at *Calice* ; to remain in the Town of *Burton upon Trent* in the County of *Stafford*, or elsewhere within the said County. *Very Perverse in Religion.*

*Nicolas Banister*, late School-master at *Preston* ; to remain in the County of *Lancaster*, the Town of *Preston* in *Amaunders* always excepted. *An unlearned Priest.*

*William Winck*, late of *Cambridge* ; to remain in *Norfolk*. *Not unlearned*

*Clement Burdet*, late of *Bath* ; to remain at *Crondal* in *Hampshire*, or else at *Sonning* in *Barkshire*. *Subtil and stiff*

*Dr. Tresham*, late of *Oxford* ; to remain in *Northamptonshire*. *An unlearned Priest.*

*Albone Langdale*, D. D. to remain with the Lord *Montacute*, or where his Lordship shall appoint : and to appear within twelve Days after Monition given to the said Lord *Montacute* or his Officers, before the Commissioners. *A Man, whose Qualities are well known. Learned and very earnest in Papistry.*

*John Porter*, late Parson of *Crondal* in *Kent* ; to remain in *Maidstone* in the County of *Kent*, or in the City of *London* or Suburbs, or in any other Place within the said County of *Kent*, the City of *Canterbury* excepted. So that always he give Intimation to the Sheriff of *Kent* of his present Abode. *An unlearned Priest.*

*John Dale* of *Cambridge* ; to remain in the Town of *Newmarket*, or ten Miles compass about the same, saving towards *London* and *Cambridge* but four Miles. *Not altogether unlearned but very perverse.*

*Alan Cope*, and *William Lewis*, late Scholars of *Oxford*. The said *Cope* is bound to appear once within fourteen Days : And the said *Lewis* restrained from the Universities ; otherwise at Liberty.

*Stephen Hopkins*, Clerk, Confessor, as he saith, to the Bishop of *Aquila* [the Spanish Ambassador] and a daily Reporter unto him. He was delivered out of the *Fleet* by the Queen's Majesty's Special Commandment, to the Lord Archbishop of *Canterbury*.

*Tristram Swadell*, late Dr. *Boner's* Servant : and yet thought to be a Practitioner for him. *Altogether unlearned but yet very subtil.*

*Thomas Dormer*, late Scholar of *Oxford* ; restrained from the Universities.

*Henry Johnson*, Clerk, late Parson of *Brodwas* in *Worcestershire* ; to remain in the County of *Hereford*.

*Robert Shawe*, late Prebendary of *Worcester* ; to remain in the County of *Salop*. *Unlearned, Stubborn*

*Robert Shelmerden*, Clerk ; to remain in the County of *Norhampton*. *Priests, late of the Diocese of Worcester.*

*William Burton*, Clerk ; to remain in *Oxfordshire*.

*Henry Saunders*, Clerk ; to remain in the County of *Warwick*.

*Edward Atslowe*, *Walter Russel*, *Robert Young*, *Robert Fenne*, *Rafe Keat*, late Scholars of *Oxford* ; restrained from the Universities. *Wilsful Scholars.*

A List

ANNO

1561.

*A List of certain evil disposed Persons, of whom Complaint hath been made: Which lurk so secretly, that Process cannot be served upon them.*

*Are supposed to be in Herefordshire: especially by the Parties abovenamed.*

*Philip Morgan, late of Oxford.*

*John Arden, late Prebendary of Worcester.*

*Frier Gregory, alias Gregory Bassett, a common Mass-Sayer.*

*One Ely, late Master of St. John's College in Oxford.*

*One Haverde, late Chaplain to Mrs. Clarentieux, [a Gentlewoman very much about the late Queen Mary.]*

*William Northfolk, late Prebendary of Worcester.*

*Dr. Marshall, late Dean of Christ's-Church in Oxon, who hath had recourse to the Earl of Cumberland. And one*

*Mr. Metcalf, his Brother-in-Law, in Wensdale in York, as it is supposed.*

*Dr. Robinson, [or Robertson, Archdeacon of Leicester, and] late Dean of Durham, is excused by his Lameness. One thought to do much Hurt in Yorkshire.*

*One Morren, [or Morwen] late Chaplain to Dr. Boner, wandreth in Cheshire, Staffordshire and Lancashire, very seditiously. It is he that did cast abroad the Seditious Libel in Chester [that I suppose upon the Burning of St. Paul's, London, Anno 1561. which Libel was answered by Bishop Pilkington.]*

*Robert Grey, Priest, who hath been much supported at Sir Thomas Fitz-Herbert's: and now it is said wandreth in like sort. A Man meet to be looked unto.*

*One Dr. Hoskyns, late of Salisbury: a subtil Adversary.*

*Baldwin Norton, late Chaplain to the Archbishop of York.*

*Staffordshire and Derbyshire most distressed.*

*Item, We are informed, That through the Example of Sir Thomas Fitz-Herbert, John Secheverel, and one John Draycot, Esquires, by us committed to Prison, and so remaining; and through the bearing and succouring of their Wives. Friends, Kinsfolks, Allies and Servants; a great part of the Shires of Stafford and Derby are generally illy inclined towards Religion, and forbear coming to Church, and participating of the Sacraments: using also very broad Speeches in Ale-houses, and elsewhere. And therefore it may please your Honours to have special Regard unto these Parts.*

*Others Fled, as was reported, over the Seas, Viz.*

*Dr. Bullock, late Prebendary of Durham.*

*Dr. Darbshire, late Chancellor to Dr. Boner, and his Kinsman.*

*William Tayler, late Chaplain to the Archbishop of York.*

*John Hanson, late Chaplain to Dr. Scot [Bishop of Chester.]*

*John Parfeu, Nephew to the late Bishop of Hereford.*

*Henry Henshaw, late Rector of Lincoln-College, Oxon.*

*One Bowel, late Prebendary of Southwel.*

*Prisoners*

ANNO

1562.

*Prisoners in the Fleet by Order from the Commissioners.*

Sir *Thomas Fitz-Herbert*, Knight.  
 Dr. *Scot*, late Bishop of *Chester*.  
 Dr. *Harpsfield*, late Archdeacon of *London*.  
*Thomas Wood*, late Parson of *Higb Ongar* in *Essex*, and Chaplain  
 to Queen *Mary*, [and nominated by her to the Pope for a Bishoprick  
 then Vacant.]  
 Dr. *Cole*, late Dean of *St. Paul's*.  
*Thomas Somerset*, Gent.  
 Dr. *Draycot*, [sometime Archdeacon of *Huntingdon*.]  
 Dr. *Chadsey*, or *Chedsey*, [late one of Dr. *Boner's* Chaplains and  
 Archdeacon of *Middlesex*.]

*Prisoners in the Marshalsea by Order from the Commissioners.*

Dr. *Boner*, late Bishop of *London*.  
*John Symms*, a Priest of *Somersetshire*.

*Prisoner in the Counter in the Poultry by Order as before.*

*John Draycot*, Gent.

*Prisoners in the Counter in Woodstreet by Order as before.*

Dr. *Tong*. *John Secheveral*, Esq; *Thomas Atkinson*, Clerk, late  
 one of the Fellows of *Lincoln-College*, *Oxon*. *John Greete*, a  
 Priest, late beneficed in *Hampshire*.

*In the King's Bench by Order as before.*

*John Baker*, Clerk, late Parson of *Stanford Rivers* in *Essex*.

C H A P. XXV.

*Cheny*, Bishop of *Gloucester*, Consecrated. Some Passages con-  
 cerning him. Commissions for *Bristow*. The great Bible  
 printed; And Bishop *Jewel's* Apology. Peter Martyr dies.  
 A Non-resident proceeded against. *Elizeus Hall*, a notorious  
 Impostor.

THE Bishoprick of *Gloucester* being yet without a Pastor, April  
 19. was consecrated Bishop thereof, *Richard Cheny*, B.D. edu-  
 cated at *Cambridge*, aged forty nine Years: who was famous for being  
 one of the Six, that in the first Convocation under Queen *Mary*, be-  
 ing

*Cheny Bishop  
 of Gloucester  
 and Commenda-  
 tory of Bri-  
 stol.*



**ANNO** 2561. ing then Archdeacon of *Hereford*, undertook boldly the Cause of the Gospel in a Disputation against almost the whole Synod.

*His Character  
and Merit.*

“What his Character and Merits were in the former Reign may further be gathered from a Letter of his to Secretary *Cecyl*, his good Friend. He seemed to be well instructed in *Greek* Literature, which was rare in those Days. Wherein he shewed his Skill once at *Oxford*, in Discourse with some of the University there; and blaming the old corrupt Way of pronouncing some of the *Greek* Letters, (which some of them defended) he instanced particularly in the sound of the Letter *ιτα*, in the same manner, as the *English* Letter *I*: and shewing them the Absurdity thereof, he told them of a certain Bishop, in whose Company he once was, sitting at the Table with him, (who stiffly maintained the common way of pronouncing the *Greek*) he directed him to read those Words in the xxvii. Chap. of St. *Matthew*, *ηλι, ηλι, λαμυ σαβαχθανι*. Which Bishop presently calling for the *Greek* Testament, read it *I ly, I ly, Lama sab* ----- reading false *Greek*, but true *English*, as he merrily told those *Oxford* Scholars.

He was called by some of his Friends to *London* from his Country Living to take a Bishopric, or a Prebend of *Westminster*, so well esteemed he was upon the Queen's Access to the Throne; but he refused it, as requiring Residence; and choosing rather Retirement. And being of Note for his Learning and Ability in Preaching was appointed one of those that preached before the Queen in the beginning of her Reign. In whose Sermon he took the Liberty to tell her of certain her Commissioners, as *Visitors*, who were pretty severe upon the Incomes of the Clergy, whom he called therefore the Queen's *Takers*: Who had taken a Quantity of Wheat from him of the Value of 10*l*. and by so much less yearly his Living was like to prove. Of which he complained in his Letter to the Secretary: Using this Expression, ‘That he was in his younger Years employed at the Court, but he thought he must make an End at the Cart, in his Circumcised Benefice, [as he said, in his facetious Way of Speech.] And that he thought it hard, that he only should be a Loofer now, that had more Conference with the learned men of the contrary side in Q. *Mary's* Time, than many others had, that were now Favourites.’

**Nº. XXIII.** But see his whole Letter in the *Appendix*, as some Remembrance of this Bishop.

He had also, by Secretary *Cecyl's* means, the Bishoprick of *Bristol*, then void also, in *Commendam*. Which *Commendam* was granted him by the Queen's Letters Patents, bearing date *April 29*. in the Fourth Year of her Reign. He was a *Londoner*: and thirty Years after I meet with a *Richard Cheney*, a Goldsmith in *London*, whether his Nephew or Relation, I do not determine.

*Made the Arch-  
bishop's Com-  
missary.  
Park. Regist.*

The Archbishop of *Canterbury* issued out a Commission to him, under the Title of Bishop of *Gloucester*, and Commendatory of the Cathedral Church of *Bristol*, appointing him his Vicar-General, Delegate, and Commissary General in Spirituals, and Keeper of the Spirituality of the City and Diocese of *Bristol*: To Visit the Church of *Bristol*, &c. And this during the Vacancy of the See. This Commission was dated at *Lambeth*, *May 3*. But it was not long before this Commission was taken away from him again by the Archbishop,

*The Archbishop  
withdraws his  
Commission.*

disliking

disliking most probably some of his Principles and Opinions. At ANNO 1562. which Bishop *Cheny* took such Distast, that he wrot to Sir *William Cecil* to release him of the Bishoprick of *Gloucester*. And in in September he renewed his Request that he might have leave to resign his Office, considering the Jurisdiction of *Bristol* was taken from him: and such Preaching in the Rash and Ignorant, he said, was continued in *Gloucester* Diocese, as his poor Conscience could not think to be good. What this Preaching was we may guess, and but guess at, by the remembrance of a former Bishop there; namely *Hooper*; who did not much affect Ceremonies, either of Habits or Ornaments of Religion, nor allowed of any manner of Corporeal Presence in the Sacrament: Which Sentiments most probably were by him or his Chaplains so diligently sown in that Diocese, that much of them remained to this Day; Opinions, by no means liked of by Bishop *Cheny*, who was, as *Camden* saith of him, most addicted to *Luther*, both in respect, I suppose of the Doctrine of the Presence, as also for the retaining of many old Customs, as Crucifixes and Pictures of Saints in the Churches, and such like. He had made some Complaints to the Archbishop of rash Preaching, when he was at *London*; and the Archbishop promised him Countenance in Suppressing it. And accordingly he had a Commission from his Grace, as was before said. But after some short time he and his Principles were better known, and less approved: Which caused the Archbishop, as we may conclude, to withdraw his Commission. This made him tell the Secretary, that his Grace of *Canterbury* acted contrary to his Promise with him.

*History of Qu. Elizabeth.*

And indeed I find divers Commissions directed from the Archbishop to others, for the Inspection of that Diocese of *Bristol*: as one dated May 23. 1563. to *John Cottrell*, LL.D. to be his Commissary and Delegate, during the Vacancy. Another Commission, May 18. 1571. to *John*, Bishop of *Sarum*, to be the Keeper of the Spiritualities, and his Commissary General for *Bristol* vacant. Which Bishop, being in his Journey to visit this Diocese, died at *Moncton Farley*; which created a great Sorrow to the Archbishop, who loved him dearly. Yet another Commission there was issued out, dated Sept. 29. 1571. to Dr. *Cottrell*, Archdeacon of *Dorset*, to be the Commissary for *Bristol*: And another dated Nov. 21. 1571. to the Bishop of *Bath* and *Wells* for the same Diocese. And besides these there were some other Commissions for that Place: *Cheny* all this while alive. By which it appears that the Government of *Gloucester*, of which he was Consecrated Bishop, was only left him, but not that of *Bristol*, tho' the Revenue thereof, I believe, remained to him.

*Commissions for Bristol from the Archbishop.*

But these latter Commissions to others are no wonder, since in the Synod in April, Anno 1571. he was solemnly denounced Excommunicate by the President, the Lord Archbishop himself, for Absence and Contumacy, in *Henry* the Seventh's Chappel, before the whole Synod.

*Bishop of Gloucester excommunicated. An. 1571.*

Upon these Discontents, taken at the Beginning of his Episcopal Honour, he was desirous to resign. He said, 'He had rather live a private Life, as he did before, like a poor Man, than to continue with such burden and torment of Conscience, beside Cares for great Payments

*Cheny would resign. MSS. Cecilian.*

ANNO  
1562.

Payments and Charges of Household: that he had enough of Lord-  
ing; whereof he found nothing but *Splendidam Miseriam*. He  
complained how the Charges of his House-keeping were exceeding  
large, living in a great City, as *Gloucester* was, and in his own  
hired House, and all upon the Penny, and now in the time of his  
First-fruits, and a dear World. And that if he had not had the  
help of the Revenue of *Bristol*, he could not have subsisted. But  
yet he would gladly leave both, if he might resign at such a time,  
that he might depart from his Living out of Debt, as he supposed  
he might do, if he resigned between *Michaelmas* and *Albolorotide*.  
This was the Sum of a Letter he wrote to the Secretary. In what  
Year exactly this was written I cannot say, only that he was not yet  
past his First-fruits. But notwithstanding his Letter he continued Bi-  
shop of *Gloucester* many a Year after. He affected good House-  
keeping, and kept many Servants, which ran him much into Debt.  
So that in the Year 1576, which was but two Years before his Death,  
he was behind hand with the Queen, and was got 500*l.* in her Debt.  
The issue of which was, that Process came down to the Sheriff of  
*Gloucester*, to seize his Land and Goods for Payment.

Charged to be  
a Papist.  
Review of the  
Court of King  
James. Ath.  
Oxon. p. 593.

One of his Successors in the See of *Gloucester*, named *Godfrey Goodman* (who indeed turned Papist) in a certain MS. Book of his own Writing, makes the World believe that this Bishop *Cheney* was a Papist, and was suspended in the Court of Arches for Popery, and had brought up his Servants Papists. But I do not find any where that he was indeed of that Faith any further than that he was for the Real, that is, the Corporeal, Presence of Christ in the Sacrament. By a Letter wrote unto him in *November*, 1571. by *Campion* the Jesuit, who knew him well, we rather collect the contrary. For therein he earnestly exhorted him to return to the Church, 'That he was more tolerable than the rest of the Hereticks, because he held the Presence of Christ in the Altar, professed the Freedom of Man's Will, and punished not Catholicks in his Diocese; whereby he got the Hatred of the *Puritans*; yet he tells him that he was *Hereticorum Odium & Catholicorum Pudor*; that is, *Such a one as the Hereticks hated, and the Catholicks were ashamed of.*' And his Suspension which is spoken of, (if true) related, no Question, partly to his being in the Queen's Debt, partly to his *Lutheran Doctrine*; but chiefly to his Excommunication.

Campion  
Opusc. Select.  
Antw. 1631.

A Character  
of Bp. Cheney.

But we will give this brief Character of him, taken from the afore-  
said *Campion*, and so pass away to other Things. He was an excel-  
lent Man, both in his Nature and his Learning, his Urbanity and his  
Manners. He kept good Hospitality for the Citizens and other good  
Men, and preserved his Palace and Farms in good Case and Condi-  
tion. He was in Judgment for the unerring of General Councils.  
And when that of *Carthage* was objected to him, how it erred about  
the Baptism of Hereticks, he said, That the Holy Ghost was promised  
not to one Province, but to the Church; adding, That no Doctrine  
could be shewn that had universally deceived an Oecumenical Coun-  
cil. And on this he built his Real Presence in the Sacrament; be-  
cause this was the ancient Faith, and the Christian World, and the  
Company of Bishops, who were the Keepers of that which was com-  
mitted

mitted to the Church, (*Custodes Depositum*) held this Doctrine. And *ANNO* 1562. he used to commend these as the Interpreters of Scripture. I shall add no more of him, but that he died at the Age of 65 or 66, and was buried at his own Cathedral of *Gloucester*, Anno 1578.

The Queen now taking Compassion upon the poor persecuted Protestants in *France*, and seeing withal her own Welfare and Prosperity undermined by the *Guisian* Faction there, both out of Pity and Policy resolved to aid those persecuted Christians, and sent a considerable Force of Men thither. And that God might bless this Expedition, and give Success to the Queen, a Form of Prayer was enjoined to be used for the present Estate in the Churches, at the End of the Litany, on *Sundays*, *Wednesdays* and *Fridays*, throughout the whole Realm: and was as follows: (which I set down the rather, as being instructive of the just Reasons of this Undertaking.)

*The Queen Aids the French Protestants.*

O Most Mighty Lord God, the Lord of Hosts, the Governor of all Creatures, the only giver of all Victories, who alone art able to strengthen the Weak against the Mighty, and to vanquish infinite Multitudes of thine Enemies with the Countenance of a few of thy Servants, calling upon thy Name, and trusting in thee. Defend, O Lord, thy Servant and our Governour under thee, our Queen *ELIZABETH*, and all the People committed to her Charge. And especially at this time, O Lord, have regard to those her Subjects which be sent over the Seas to the Aid of such as be persecuted for Profession of thy Holy Name, and to withstand the Cruelty of those which be common Enemies, as well to the Truth of thy Eternal Word, as to their own natural Prince and Country-men, and manifestly to this Crown and Realm of *England*, which thou hast of thy Divine Providence assigned in these our Days to the Government of thy Servant, our Sovereign and Gracious Queen. O most Merciful Father, if it be thy Holy Will, make soft and tender the stony Hearts of all those that exalt themselves against thy Truth, and seek to oppress this Crown and Realm of *England*; and convert them to the Knowledge of thy Son, the only Saviour of the World, Jesus Christ. That we and they may jointly glorify thy Mercies. Lighten, we beseech thee, their ignorant Hearts to embrace the Truth of thy Word; or else so abate their Cruelty, O most Mighty Lord, that this our Christian Region, with others that confess thy Holy Gospel, may obtain by thy Aid and Strength, Surety from our Enemies without shedding of Christian and Innocent Blood: whereby all they which be oppressed with their Tyranny may be relieved; and all which be in fear of their Cruelty may be comforted. And finally, That all Christian Realms, and especially this Realm of *England*, by thy Defence and Protection, may enjoy perfect Peace, Quietness and Security. And that we for these thy Mercies jointly altogether, with one consonant Heart and Voice, may thankfully render to thee all Laud and Praise; and in one godly Concord and Unity among ourselves may continually magnify thy Glorious Name: Who with thy Son, our Saviour, Jesus Christ, and the Holy Ghost,

*A Prayer appointed on this Occasion. Regill. Grind.*

ANNO<sup>c</sup> art one Eternal, Almighty and most Merciful God, to whom be all  
 1562. ' Laud and Praise World without End. Amen.

The great Bi-  
 ble printed.

The *Great Bible* was this Year printed, viz. that of *Coverdale's* Translation; that had been printed in the Time of King *Henry VIII.* and dedicated to that King; and also in the Time of King *Edward VI.* for the use of the Church; and now again under Queen *Elizabeth*, having again undergone his Review. And this was to serve till the Bishops, who were to take their particular Portions of the Holy Scriptures, had finished their Review, in order to the setting it forth more correctly. But this was not done till some Years after: and this is that, which when it came forth, was called, *The Bishops Bible*. Whereto the Archbishop set a Preface, and whereupon he bestowed a great deal of Pains, as we have shewn in his Life.

Jewel's Apo-  
 logy printed.

And as an Handmaid to the Holy Bible, this Year also Bishop *Jewel's Latin Apology* was first printed, tho' written the Year before. Which Book was approved by the Allowance and Authority of the Queen, and published by the Consent of the Bishops and others.

The Occasion of  
 Writing it.

This Book was entituled in *English*, *An Apology or Answer in Defence of the Church of England: with a brief and plain Declaration of the true Religion professed and used in the same.* The Occasion and Grounds of writing it, as the Author himself reported, were the Slander devised by Papists against this late Reformed Church: as, ' That we were Hereticks; that we were departed from the Faith; ' that we with our new Persuasion and wicked Doctrine had broken ' the Consent of the Church; that we raised, as it were out of Hell, ' and restored to Life again, old Heresies, and such as long ago were ' condemned: that we sowed abroad new Sects and furious Fancies, ' that never before were heard of. Also, that we were now divided ' into contrary Factions and Opinions, and could never agree by any ' means among ourselves. That we were wicked Men, and made ' War, after the manner of Giants, (as the Fable is) against God him- ' self; and did live together without Care or Reverence of God: That ' we despised all good Deeds, and used no Discipline of Virtue, main- ' tained no Laws, no Customs, no Equity, no Justice, no Right; that ' we loosed the Bridle to all Mischief, and allured the People to all ' kind of Licence and Lust. That we went about and sought, how ' all the States of Monarchies and Kingdoms might be overthrown; ' and all Things might be brought unto the rash Government of the ' People, and to the Rule of the unskilful Multitude. That we had ' rebelliously withdrawn ourselves from the Catholick Church, and ' shaken the whole World with a cursed Schism; and had troubled ' the common Peace and general Quietness of the Church. And that, ' like as in Time past, *Dathan* and *Abiram* severed themselves from ' *Moses* and *Aaron*, so we at this Day departed from the Pope of ' *Rome* without any sufficient and just Cause. As for the Authority of ' the ancient Fathers and old Councils we set them at nought. ' That all ancient Ceremonies, such as by our Grand-fathers, and ' great Grand-fathers, now many Ages past, when better Manners ' and Days did flourish, were approved, we had rashly and arrogant- ' ly abolished; and had brought into the Church by our own pri- ' vate

‘ vate Authority, without any Commandment of any holy and fa- **ANNO**  
 ‘ cred General Council, new Rites and Ceremonies. And that we **2562.**  
 ‘ had done all these things, not for any Respect of Religion, but only  
 ‘ for a Desire to maintain Strife and Contention. But as for them,  
 ‘ they had changed nothing at all; but all things even as they recei-  
 ‘ ved them from the Apostles, and were approved by the most an-  
 ‘ cient Fathers, so they had kept them from Age to Age unto this Day.

These were hideous Charges against what had been lately doing  
 in the Church of *England*: and highly necessary it was, that a Justi-  
 fication should be set forth of what was done by the Reformation;  
 upon which all these Aspersions were cast. Which *Jewell*’s able Pen  
 happily undertook. And of what Esteem and Reputation it was in the  
 Church of *England* in these Times, appears by a State-Book set forth  
 the Year after; ‘ I refer you to the *Apology*, which our Church hath  
 ‘ placed openly before the Eyes of the whole Christian World, as the  
 ‘ common and certain Pledge of our Religion.

Ad Apologi-  
 am ablego,  
 quam Eccle-  
 sia nostra  
 tanquam com-  
 mune  
 Haddon. Ep.

munem & certam nostræ Religionis obfidem, palam in oculis Orbis Christiani collocavit. *Gual. Hier. Oforio.*

So that it was written upon a State Account by the common Advice  
 and Consultation, no doubt, of the College of Divines that were  
 then met about Reformation of the Church. And so the Reverend  
 Author himself shewed in his Epistle to Queen *Elizabeth* before his  
*Defence*, viz. That it contained the whole Substance of the Catho-  
 lick Faith, then professed and freely preached throughout all the  
 Queen’s Dominions: That thereby all Foreign Nations might under-  
 stand the Considerations and Causes of her Doings in that behalf.  
 As in old Times did *Quadratus*, *Melito*, *Iustin Martyr*, *Tertullian*,  
 and other godly learned Fathers upon the like Occasion, as well to  
 make known the Truth of God, and to open the Grounds of their  
 Profession, as also to put the Infidels to silence, and to stop the Mouths  
 of the wicked.

Written upon  
 a State Ac-  
 count.

Jewel’s Def.

This *Apology* was translated out of *Latin* into sundry Tongues, and  
 so made common to most Parts of *Europe*, and was well allowed  
 and liked of by the Learned and Godly, who gave open Testimo-  
 nies of the same. And it was never reproved in *Latin* or otherwise,  
 either by any one private Writing, or by the Publick Authority of  
 any Nation; till Mr. *Harding*, Resiant at *Louvain*, published an  
 open *Confutation* of it, and offered the same to the Queen. But the  
 main Ground of his whole Plea was, That the Bishop of *Rome*, when-  
 soever it shall like him to determine in Judgment, can never err:  
 That he is always undoubtedly possesse of God’s Holy Spirit: That  
 at his only Hand we must learn to know the Will of God; and in  
 his only Holiness stands the Unity and Safety of the Church: That  
 whosoever is divided from him must be an Heretick: And that with-  
 out Obedience to him there is no hope of Salvation. Nay, he affirms,  
 that he is not only a Bishop, but a King; and that all Kings and Em-  
 perors receive their Power at his Hand, and ought to swear Obedience  
 and Fealty unto him. *Jewell*, in his said Epistle to the Queen,  
 quotes the particular Places and *Folio*’s in the *Confutation* where  
*Harding* asserts all this. The Bishop published some Answer to  
*Harding*

Made Common  
 to most Parts  
 of Europe.

Harding sets  
 forth a Confu-  
 tation of it.

*ANNO* *Harding* in the Year 1567, dated from *London*, *October* the 27th, 1562. that Year. And again in the Year 1568, there came forth written by the same *Harding*, *A Detection of sundry foul Errors, &c.* printed at *Louvain*. Both which *Confutation* and *Detection*, the Bishop most learnedly answered at large in his Book called, *A Defence of the Apology*, and dedicated it to the Queen about the Year 1569. as he dated the Preface to the Reader, from *Sarisbury*, *December* the 11th that Year. But to go back to the *Apology* itself:

Answered by  
Bishop Jewell.

The Sum of the  
Apology.  
Vit. Juell.  
p. 177.

P. 185.

P. 187.

Wrote against  
by Papists.

Translated in-  
to English.

And other  
Languages.

Jewell's  
Works, p. 2, 3.

It was composed and written by this Reverend Father as the publick Confession of the Catholick and Christian Faith of all *Englishmen*. Wherein is taught our Consent with the *German, Helvetian, French, Scotch, Genevian*, and other Reformed Churches. The Cause is shewn of our Departure from the *Roman* See, and Answer is given to those Slanderers, who complained that the *English* came not to the pretended General Council of *Trent*, called by the Pope, nor sent any Legate thither, nor excused their Absence by any Letters or Messengers. The Reason of Writing this *Apology* was, that Papists might see all the Parts and Foundations of the Doctrine we defended, and might understand the Strength of the Arguments on which our Religion stands. And it is so composed, that the first Part is an Illustration of the true Doctrine, and a paraphrastical Exposition of the Twelve Articles of the Christian Faith. The Second, a Succinct and Solid Reprehension of Objections. If the Order of the Book be regarded, nothing could be more distinct; if the Perspicuity, nothing more clear; if the Stile, nothing more terse; if the Words, nothing more eloquent; if the Matter, nothing more nervous. ‘A Book,’ added Dr. *Humphrey*, the Writer of *Jewell’s* Life, which I would not have *Hosorius* only take into his Hand, but also be propounded to Christian Youth in all Schools, whence they might safely and fully be attracted by Tropes of Eloquence and Principles of Piety.

This Book nettled the Papists; and many sharpened their Pens against it, and some wrote their Invectives in *Latin*, and some in *English*. In *Latin* wrote *Alan Cope*; in *English*, *Nicolas Sanders, Stapleton, Rastal, Dorman, Heskins*, and *Harding*. With this last *Alexander Nowel* contended, but specially with *Thomas Dorman*; *Jewell* especially with *Harding* in Vindication of his own Book, and by the way with others.

This famous *Apology* was soon after translated into proper *English* by a very learned Lady, (the Lady *Bacon*) and published for common Use, which we shall mention under the Year 1564. There was also another *English* Translation of the *Apology* before this, done by the said Lady, came forth, viz. this Year 1562.

Let me add concerning this Book, that it was made much of by those of *Zurich*, where *Jewell* was well known; nay, of all Protestants: and was, besides the *English*, translated almost into all Languages, as *German, French, Italian, Spanish*. The Council of *Trent* held about this time, saw it, and censured it: and appointed one *Frenchman*, and another *Italian*, to answer it; but they gave no Answer to it: though several afterwards ventured to do, and were sufficiently confuted.

“ Let



“ Let me add. *Grindal* Bishop of *London* sent this *Apology* of *ANNO* 1562. *the Church* of *England* to *Peter Martyr* at *Tigur*. Which came to his Hands about the Calends of *August*. The 24. Day of which Month the same *Peter* wrote a Letter to Bishop *Jewel* the Author. Concerning which Book he gave his great Approbation in these Words: 804.

*Ea verò non tantum mihi, cui omnia tua probantur, & mirifice placet, omnibus modis & numeris satisfecit, verum etiam Bullingero, ejusq; filiis & generis, necnon Gualthero & Wolphio, tam sapiens, mirabilis & eloquens visa est, ut ejus laudandi nullum modum faciant, nec arbitrantur hoc tempore quicquam perfectius editum fuisse. Hanc ingenio tuo felicitatem, hanc edificationem Ecclesiæ, hoc Angliæ Decus vehementer gratulor: Teque obtestor, ut quam ingressus es viam, pergas tuis vestigiis premere. Etenim bonam licet habeamus causam, tamen præ hostium numero pauci sunt, qui eam tueantur. Et illi jam videntur experrecti, ut bonitate stili & argutis sophismatis multum se probent imperitiæ Multitudini. Loquor autem de Staphylis, Osiis, & plerisq; aliis hujus farinae Scriptoribus: qui hoc tempore mendaciorum Papæ strenuos patronos agunt. Quare cum in Apologia tua illa doctissima & elegantissima tantum spes de te concitaveris, certò scias, omnes bonos & doctos, jam sibi polliceri, Veritatem Evangelicam, te vivo, non esse ab hostibus impune lacesendam.*

*Epist. Theolog. P. Mart. p. 804.*  
Peter Martyr to Jewel concerning his Book.

*Ego verò plurimum lætor, quod illum diem viderim, quo factus sis parens tam illustris & elegantis filii. Largiatur Deus cælestis Pater, pro sua bonitate, ut sobole non abstimili frequenter augearis.*

To this Sense in *English*: ‘That his Book, in all Respects and Accounts, gave him Satisfaction, and to whom every thing that came from him was approved. And not only himself, but also *Bullinger*, his Sons and Sons-in-Law, *Gualter* and *Wolpb* [chief Ministers there] were infinitely pleased with it: To whom it seemed so wise, so admirable and eloquent a Piece, that they could not sufficiently commend it: And that these thought there had nothing at this Time been set forth more perfect. He exceedingly gratulated this Felicity to his Wit and Parts, to the Church this Edification, and this Glory to *England*. He beseeched him that he would go on vigorously in this Way that he had entred into. For We, said he, have a good Cause, yet in respect of the Number of Adversaries, there were but few that defended it. And that they themselves seemed to be awakened, that by the Smoothness of their Stile, and cunning Sophisms, they might much approve themselves to the ignorant Multitude. He spake of the *Staphili* and the *Osi*, and many other Writers of that sort: Who at that Time yielded themselves Patrons of the Lies of the Pope. And that therefore, since by that his most learned and eloquent *Apology*, he had raised such Hope of him, he might certainly know, that all good and godly Men promised themselves, that the Truth of the Gospel, while he lived, should not be assaulted by the Enemies unrevenged.

‘And that for himself, he exceedingly rejoyced to see that Day, that *Jewel* became the Parent of such an illustrious and beautiful Issue: Praying, that God the Heavenly Father would grant him often an Encrease of such Off-spring.’ ”

*November*

**ANNO** 1562. *November 12. Peter Martyr dyed.* Who deserves to stand in our *English History* for his great and good Deservings here in this Realm under King *Edward*. And the next Year *Josiah Simler* dedicated his Oration of *Martyr's* Life and Death unto Bishop *Jewell*, and sent it to the said Bishop with *Martyr's* Comment upon *Genesis*, as it still stands before that Comment; together with *Martyr's Effigies* in Silver. Of which this was *Jewell's* Judgment, That although it resembled him very well in many things, yet there was something, he knew not what, in which the Skill of the Artist was short. 'And what wonder, ' added he, is it, that an Error should be committed in the Likeness ' of him, whom indeed, when I consider all things, I think there ' was scarce any thing like unto.' Beside this Comment on *Genesis*, *Martyr* in his life-time dedicated to him his Dialogue, *De utraque in Christo natura*, against the *Ubiquitaries*.

*Peter Martyr  
dies.*

*His Effigies.*

"*Peter Martyr* declined in his Health some Months before his Death. For in *August* in his Letter to Bishop *Jewel*, he gave him this Account of himself. *De me vero quomodo habeam, si cupis dilucidius cognoscere, scito, animo esse in Christo hilari, & in iisdem versari laboribus, in quos cum adesses, incumbbam: At corpore non ita sum valido & firmo, ut antea fui. Nam quotidie onus etatis ingravescit. Jam a sesquianno sum prorsus edentulus, nec ventriculus officium fecit, ut me appetitu ad comedendum excitet. Laboro præterea capitis distillationibus: ad quæ mala tibiæ non leves accesserunt Dolores, propter duo ulcera, quibus interdum graviter discrucior. Ubi licet propriè & per se corpus angatur, attamen propter consensum, quem Græci Sympathiam vocant, animus quoque non potest non affici. Hac quæ non dubito, pro eo quo in me animo es, tibi fore auditu molesta, minimè bisce literis inseruissem, nisi tuæ preces mihi vehementer prodesse, quas ex necessitate, qua urgeor flagrantiores impetratum iri mihi persuasi.*"

*His Character.*

*Senex quidam  
delirus, sub-  
versus, impu-  
dens, Erro-  
rum magister  
insignis, &c.*

*Bp. Cranmer's  
Answer to  
Smith's Pref.*

This learned and pious Confessor, and sometime the King's Publick Professor of Divinity in *Oxford*, justly requires that we take some honourable Leave of him. 'Tis true, he was mortally hated by the Popish Bigots here at home, and most foully slandered by them, as a Time-server, a Renegade, and the like. Dr. *Tresham* in his Epistle to the Lords of the Council, before his Relation of the Dispute at *Oxford* between the said *Peter Martyr* and other Papists, calls him a *doting old Man, subverted, impudent, and a notable Master of Errors*. Dr. *Richard Smith*, another of his Antagonists, gave out in Print, That at *Martyr's* first coming to that University, he was but a *Lutheran*, and Taught in the Matter of the Sacrament as he did; but going once to Court, and observing that Doctrine there misliked, and fearing his Opinion might do him hurt in his Living, he anon turned his Tippet and sang another Song. Now to all this Charge, to do him right, let me subjoin for Answer what Archbishop *Cranmer* said in his behalf, viz. That he was a Man of that excellent Learning and godly Living, that he passed Dr. *Smith* as far as the Sun in his clear Light passeth the Moon, being in the Eclipse. And again, That as for *Peter Martyr's* Opinion and Judgment in the afore said Matter, no Man could better testify than he: Forasmuch as he lodged within his House [at *Lambeth*] long before he came to *Oxon*. That he [the Arch-  
bishop]

bishop] had with him many Conferences on that Subject, and knew *ANNO* that he was then in the same Mind that he was afterwards at *Oxon*, 1562. and as he defended openly there, and had written in his Book. And that if Dr. *Smith* understood him otherwise in his Lectures at the beginning, it was for lack of Knowledge. For that then Dr. *Smith* understood not the Matter, nor yet did, as it appeared by his foolish and unlearned Book which he had then set forth. But as for Dr. *Martyr* (added the Archbishop) did he seek to please Men for Advantage, who having a great yearly Revenue in his own Country, forsook all for Christ's Sake; and for the Truth and Glory of God came into strange Countries, where he had neither Lands nor Friends, but as God of his Goodness (who never forsaketh them that put their Trust in him) provided for him.

The Church now, partly by former bad Example, and partly by dislike of, and withdrawing themselves from the Service now established, had abundance of *Non-Residents*. I meet with one about this time, whom the Archbishop himself took to Task. His Name was *Thomas Morrison*, Rector of *Henly* upon *Thames*, in the Diocese of *Oxford*, which as yet was Vacant. He was sequestred, and the Fruits of his Church sequestred into the Hands of Two Persons appointed to receive them. This was done in *December*. The Archbishop's Instrument ran thus:

**M** Atthæus permissiōe divina, &c. Cum, uti ex fide digna relatione acceperimus, Rectoria sive Ecclesia parochialis de *Henly* per prædict processionem, sive continuam Absentiam ultimi Rectoris, & Incumbentis ejusdem aliquandiu vacaverit, & Pastoris Solatio destituta extitit, prout sic vacat in præsentī: Cujus prætextu Cura dictæ Ecclesiæ penitus inofficiata relinquitur in animarum Parochianorum ibidem grave periculum, & interitum manifestum: NOS igitur præmissa conniventibus oculis præterire nolentes, sed iis pro Posse nostro subvenire volentes, omnes & singulos fructus, &c.


An Instru-  
ment of Se-  
questration;  
Park. Regist.

Another Instrument the Archbishop sent forth to all the Clergy of *Oxford* Diocese, 'To Cite and Admonish, once, twice, thrice, *Morrison* [sometimes called *Morris*] to appear, if he might be apprehended. If not, to fasten a Citation on the Door of the Church of *Henly*, that the said *Thomas Morris*, the said Rector, within six Months perpetually serve the Cure of the Souls of the Parishioners. Otherwise, he contemning this Monition, to appear before him, or his Vicar-General in the Cathedral Church of *Paul's*, to render a reasonable Cause of his Absence, and to receive what shall be judged right. Otherwise that he would proceed to deprive him.' And so he was *June 28. 1563.* a Sentence of Deprivation being then denounced against him; and one *Barker*, B. A. was presented to the Church. This *Morrison* undoubtedly was a Papist, and had fled from his Benefice, because he would not comply with the present Settlement of Religion.

And Depriv-  
ation.

A notorious Impostor arose in these Days, and shewed himself in *London*, called *Elizeus Hall*, who gave out himself to be a Messenger

One pretends  
himself to be  
a Messenger  
from Heaven.

**ANNO** 1562.  ger from God : and pretended to Revelations and Voices speaking to him from Heaven ; and writ Books by Inspiration. He was at last brought before the Bishop of *London* the 12th of *June* this Year. Where upon Interrogatories he gave this particular Account of this his Frenzy ; *Viz.*

*Pap. Houſe.*  
*His Viſions.*  
*Anno 1551.*

That his Name among the common People was *Elizeus Hall*, but that he writ himself *Ely the Carpenter's Son* ; because that one Night in a Viſion he ſaw a Fire in his Chamber, and heard a Voice ſaying unto him, *Ely, Arife, Watch and Pray, for the Day draweth nigh.* And that this Voice was heard thrice that Night : And that this was about Eleven Years ago. Further, he ſaid, That he was rapt out of the Bed, and ſaw Heaven and Hell, and was abſent from the 9th of *April*, 1552. till the 11th next following, *viz.* two Nights and one whole Day, [anſwering to the Time between Chriſt's Death and his Reſurrection.] And that there appeared to this Examinee one in white Apparel, [*viz.* an Angel] and commanded him to watch and to pray ſeven Years, and to write three Years and an half, according to the time of Chriſt's Miniſtry, ſaying, *Two Years and an half thou ſhalt bring nothing to paſs : In the other Year reſerved, thou ſhalt be troubled and fall into Perſecution.* And ſo, he ſaid, it came to paſs. For in the Year paſt he had been before Commiſſioners, and examined divers Times. That there remained yet behind of the three Years, not much more than one Month. And then he knew not what ſhould become of him, (except he had a new Revelation) For then his Commiſſion was ended.

*His Meſſage.*

That he took upon him no Name of Miniſter, Preacher nor Prophet ; for he was called to none of theſe Offices. And being asked what Name his Office bore, he termed himſelf *A Meſſenger ſent from God* to the Queen, and to all Princes : and that his Commiſſion endured but one Month, or little more. He ſaid, he had his Vocation

*And Revelation.*

by Revelation, and that he never learned of any Creature ; that he had not read much in the Bible ; and that he was able, having Pen, Ink and Paper, to write, and to cite, and alledge Authorities forth of the Scriptures : Meaning, as appeared, that he had all his Knowledge by Revelation. Being demanded whether there were any more Learning

*His Writings.*

in the *Great Book* [writ by him] than in his Book of *Obedience*, which the ſaid Biſhop had read afore ; he ſaid his Book of *Obedience* was but the fifteenth Part of his new *Great Book*. That in the latter End of Queen *Mary's* Days he did begin to write, but he could bring nothing to paſs : His Gift was not come to him ; and till he had given over all things, he could never write effectually. And that ſince he began to write, he neither did eat Fiſh nor Fleſh, nor drank Wine, according to his Revelation, which he then remembred ; wherein he was forbidden to forſake all things pleaſant to the Fleſh. And that he writ every Word of his Book on his Knees.

*This Impoſtor a Papiſt.*

Being demanded what his Judgment was of the Maſs [as ſuſpected perhaps to be ſet on Work by Papiſts] and what of Tranſubſtantiation, and eſpecially Purgatory ; for it was like, that if he had ſeen Heaven and Hell, he ſhould have ſeen Purgatory alſo, if there were any ; he reſuſed to anſwer, referring himſelf to his Book, ſaying, he

was

was commanded not to speak of those Matters, till he had delivered *ANNO* his Book to the Queen. 1562.

Being interrogated, whether he had received the Sacrament within two Years past; he answered not directly, but so as it might appear he had not; and that he was one of the Popish Judgment in Religion, which very manifestly appeared by divers of his Speeches. For his Apparel, [which it seems was distinct] he alledged his Revelation.

In a Catalogue of Books belonging some time to Sir *John Parker*, His *visions in* Son to Archbishop *Parker*, among the rest there was a Book, Entitled, *The Visions of Elizeus Hall in Metre.*

## CHAP. XXVI.

*The Lord Keeper's and Mr. Speaker's Speeches. A Second Parliament. Matters transacted relating to Religion. The Penalty of High Treason in the Bill for the Supremacy, argued. Speeches of the Lord Mountague, and Mr. Atkinson a Lawyer, against it. Another for it. Acts passed: Viz. for the Assurance of the Queen's Royal Power: Against Conjurations: For Execution of the Writ for taking a Person excommunicated, &c. The Queen's Answer about her Marriage.*

ON the 12th day of *January* the Queen's Second Parliament began to sit at *Westminster*. She rode that Morning from her Palace in great State unto *Westminster Abby*, accompanied with all her Lords, Spiritual and Temporal. The Queen was clad in a Crimson Velvet Robe, and the Earl of *Northumberland* [of *Worcester* writes *D'ews*] bearing the Sword before her; all the Heralds of Arms in their rich Coats, and Trumpets blowing. The Bishops were Twenty two in Number, (*Landaff* and *Carlisle* wanting) riding in their Robes of Scarlet lined, and Hoods down their Backs of Miniver. She lighted at our Lady of *Graces* Chappel, and with her noble and stately Retinue went in at the North-door into the Abby, where she heard a Sermon preached by *Nowell*, Dean of *St. Paul's*; and then a Psalm being sung, She and her honourable Company went out of the South door, and so to the Parliament-Chamber, and soon after to the House.

*The Queen's Second Parliament.*

The Lord Keeper *Bacon*, at the Queen's Commandment, opened the Cause of this Parliament's Meeting (as he did of the former) in an eloquent Speech, declaring the Causes to be partly for Religion, for the setting forth God's Honour and Glory; and partly for Policy and the Commonwealth, as well for Provision at home, as for Foreign Enemies abroad. I shall only take notice what the Lord Keeper said with Respect to Religion. He shewed, 'That God's Cause being sincerely weighed, considered and followed, would

*Lord Keeper's Speech.*

*Shewing the State of Religion.*

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bring *D'ews* *fourth*.

ANNO 1562. bring forth good Success in all Affairs; and being not followed, but neglected, how could any thing prosper or take good Effect? He blamed both Spirituality and Laity. That the Preachers were not so diligent in their Vocation as they ought; and the Laity neither so diligent in hearing, nor yet in doing as they should. And some of the Laity, in not giving Credit to God's Word preached, as ought to be. He took notice here of the great Want of Ministers; and that some of those that were Ministers were much insufficient, which notwithstanding, considering the Time, were to be born withal; not doubting the Circumspection of the Bishops in well looking to the placing of such which should be appointed hereafter: And such as were negligent or blame worthy, and would not be Reformed, to have sharp Punishment.

That heretofore the Discipline of the Church was not good, and the Ministers thereof slothful. Whence sprung two Enormities: *First*, That for lack of the former, every Man lived as he listed without fear. And by reason of the *Second*, many Ceremonies were agreed upon; but the right Ornaments thereof were either left undone or forgotten: That it was for want of Discipline that few came to Service, and the Church so unreplenished; notwithstanding a Law made the last Parliament for good Order to be observed in the same. But as yet it appeared not executed. That therefore if it were too easy, it should be made sharper. And if already well, then to see it executed. For the want of Discipline caused Obstinacy, Contempt, and Growth of Heresy.

That in his Opinion the Device was good, that in every Diocese Officers should be appointed and devised, as should be thought good, to sit for the Redress of these, and such like Errors, twice or thrice a Year, till the Fault were mended. In the doing of which, the Head Officers were to be born withal, and maintained; and Laws to be made for the purpose. The chief Care of which, he said, [applying himself to the Lords Spiritual] pertained unto them, wherein they should take pains; and whereunto Laws should be joined, not only for the more perfecting of the same, but for the Maintenance as well of the Heads as of the Members thereof.

The Speaker's  
Speech to the  
Queen.

Want of  
Schools.

Impropriations.

On the 15th of *January*, *Thomas Williams* of the *Inner-Temple*, Esq; being chosen Speaker to the Lower House, was presented to the Queen. And in his Speech to her, what he said relating to Religion was to this Purport. *First*, he did in the Name of all the Commons, give most humble and hearty Thanks to God and Her, who had brought and restored God's Doctrine into this Realm. He took notice of the Want of Schools; that at least an Hundred were wanting in *England*, which before this Time had been [being destroyed (I suppose he meant) by the Dissolution of Monasteries, and Religious Houses, Fraternities and Colleges]. He would have had *England* continually flourishing with Ten Thousand Scholars, which the Schools in this Nation formerly brought up. That from the Want of these and good School-masters, sprang up Ignorance. And Covetousness got the Livings by Impropriations, which was a Decay, he said of Learning. And by it the Tree of Knowledge grew down-

downward, not upward ; which grew greatly to the Dishonour, both of God and the Commonwealth. He mentioned likewise the Decay of the Universities ; and how that great Market-Towns were without Schools or Preachers. And that the poor Vicar had but 20*l.* [or some such poor Allowance] and the rest, being no small Sum, was impropriated. And so thereby, no Preacher there ; but the People being trained up and led in Blindness for want of Instruction, became obstinate. And therefore advised that this should be seen to, and Impropriations redressed, notwithstanding the Laws already made [which favoured them.]

He took Notice also of a third Monster called ERROR (as IGNORANCE and NECESSITY, were the two others that troubled the Kingdom.) Under this Monster he brought the *Pelagians*, *Libertines*, *Papists*, and such other, leaving God's Commandments, to follow their own Traditions, Affections and Minds. That if the Papist was (and indeed he was) in Error, that we should seek the Redress thereof ; for that the Poor and Ignorant were abused. Until which Redress be had, he told her Majesty, that neither she nor her Realms, neither at home nor abroad, should ever be well served of such Persons which were so divided. And therefore said he, speedily look to it, and weed out this Wickedness and Error, too much known nowadays.

He added further, That in the Country he had heard tell of, since he came up, walking in the Streets he had heard oftentimes [with his own Ears] more Oaths than Words. A pitiful hearing ! He urged to have it punished.

He moved her Majesty (with the Assent of this Assembly) to build a strong Fort for the Surety of the Realm, for the repulsing of her Enemies, and to be set upon firm and stedfast Ground. Which Fort to have two Gates, the one commonly open, the other a Postern ; and two Watchmen at either of them ; one Governor, one Lieutenant : and then no good thing would be there wanting. The Fort he meant was the *Fear of God*. The Governor God himself ; her Majesty the Lieutenant ; the Stones of it the Hearts of faithful People. The two Watchmen at the open Gate, to be Knowledge and Virtue ; the other two at the Postern, to be Mercy and Truth ; all being Spiritual Ministers. That this Fort was invincible, if every Man would fear God. For all Governors reign and govern by the two Watchmen, Knowledge and Truth. And that if she, being the Lieutenant, saw Justice, with Prudence her Sister, executed, she would then rightly use the Office of a Lieutenant. And for such as departed out of this Fort, let them be let out at the Postern by the two Watchmen, Mercy and Truth. And then she would be well at home and abroad. Finally, he exhorted her continually to seek God's Glory, and his true Honour ; and then she would have this Fort well built, and by her well governed. In this ingenious Speech I strongly suspect *Cecil* had a great Hand. Who as he was first chosen Speaker himself, but got himself excused, so he seems to have been the main Instrument of getting Mr. *Williams* chosen in his room. For when Sir *Edward Rogers*, Comptroller of the Queen's Household, had recommended him to the House to be their Speaker,

ANNO

1562.

Error.

Libertinism.

A safe Fort  
for the Realm.



ANNO 1562. Speaker, and *Williams* had disabled himself, *Cecil* answered him, the House had gravely considered of him as a fit Person, and required him to take the Place, and so he was seated in the Chair.

Now to take notice of the Bills that were brought in, having a Tendency to Religion, or the Church.

Bills in Parliament.  
For the Succession.

The very first thing they set about in the House of Commons, was the *Succession* to the Crown; and (in order to that) the Queen's Marriage with some fit Person, for Heirs of her Body to inherit her Kingdoms. For *January* the 16th, which was but the next Day after the Speaker was chosen and accepted, a Burgess (*viz.* the Mayor of *Windsor*) moved for the Succession. And the 28th of the same Month, they exhibited their Petition to the Queen for the Establishment of the said Succession. Which Petition was drawn up in very eloquent and pressing Language, yet tendered with all humble Deference. The Arguments were chiefly taken from the Danger of the Realm without the prospect of Succession, and particularly from the fear of *Papists*, stiled, 'A Faction of Hereticks in her Majesty's Realm, who most unnaturally against their Country, most madly against their own Safety, and most treacherously against her Highness, not only hoped for the woful Day of her Death, but also lay in wait to advance some Title, under which they might revive their late unspeakable Cruelty, to the Destruction of the Goods, Possessions and Bodies, and Thralldom of the Souls and Consciences of her Faithful and Christian Subjects.—They found how necessary it was for her Preservation, that there should be more Persons set, and known between her Majesty's Life and their Desire.—They knew not how many pretended Titles and Trust to succeed her.—And they found by good Proof, that the certain Limitation of the Crown of *France* had in the Realm procured so great Quiet, that neither the Person of the Prince in Possession had been endangered by secret and open Practice, nor the Commonweal molested by Civil Dissension, through any Quarrel attempted for the Title of that Crown, &c. And the 1st of *February*, the Lords of the Parliament were with the Queen, as it was thought, upon the same Account. But she deferred her Answer.

Cecil's Letter about it.

An eminent Member of the House, I mean the Queen's Secretary *Cecil*, in the beginning of *February* wrot to Sir *Thomas Smith*, her Ambassador in *France*, concerning this Matter, and what his Judgment was therein: *viz.* 'That the Heads of both Houses were fully occupied with the Provision of Surety to the Realm, if God should to our Plague (as he said) call the Queen, without leaving of Children. That the Matter was so deep as he could not reach into it; and praying God to send it a good Issue. And soon after (*viz.* *February* 18.) he writ again to the same Person, That he could not see that any Effect would come of the earnest Suits made of the Three Estates to the Queen's Majesty, either for Marriage, or State of Succession.

In this House of Commons were many good publick-spirited Members. These I find in a Journal of *Cecil's*, *viz.* *Bell, Wilson, Good-yere, Norton, Warner, Sir Anthony Cook, &c.* To which I may add *Cecil* himself, who (as himself writ to the aforesaid *Smith*) was so full

full occupied to expedite Matters in this present Parliament, that he *ANNO*  
had almost no leisure to attend other things. 1562.

The Bills following were such as were read and concerted in the *House of Lords.*

The 30th of *January*, a Bill for Assurance of certain Lands assured by the Queen's Majesty, during the Vacation of Bishopricks, was read the second Time, the first Reading not mentioned in *D'Ewes Journal.* *For Assurance of Bishops Lands.*

This Bill seems to be intended for the further Establishment of an Act made the last Parliament for the Exchange of Bishops Lands. This had no more Reading this Session, and was laid aside.

*February* the 15. Read the first Time, the Bill against Fond and Fantastical Prophecies; and for the Punishment of Invocation of Evil Spirits, Enchantments, Witchcrafts and Sorceries: brought from the House of Commons. This Bill was divided into Two in the House of Lords. The Bill against Enchantments, Sorceries and Witchcrafts, was read the 8th and 9th, the first and second Times. And *March* the 11th, the Bill against Fond and Fantastical Prophecies, was read the third Time, and concluded. The 20th of *March*, several Bills were brought from the Commons to the Lords, and among the rest, the two last mentioned Bills, and so finally concluded. *Against fond Prophecies, Invocation of evil Spirits, &c.*

*February* the 20. A Bill for the Assurance of the Queen's Majesty's Royal Power over all States and Subjects within her Dominions, was brought to the Lords from the House of Commons. It was brought in for the further keeping in Awe the Popish Party, which had been already very busy and bold, and dangerous to the Queen and Realm. This Bill was read in the Lord's House, *February* the 25th, the first Time. And *March* the 3d, the same Bill was read the third Time, with certain Provisions thereunto annexed by the Lords, and concluded. *For Assurance of the Queen's Royal Power.*

By this Bill the Refusal of the Oath of the Queen's Supremacy the second Time, was made Treason. But it was argued strongly against in both Houses by the Favourers of Popery, as too severe a Penalty, considering that to many it was a Matter of Conscience; which, as a most plausible Argument, was chiefly insisted upon, as though it were a compelling Men to swear the Protestant Doctrine to be true. Among those in the House of Lords that stood against this Bill, Sir *Anthony Brown*, Lord *Mountague*, was one; and in the Lower House, Mr. *Atkinson*, a Student of the *Inner Temple*, opposed the same. I have seen the Speeches of both. And I observe the Plea of Conscience and gentle Usage toward such as differ in Judgment, are Arguments made much use of now in the behalf of Papists, which were but of small avail in the last Reign, when they were in Power. Their Speeches may not be unacceptable to lay before the Reader. The Lord *Mountague* spake thus: *The Penalty of Treason in this Bill argued against in both Houses.*

THE Prince or Commonwealth that will make a new Law, ought to consider three Things: The *First*, That the same Law be necessary: The *Second*, That it be just and reasonable: The *Third*, That it be possible and commodious, apt and fit, to be put in Execution. *The L. Mountague's Speech against it. Foxii MSS.*

*ANNO* 1562. cution. Unto these three Qualities may be reduced all other that are requisite, to the End the Law should be good. Now it is to be seen, if these three Qualities be in the Law, that certain do pretend, and would have to be made in this Parliament against the Papists, as they call them. For the which presuppose, that my Intent is not to persuade, that the Religion which now is observed in *England* is either False or Schismatical: but to entreat only, if it be good, that a Law be made, whereby it shall be commanded under Pain of Death, that the Papists with Oath confess the Doctrine of the Protestants to be True and Evangelical. As for the first, I say, That this Law that is pretended is not *necessary*; forasmuch as the Catholicks of this Realm disturb not, nor hinder the Publick Affairs of the Realm, neither Spiritual nor Temporal. They dispute not, they Preach not, they Disobey not the Queen, they cause no Trouble nor Tumults among the People. So that no Man can say, that thereby the Realm doth receive any Hurt or Damage by them. They have brought into the Realm no Novelties in Doctrine and Religion.

*This Law not necessary.*

This being true and evident, as it is indeed, there is no Necessity why any new Law should be made against them. And where there is no Sore nor Grief, Medecines are superfluous, and also hurtful and dangerous.

*Nor just.*

As concerning the Second, I say, That this Law that is pretended, is neither *just* nor *reasonable*, nor cannot be, nor deserveth to be called, or have the Name of *Law*, when it is made. For it shall be contrary and repugnant unto all Laws of Men, Natural and Civil. I meddle not with God's Laws; for I have above said, that in this Discourse I do not pretend to entreat of the Verity and Truth of Religion. But leaving that till Time fit and convenient, I do entreat, whether it be just to make this penal Statute to force the Subjects of this Realm to receive and believe the Religion of the Protestants upon Pain of Death. This, I say, is a thing more unjust. For that it is repugnant to the Law of Nature, and all Civil Laws. The Reason is, for that naturally no Man can, or ought to be constrained to take for certain that that he holdeth to be uncertain. For this repugneth to the natural Liberty of Man's Understanding. For Understanding may be persuaded, but not forced.

The Doctrine of the Protestants doth repugn unto all the Ecclesiastical State of *England* that were present at the last Parliament, and holdeth Contradiction with all Provinces of *Christendom*. It repugneth to all the Doctrine of all the Parliaments past, and all General Councils. With these Contradictions there is no Protestant, if he be a Man of any Understanding or Judgment, but will confess that it is doubtful and uncertain; seeing that of those Things that appear not to our Senses, there ariseth no doubt nor Uncertainty, but of the Opinions of Men. And if he will say 'tis the Catholick Doctrine; therefore the Question is, how this Word ought to be understood? Which is the Work of Understanding, and is reduced and brought to Opinions. And when there be many Opinions of th'one side and th'other, it is reason, that the Thing be doubtful, till all Opinions come to one: And that there be one Faith, one God, and one Trinity.

Now

Now to turn to my purpose, I say, That since the Doctrine of Protestants is so uncertain, (leaving to call it *False*) there is no Reason nor Justice, that doth permit or suffer, that Men should be forced to take it for certain, true and sure, and affirm the same. It is sufficient, and enough for Protestants to keep the Possession of the Churches, and the Authority to preach and excommunicate, not to seek to force and strain Men to do or believe by Compulsion, that they believe not; and not to swear, and to make God witness of their Lie.

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[I cannot but observe here by the way, how much this Bill is (whether wilfully or ignorantly) misrepresented by this Peer. For the Oath therein required to be taken, is not to swear to the Truth of the Protestant Religion, and the Doctrine thereof, (nor is there the least mention made of Religion in the whole Act) but only that no Foreign Bishop (chiefly meaning the Bishop of Rome) hath any Power or Authority in the Queen's Realms and Dominions. Nor was this Oath to be imposed upon all the Queen's Subjects universally; but only such as should enter into holy Orders, or took any eminent Places and Offices upon them; which if they declined to do, and meddled not in the Government, no such Oath was required of them. And there is an express *Proviso* that none shall be compelled to take it, but some ecclesiastical Persons that gave just Grounds of Jealousy to the State. And besides, this Act was found *necessary* for the Security of the Queen and her Government, (which was at this time in no small danger) as the Title of the Act ran, *For the Assurance of the Queen's Power over all her States and Subjects*: And the Preamble of the Act mentioned *the Dangers by reason of the Faults of the usurped Power of the See of Rome, at this time grown to marvellous Outrage and licentious Boldness*. But now after this Caution, let us go on with this Lord's Speech.]

It is enough for them, [the Protestants] and they might hold themselves content, that there is no Impediment or Let made by the Catholics, but that they may persuade the People so much as they list, and Teach and Preach their Doctrine.

As touching the *Third*, that is, whether this Statute should be *possible, meet and convenient*, to be put in Execution: I say, that on that is said in the second Chapter of *Justice*, dependeth, and is contained the Understanding of this Third, touching the Commodity and Possibility. For it is an easy thing to understand, that a thing so unjustly, and so contrary to all Reason and Liberty of Man, cannot be put in Execution, but with great Incommodity and Difficulty. For what Man is there so without Courage and Stomach, or void of all Honour, that can consent or agree to receive an Opinion and new Religion by Force and Compulsion; or will swear, that he thinketh the contrary to that he thinketh. To be still and dissemble may be born and suffered for a time; to keep his Reckoning with God alone; but to be compelled to lie and to swear, or else to die therefore, are things that no Man ought to suffer and endure. And it is to be feared, rather than to die, they will seek how to defend themselves: whereby should ensue the contrary of that, every good Prince and well-advised Commonwealth ought to seek and pretend, that is, to keep their Kingdom and Government in Peace.

Not possible  
and convenient.

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The Bishops not  
to have to do  
in this Law.

So that this Law and Statute that is pretended, since it is not necessary for Men, without they leave Quietness and Peace; nor just and reasonable, seeing it forceth Men to hold for certain and true, that they should hold for doubtful and false; and being incommodious and impossible to be put in Execution, for the Alterations that may ensue of great Unjustice, I conclude that by no means any such Law ought to be made and enacted.

And because some said, This need not to be feared, nor ought any thing to be a stop; because the greater Part of the Assembly of the Lords and the Higher House, was of the Mind and Opinion, that the Law ought to be made, including in the same Assembly the *Bishops* that are Twenty five: I answer, That they neither can, nor ought to have to do in this Matter, because they are as Party, and therefore cannot be Judges. And that as they have Party, and have Interest in this Matter, it cannot be denied; since *ipso facto* they have dispossessed the Catholick Bishops of their Churches, under this Occasion and Colour, to bring into the Realm better Doctrine. Besides all this, neither the Law nor the Gospel, nor other Civil Law doth suffer Ecclesiastical Persons to have more than the Judgment and Examination, of the Doctrine and Excommunications. And according to this it belongeth not to the Bishops, but only to declare and pronounce the Doctrine, of the Papists to be false, as they have done, and to excommunicate such as follow the same. To appoint afterward the Temporal Penalties of Confiscation, Banishment or Death; this appertaineth not to them, but to the Secular Judge; who according to the necessity of the Commonwealth, for Peace and Quietness of the same, may execute and proceed against such Excommunicate Persons with more or less Rigour after, as he shall think good.

It shall be also very just, reasonable and convenient for the Service of the Queen, that the Lords of the Realm alone, without the Bishops, do consider, if it be meet and convenient for the Wealth and Quietness of the Realm, to make this Statute and Law so rigorous; or whether that that is made already be sufficient; or whether it be meet and convenient (to take away all Inconveniences and Damages that may arise of those Diversities and Novelties in Religion) to command the Bishops all, as well Papistical as Protestants, to find the Means to try the Matter (afore disputed here) within the Realm, or in the General Council. The which seemeth should be much more easy, more sure, and more convenient.

And furthermore, since it belongeth to the said Lords, not to endanger their Lives and Goods, if any War should happen within the Realm, or with their Neighbours; let them therefore take good heed, and not suffer themselves to be led by such Men that are full of Affection and Passions, and that look to wax mighty, and of Power, by the Confiscation, Spoil and Ruin of the Houses of noble and auncient Men.

To this Speech made in the House of Lords, I shall subjoin another Oration in the House of Commons against the said Bill of the Oath of *Supremacy*, by Mr. *Atkinson* aforesaid, spoken the 10th day of *March*.

Right

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Right Honourable,

YOU have heard the Effect of this Bill, containing in itself, that all those that shall by any open Act, maintain any Foreign Jurisdiction, or shall refuse the Oath, which is likewise for the abolishing of all Foreign Power; that such Offenders shall for the first Offence incur the danger of *Premunire*; and if they eschew refuse again, then to be judged as in Case of High Treason. Whether any Foreign Power be lawful to be received within this Realm, or whether in Conscience a Man ought to take this Oath, that Matter I purpose not now to dispute; for that is already put out of Question by Consent of the whole Realm in High Court of Parliament, in the First Year of the Reign of our Sovereign Lady that now is; against which it shall not become me to reason. But *marie*, whether an Offence committed against that Statute be so sharply to be punished as this Bill here requireth, that is the Question that we now have in hand. Wherein I think that the Punishment already devised is sufficient, that the Punishment limited in this Bill is too rigorous; and that though this Act went forward, yet no Benefit could thereof grow to the Commonwealth.

Atkinson's  
Speech against  
the Bill of the  
Oath.  
Foxii MSS.

If the Offence were Treason, as it was said this other day in the House that it was, and that the Offenders therein were Traytors even by the Common Laws of the Realm, as Men that sought to take the Crown from the King, and give it the Pope, then would I think no Punishment too little for it: and pity it were, that even for the first Offence it was not made Death. Howbeit, if it may be proved unto you, that the Maintenance of Foreign Jurisdiction was not by the Laws ever accounted Treason, then I trust there will no good Man think, but that the Offence being not so great, the Punishment ought not to be so great neither. I would agree, That the ancient Writers of the Law, as both *Bracton* and *Briton*, have in their Writings called the King *God's Vicar in Earth*: And so I assent to that that *Skipwith* saith, That there is the Deanry of *Pickering* in *Ireland* belonging to the Archbishop of *Deviling*, [i. e. *Dublin*] and that it is of this Condition; that if an *English-man* be made Archbishop, that then he shall have the Deanry as his Free Chappel; and if an *Irish-man*, then the King. His Reason is, *Quia Reges sacro oleo uncti spiritualis jurisdictionis sunt capaces*, i. e. Because the Sacred Majesty of a King anointed with Holy Oyl, hath capacity of Spiritual Jurisdiction. I likewise agree to the saying of *Brian*, where he saith, That a great Doctor of Law once told him, that a Priest by Prescription might be impleaded in the King's Temporal Court, *Quia Rex est Persona mixta ex Sacerdotibus & Laicis*: i. e. Because the Person of a King is mixt of Priesthood and Laity.

The Offence  
not Treason by  
the Common  
Law, argued.

Of all which we may gather, That by the Common Laws the King may have the Temporal Profits of a Spiritual Promotion, and also implead a Spiritual Person in his Temporal Court. All which notwithstanding, I am sure no Authority can be shewed to prove, that the affirming, that the Pope ought to have Jurisdiction in these or other like Matters, or that the Jurisdiction of them ought not to appertain to the King, was never yet accounted Treason.

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And

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And therefore suppose that the King had brought a *Quare impedit* against a Spiritual Person, (which is a Plea merely Temporal, determinable in the Temporal Court) and that the Spiritual Person had thought to appeal to *Rome* in Stay of the Judgment; had this been Treason? Nay surely, though without some open Act shewing the same, it was never yet taken to be Treason; nor was it never yet seen, that a Man in such a Case was bound to discover his Conscience upon his Oath. But to go further, suppose he had expressly said before Witness, that he would appeal to *Rome*; nay, suppose he had appealed to *Rome* indeed; had this been Treason? Nay, it was never yet but *Premunire*; and not *Premunire* neither, till the Statute of the 27. of *Edward* the Third made it so. But was this an Offence against the King's Crown and Dignity? But so are many Offences that are not Treason: and are not, as he said, *Crimina lesa Majestatis*, but *Crimina minuta Majestatis*.

If then to affirm, that the Pope ought to have Jurisdiction in a Temporal Matter, were not Treason, much less were it Treason to affirm the same in Spiritual Matters: As to say, That the Consecration of Archbishops belonged to him, or that the Order of Service and Sacraments ought to be directed by the See Apostolick. What the Judges have said in our Law in the behalf of the Pope, that spare I here for Duty's sake to speak of. I am sure it was more than I have hitherto said: and yet were they, I believe, as skilful in knowing what Treason was, and as loth to offend therein, as was the Gentleman that went about with so many Reasons to prove it Treason, nor I doubt not, but even at those Times when Princes suffered this Offence to remain unpunished, and when the Subjects offended in it, that yet they had as great a Care to maintain the Royal Dignity of the Crown; and were otherwise as void of traiterous Hearts, as those that think themselves best Subjects.

And therefore we read that in the Time of *Edward* the First, the Pope willed the King to take Peace with *Scotland*, and he made him Answer, *That touching his Temporalities, he knew no Peer in his Realm*. And the like Letters were sent in Time of *Henry* the Sixth, and *Humfrey*, then Dean of *Gloucester*, hurled them in the Fire. And whosoever readeth the Statute of *Premunire* made in the 16th Year of *Richard* the Second, shall find that all the Lord, both Spiritual and Temporal, said, *That they would stick with the King in the Maintenance of his Crown and Dignity*. And they were therefore severally examined, to the Intent that their Opinions might be known. If then it hath been proved, that that Offence hath not been Treason; nor that the Offenders therein have not otherwise born traiterous Hearts; I trust, that the Offence being not so great, you will not without Cause go about to encrease the Punishment.

Let us therefore never go about to aggrieve the Matter, or make it worse than it is; but let us consider it in such sort, as it is indeed; that is, an Offence in Religion, and an Offence against the Statute made in the First Year of the Queen's Majesty. And then, whether such an Offence be to be punished by Death, either for the Preservation of the Common Peace, or else by the express Laws of God, that Matter falleth further in Consultation.

As



As for the Scriptures, I must confess myself ignorant in them, as *ANNO*  
the Thing that is not my Profession, nor in which I have been exer- *1562.*  
cised: Yet thus much have I heard the Preachers say, that are now,  
That though in the old Law Idolatry was punished with Death; yet  
since the Coming of Christ (who came to win the World by Peace,  
and bade, *Put up thy Sword*), the greatest Punishment that hath  
been taught by the Apostles in case of Religion, hath been by Ex-  
communication. For Religion, say they, must sink in by Persuasion:  
it cannot be pressed in by Violence. And therefore they called the  
Act of the Six Articles, that was made the 31. of King *Henry* the  
Eighth, *The Whip with the Six Lashes*. And as for the Dealings in  
Queen *Mary's* Days, they much misliked them; calling the Bishops  
*Blood-suckers*, and bade *Fie on these Tormenters, that delighted in*  
*nothing else but in the Death of Innocents; that threatened the whole*  
*Realm with their Fire and Faggots; Murtherers; that they were*  
*worse than Caiaphas, worse than Judas, worse than the Traytors*  
*that put Christ to Death*. And that with such Vehemency and Sto-  
mach, as I assure you I mervail, how it can possibly come to pass,  
that they should now desire to establish that as a Law, which they  
thought then so far unlawful.

And indeed many a Solemn Clerk and Holy Father hath there  
been in the Church, that have much misliked that cruel Handling;  
and have wished rather the Opinions of the Men to be taken away  
than the Men themselves; and would have them convinced *Magis*  
*Verbo quam Vi, i. e.* Rather by the Word than by the Sword. How-  
beit, what was the Cause, why in all Christian Realms Offenders in  
Religion were punished by Death: And further, how far the Punish-  
ment that is here devised, exceedeth that in Rigour and Cruelty: And  
lastly, how Offenders in this Case of Religion ought not to be pu-  
nished by the one, nor by the other; that Matter shall I make so  
plain and so evident unto you, that I trust no charitable Man will con-  
sent to the passing of this Bill.

*First*, As for *Excommunication*, that was thought so easy a Punish-  
ment, that it was the thing that they gladly would have wished for.  
For what could please them better that had already forsaken the true  
Faith, than to be punished from the Company of all those that believe  
otherwise than themselves? Therefore was Fining and Ransoming de-  
vised against the *Manichees*. But that would not serve; for either  
had they nothing to lose, or else were willing to loose that they had.  
Then was it further devised and enacted, That they should be impris-  
oned. But Imprisonment would not help neither. For the Number  
of them was such as the Prisons could not hold them; and the Keepers  
many times were corrupted. Then was Banishment devised; but that  
was worst of all other. For then would they by their Letters openly  
defame those, by whom for their Naughtiness they had received any  
Damage. And further, not keeping their Conscience to themselves,  
ceased not by preaching in Woods and Cellars, by dealing in Hugger  
Mugger Seditious Books of their own making, keeping of Midnight-  
Lectures, making of Enterludes and Ballets, to allure other silly Souls  
to their Naughtiness; so far forth that if better Remedy had not been  
provided, this Canker would have crept over the whole Body of  
*Christendom.*

*How Hereticks  
were punished  
anciently.*

*Manichees.*

*ANNO* *Christendom*. Nor were they so contented neither, but fell to open  
 1562. Violence, as robbing and spoiling of Churches, and taking other  
 Mens Goods from them. Infomuch that the Stories of the Church  
*Macedonians*. make mention, That when the *Macedonians* and the *Catholicks*  
 should come before the Deputy of *Philippus*, for hearing of their  
 Controversy, and that the Throng was great, the *Macedonians* fell  
 in Hand with them, and said, That by the Number of them it should  
 seem rather that they came to fight with them than to dispute; and  
 therewith drew their Weapons upon them, and slew them to the  
 Number of Three thousand. For which Violence of theirs it was or-  
 dained by Consent through *Christendom*, that Violence should be of-  
 fered them again. And their Offence for common Quietness sake, and  
 for the Peace of the Church, punished in this sort: That is to say,  
 That if it were by open Witnesses proved, that any had offended, that  
 yet he might Abjure for the first Offence, if he would; and upon Pe-  
 nance and Repentance made, be received into the Church again.  
 But if he eschones fell in Relapse, then he should be left to the Secu-  
 lar Hands.

Which Punishment as it was, was yet much more easy, than that  
 which is here devised. For there you see, unless he had been con-  
 vinced by Witnesses for some open Fact done, he was without danger  
 of the Law. But here, though he intended to live under a Law,  
 and keep his Conscience to himself, yet will we grope him, and see  
 what secretly lieth in his Breast: And to the Intent he shall not dal-  
 ly with us, we offer him an Oath, which many a Man shall take  
 that understandeth not what it meaneth. There you see the first Of-  
 fence was not punished; but he had leisure to bethink him and mend.  
 But here the very first Offence is punished; and by what Punish-  
 ment? Forsooth, by Judgment of *Premunire*, which is loss of  
 Lands and Goods, his Body in Prison at the Queen's Will and Plea-  
 sure; and yet he is in no great Surety of his Life neither. For if  
 any Man upon Displeasure should kill him, his Friends might well  
 lament his Death, but they could not punish it. For a Man attaint-  
 ed in *Premunire*, is *perdie* out of the Protection of the King, and of  
 the Laws. Yea, and besides all this, not a Man dare give him his  
 Alms, lest he should be an Aider and Maintainer within the compass  
 of this \* Statute.

\* There is a  
 Proviso in this  
 Statute a-  
 gainst this  
 Consequence  
 of Premunire,  
 and so there  
 is another  
 against the  
 former.

Therefore methinks the Law was a great deal better, and surely  
 much more profitable for the Commonwealth, that was made in the  
 First Year of the Queen's Majesty. For there we see the first Offence  
 is not so grievously punished. And if every Ecclesiastical Person,  
 every Judge and other Officer, every one that is of the Queen's Fee,  
 every Man that shall sue Livery, all Scholars in the University, be  
 sworn, (as they must be by the same Statute) what Mischief can  
 there be wrought, but it shall be espied and quenched? Is it not,  
 think you, an easier way to win Men (for win them we must, if  
 we shall do well) to leave a Gap for him open to Promotion, if he  
 embrace these Proceedings, than, if he refuse them, to take that he  
 hath from him? Is it not a sufficient Punishment for him, that no  
 Man shall by his Wit and Learning, so long as he continueth that  
 Opinion, bear any Office, or have any Countenance in this Com-  
 monwealth?

monwealth? What better Proof can you have of the Goodness of the Law, that you see since that time no great Breach of the Law, no Seditious Congregations, no Tumult, but the Common Peace well kept, and every Man liveth under a Law without Disturbance of the Queen's Proceedings? So that that Punishment being sufficient, it is in vain to desire a greater to keep them under. *ANNO 1562.*

Let us follow the Example of the Queen's Majesty; whose Gracious Highness hath with such Clemency ruled us, and so tempered her Justice with Mercy, as I ween never Prince since the Conquest (I speak it without Flattery) hath for the time reigned over us in a quieter Peace, with more Love and less Exaction. The Honour be to her gracious Majesty, and those good Counsellors that have had that Statute in hand.

But to go on; suppose it were passed for a Law, what great Good could we reckon should grow to the Commonwealth by it? You will say, a sort of stubborn Papists should be rid out of the way; who, if they lived would be Causers of Sedition; and Sedition must needs be the Cause of Desolation. Surely, if the whole number, that think against the Oath in their Conscience, should refuse the Oath, and for the Offence be executed, the Realm could not chuse but be much weakened, and a great deal the less able to defend itself. We may partly see it by the Universities, that what with th'one side and th'other, hath been so shaken for Religion, that Learning is almost quite decayed in them. And if Provision be not made, all like to come to a barbarous Ignorance. *The Inconveniences of the Oath, urged.*

But suppose you, that the greatest Part will refuse the Oath? Think you that all that take it, will upon the taking of it change their Consciences? Nay, many a false Shrew there is, that will lay his Hand to the Book, when his Heart shall be far off. Of this hath this House full Experience. For in the Bill of conveying over of Horsés there was a Clause, that whosoever would Swear that it was for his necessary Travel, it was lawful. And because Men stuck not at such a Trifle to forswear themselves, that Clause was repealed. And upon like Consideration, by the grave Advice of this House was the Oath left out of the Subsidy-Book. If Men for such Trifles will forswear themselves, it cannot chuse but be perillous, when their Goods, Lands, Liberties and Lives, shall depend upon it. And namely upon a Matter; whereof for the most part they have no knowledge; but all one to them, whether it be so, or otherwise. And so protesting that to be in their Consciences, whereof they stand in doubt, they should willfully forswear themselves.

And if Men were seditious before, now will they become ten times more seditious. Neither shall the Queen's Majesty be ever a whit the *Surer*; which is the Title, and as it should seem th'only meaning of this Bill. For if any were rebellious before, now will his Heart become more rebellious: for that he is enforced to perjury: And that Mischief will secretly keep in his Mind, and shew it then, when he thinketh it will do most harm. Or else, if he be not thus wickedly disposed, then will he linger on in Despair, and with Violence at the last seek to destroy himself, which were too lamentable to hear of: And we the Cause of all this Mischief.

Let

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Let us therefore for the Honour of God, leave all Malice, and notwithstanding Religion, let us love together. . For it is no Point of Religion, one to hate another. Let us make an End of Division, for fear lest our Enemies, who are Mighty, and now in the Field, might peradventure, finding us at Dissension among ourselves, the easilier vanquish us. Whereas, if we can agree and love together, there shall be no doubt, but we shall put them now to the worst, whom we have often vanquished before. Let us do as the good Mother did before *Solomon*, who when she had Contention before the wise King for her own Child with the Common Harlot, and that the Matter went so hard, that he could not tell to whom to give it, but thought to divide it, the tender Love of the Mother considering that the Child's Division should be the Child's Destruction, could not suffer that, but was content to yield up, and give away her Interest. So let us for the Love of God forget and forgive all Grievs for the Commonwealth's sake, and let us love one another: for so shall no Division work the Desolation of our Kingdom.

And when we have all done, to this we must come at last. We see in *Germany*, where after so long Contention, and so great Destruction and Wast of their Country, at last they are come to this Point, that the Papist and Protestant can now quietly talk together, and never fall out about the Matter. I beseech you therefore, Right Honourable, that you will well remember the Trust that your Country putteth in you; and since you have the Sword in your Hand to strike, be well ware whom you strike. For some shall you strike that are your near Friends, some your Kinsmen, but all your Country-men, and even Christian. And though you may like these Doings; yet may it be that your Heirs after you shall mislike them; and then farewell your Name and Worship. Remember that Men that offend this way, offend not as Murtherers and Thieves do, that is, of Malice and wicked Intent, but through Conscience and Zeal, at leastways through Opinion of Religion. And if it shall happen them to die in the wrong Opinion, then shall we not only destroy the Bodies, of which there is no small Force, but their Souls, which is a Loss that will never be recovered. And if they should do it against their Consciences to save their Lives, and seem peradventure in doubt of the Matter, then should they fall unto Perjury, and we become Cauers of it. And sith they keep their Consciences to themselves, and live under a Law, why are they to be punished by so sharp a Law? And though some peradventure have offended you; yet do not for their Sakes punish the rest, who never offended you; but rather for the others Sakes, who are the greater Number, forgive all.

Follow the Example of the good Mother in *Solomon*, or rather the Example of the Queen's Majesty, whom I pray God may long Reign over us, and her Issue after her.

A Speech for  
the Bill.

In Answer to these, and such like Speeches against the Bill, I will offer a learned Argument of some other Member unknown, well skilled in the Laws, in favour of it, and against the former Reasons and Considerations. A Copy of it came into the Hands of Archbishop  
*Parker,*

*Parker*, who sent it to *Cox* Bishop of *Ely*. And from that very *ANNO*  
Copy I transcribe the Tenor of it: *Viz.*

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**I**N the Time of King *Edward* III. one should have been hanged, drawn and quartered, for publishing an Excommunication, directed from the Bishop of *Rome* against one of the King's Subjects. But at the Entreaty of the Lord Chancellor and Lord Treasurer, his Life was pardoned; notwithstanding he was abjured the Realm. If ratifying part of the Pope's Authority were so punished, the Consenting to the whole must of Necessity be High-Treason.

*Edw. 3. An. 3.  
MSS. G. Petit.  
Armig. Vol. C.*

*High-Treason,  
What.*

In the Statute of 25 *Ed. 3. de Proditionibus, Cap. 2do.* If a Man be Adherent to the Enemies of the King in his Realm, finding them Aid, and Comfort in the Realm, or any other Place, it was High-Treason: But to be sworn to the Pope, being the Queen's Enemy, and [the Party] so remain, and will not refuse the Oath to him, nor swear to the Queen, is to comfort the Queen's Enemies. Therefore High-Treason.

In the 12 *H. 7. Fineux*, Chief Justice: As in Spiritual Matters towards God, so it is in Temporal Matters towards the Prince. And therefore at the Sheriff's Turn every Subject ought to be present to learn his Duty. But in Spiritual Matters, not to affirm, maintain, and uphold God, and all things touching the Substance of Religion, with Heart, Mind and Power, is horrible Heresy: So, not to maintain the Prince, his Style, the Royal Dignity of the Crown with Heart, Mind and Power, is High-Treason. But he that refuseth to swear to the Prince doth so, &c. Therefore he is a Traitor.

1 *H. 7. Hufsey*, (Chief Justice in the Time of *Edw. 4.*) said, A Legate was at *Calais* from the Pope, for to have the King's safe Conduct to come into the Realm. And then in open Council before the Lords and Justices, it was demanded, What should be done. Who answered, That they would send unto the Legate; and if he would swear, that he had brought nothing with him in Derogation to the King, and of his Crown, that he should have Licence, or otherwise, not. And the Bishop of *Ely* caused the Pope's Legate to swear, that he had nothing that should be prejudicial to the King and his Crown: And then he entered. If a Stranger was compelled for to swear for the Safe-guard of the Prince before his Entry into the Realm, much more a natural born Subject should not live in the Realm, except he would be sworn for the Safe-guard of the Prince, and Dignity of the Crown.

*Arguments for  
the Oath.*

*Prædict. Anno*, *Hufsey prædict.* said, That in the Time of *Edward* I. the Pope sent Letters to the King, that he should make Peace with *Scotland*, and that he should put the Matter to his Order. The King by the Advice of his Council sent word, that he would not commit the Matter to be ordered by the Pope. And all the Lords writ unto the Pope, that although the King would give away his Right that he had in *Scotland*, that he should not do it, because it was his Right to have the Supreme Government of *Scotland*. And further, the Bishop of *London* said at the same time, that he saw in the Time of King *Henry* VI. when the Pope sent Letters which were in Derogation of the King, and the Spiritual Men durst not speak

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any

ANNO any thing against them, that *Humphrey Duke of Gloucester* took the  
 2562. Letters and cast them into the Fire, and burnt them. If the Nobility,  
 our Ancestors, have so stoutly maintained the Right of the Prince  
 against the Pope, shall we seem now to maintain the Pope and his  
 Authority, in refusing to punish those with so just a Law, that do, for  
 Maintenance of the Pope, refuse to swear their Oath of Allegiance to  
 their Sovereign Lady and Queen?

13 H. 8. Treason may be in Intendment only, Felony must be in  
 Act always. But whoso refuseth to swear to the Prince, discloseth the  
 Intendment of his Heart to be Traiterous. Therefore, &c. After these  
 Allegations out of History, then it was further shewn as followeth:

First, By Act of Parliament made in the first Year of the Queen,  
 the Supreme Government over her Spirituality and Temporality, was  
 given to her; and the extolling of the Bishop of *Rome* made *Premu-  
 nire* for the second Offence; and Treason the third Time: And the  
 offering of the Oath appointed, and the refusal thereof by any, made  
 the Loss of his Office [the first Time.] The new Bill maketh for  
 the first Offence, of extolling of the Bishop of *Rome's* Authority, or  
 refusal of the Oath, *Premunire*; and the second Time Treason. For  
 the extolling or setting forth that Bishop's Authority, all do condescend  
 the Penalty is not unreasonable; but only to force the Oath, which  
 they say toucheth the Conscience, which should not be searched, [that  
 some are against.]

As to that, first it must be considered, seeing it is enacted that both  
 be Offences, what Pains the Offenders deserve. The Contents of the  
 Oath is an acknowledging of the Superiority in the Prince, and Pro-  
 mise of Allegiance; which is the Duty of every Subject, as a Subject,  
 in Temporal Causes, and toucheth no Spiritual Thing, but bindeth  
 the Subject by Promise to recognize the Sovereignty in his Prince.  
 Which if a Man may be by his Prince commanded to confess, if he  
 refuse, is Treason, because, in that he doth refuse it, he doth affirm  
 the contrary of the Oath to be true. As for Example, if the Lord  
 doth require his Tenant to do Homage to him, wherein he doth but  
 confess him to be his Lord, and himself to be his Tenant, if he refuse  
 to do it, what else doth he, but disavow him to be his Lord? To say  
 a Man may have a Conscience in it; to that, [I ask] shall a Man  
 have a Conscience in Cases of Treason?

The Prince at her Coronation swears to defend us; shall not we  
 swear to defend her? The Refusal of the Oath was Treason in the  
 Time of King *Henry* established by Parliament. If then newly upon  
 new Proof of the Enormity of the *Romish* Practices, the Refusal was  
 Treason at the first Offence, when by common Reason the Suddenness  
 of the Alteration might have endangered the State, if his [the Bishop  
 of *Rome's*] Authority had been thought godly and lawful; *a multo  
 fortiori*, now is it expedient to make the Offence Treason at the second  
 Time; especially being so long tried by Learning and Reason, to be  
 an usurped Authority, and also by length of time worn far more out  
 of Memory.

We have promised in the Speaker's last Motion for Establishment,  
 to make Laws for her [the Queen's] Defence. What better Law  
 may there be made? If we endeavour not to make it, we break  
 our

our Promise ; and she said, She looked for Promise therein to be kept *ANNO*  
by us. 1562.

If any Man be required in the Queen's Name, to acknowledge her Queen of *England* over all her People ; if he refuse to do it, he is a Traytor. There is no other thing in effect comprised in the Oath. Therefore the Refuser of the Oath is a Traytor. And in that the Offence is made *Premunire*, and the second, Treason, it is too mild for the Offence ; especially, the Wives Dower, and the Heirs Inheritance without Corruption of Blood, being saved.

To say, It was never made Treason, *Ergo*, no Treason to be now, the Argument is not true. For if the Princes would have so taken it, it were Treason by the Common Laws of this Realm ; but that King *Henry* was abused by Error. But if it were never Treason before, seeing the Circumstance of Time past, present, and that may follow, it is expedient to make, upon the new Occasion, new Laws, as is daily in other Cases.

If they say, It toucheth Conscience ; and it is a thing wherein a Man ought to have a Scruple : But if any hath a Conscience in it, these four Years space might have settled it. Also, after his first Refusal, he hath three Months respite for Conference, and settling of his Conscience. *The Objection of Conscience.*

Again, The Oath is not to be tendred to any that by Intendment shall want Reason to know the Sovereignty of the Prince.

If any Man, be he never so unlearned, do openly pronounce the contrary of the Oath against the Queen, they themselves will say, he deserveth Death as a Traytor ; and that it is not Matter of Herefy or Doctrine. If so, it is to see, whether the Denial to accept the same be an Affirmation to the contrary. If so, then Treason doubtless. Thus the great Matter of this Bill was argued learnedly *Pro* and *Con*. Now we proceed with our Relation of other Bills.

*Febr.* the 27. A Bill for the Restitution in Blood of the Children of *Thomas Cranmer*, late Archbishop of *Canterbury*. [His Children were *Thomas* and *Margaret*.] *March* the 2. The same Bill was read the second and third Time, and sent to the House of Commons.

*March* the 2. A Bill for the Confirmation of a Subsidy granted her Majesty by the Clergy of the Province of *Canterbury*, was read the first Time in the Lord's House, being brought with other Bills to this House from the Commons, which Bill was read the third Time, and concluded *March* the 6. The same came again into the Commons House. For *March* 11. it was brought from the Commons to the Lords, and concluded.

*March* the 8. A Bill was brought from the Commons to the Lords, that the Hospital of *St. Katharine's*, near the *Tower*, shall be a Parish Church, and for the erecting of a School. I find nothing more of this Bill this Session.

*March* the 17. A Bill was sent from the Lords to the Commons for Uniting of Churches in Towns Corporate. Nor do I find this Bill read any more.

*March* the 29. A Bill for the due Execution of the Writ, *De Excommunicato Capiendo*, was read the third Time in the Lords House, and concluded ; and carried with other Bills to the Commons. *Bill de Excommunicato Capiendo.*

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R r 2

the



ANNO the 9. this Bill was brought up again to the Lords with a *Proviso*  
 1562. annexed by the Commons, and divers Amendments; which were  
 read the first, second and third times, and concluded.

The Rise of  
 this Bill from  
 the Convoca-  
 tion.

This Bill had its Rise and Beginning from the Upper House of Convocation now sitting. For I find the Forms of Two Bills now under the Hands of the Archbishop and Bishop of *London*. The Titles whereof were writ by the said Archbishop's Pen. That of the former was, *For resorting to the Church*; and of the latter the Title was, *De Excommunicato capiendo*. Which Bill as it came from these Bishops in the Synod ran in this Tenor:

‘ Forasmuch as in these our Days divers Subjects of this Realm,  
 ‘ and others the Queen’s Majesty’s Dominions, are grown into such  
 ‘ Licence and Contempt of the Laws Ecclesiastical and Censures of  
 ‘ the Church, that unless it were for fear of the Temporal Sword  
 ‘ and Power, they would altogether despise and neglect the same;  
 ‘ which Temporal Sword and Power, being oftentimes slowly and  
 ‘ negligently executed, by reason of the Writ *De Excommunicato capi-  
 ‘ piendo*, being only directed unto the Sheriff, within whose Circuit  
 ‘ the Party excommunicated doth abide, by the Negligence, Cor-  
 ‘ ruption, Favour or Delay of the same Sheriff, is either not executed  
 ‘ at all, or else so slowly, that the Execution of Justice thereby is  
 ‘ letted or delayed; and the Party excommunicated thereby encoura-  
 ‘ ged to continue and persist in wilful and obstinate Contumacy and  
 ‘ Disobedience: Whereby the Corrections and Censures of the Church  
 ‘ do run in great Contempt, and like daily to grow into more, unless  
 ‘ some speedy Remedy be provided in that behalf:

‘ May it therefore please your, *Gr.* that it may be ordained, en-  
 ‘ acted and established by the Consent of the Lords Spiritual and  
 ‘ Temporal, and the Commons in this present Parliament assembled,  
 ‘ and by the Authority of the same, that from henceforth all Writs,  
 ‘ *De Excommunicato Capiendo*, may be directed to the Sheriffs, Under-  
 ‘ Sheriffs, and all Justices of the Peace, Bailiffs, Constables, and other  
 ‘ Ministers or Officers whatsoever, or unto any of them, within whose  
 ‘ Circuit or Precinct the Party or Parties excommunicated do inhabit:  
 ‘ And that it shall be lawful unto him, one of the said Sheriffs,  
 ‘ Under-Sheriffs, Justices of the Peace, Bailiffs, Constables, or other  
 ‘ Officers or Ministers whatsoever, unto whose Hand the said Writ  
 ‘ shall come, by Vertue of the same, to attack and apprehend the Bo-  
 ‘ dy of the Person or Persons excommunicated; and to carry and con-  
 ‘ vey the same unto the next Prison or Gaol, there to remain without  
 ‘ Bail or Mainprize, until such time as the Party or Parties with effect,  
 ‘ shall humble and submit himself, or themselves, unto the Com-  
 ‘ mandment and Laws of the Church: And also to satisfy unto the  
 ‘ Party or Parties thereby grieved or damnified, all such Cost or Da-  
 ‘ mages as he or they have thereby any ways born or sustained, at the  
 ‘ Taxation of the Spiritual Judge, according to the Laws Ecclesiasti-  
 ‘ cal. Provided, that all other Laws, Orders, Statutes and Customs,  
 ‘ which heretofore have been ordained, provided and used for the  
 ‘ Punishment and Correction of such as be, or shall be, for any  
 ‘ Cause excommunicate, shall stand and remain in the same force  
 ‘ and

and strength, as they did stand in, before the making hereof, any thing in this former Act to the contrary notwithstanding. *ANNO 1562.*

This Bill took up some time in both Houses, and was considerably enlarged and provided for, before it passed.

So that this Bill was framed for the better bringing on Conformity to the Religion now reformed and established, and for the checking of erroneous Doctrines, as well of Papists and others; and to oblige the People to be diligent to come to Church, and partake of the Communion: and to prevent the Slights of Sheriffs or their Officers, in smothering the Execution of these Writs, for taking up Persons excommunicated for false Doctrines, or other unchristian Practices, cognizable by the Bishops or Spiritual Judges: And lastly, That more Strength and Authority might be given to Spiritual Censures.

*March* the 30. A Bill was brought up to the Lords for the Translating of the Bible and other Divine Service, into the *Welsh* Tongue. This Bill was read the next Day the second Time. And on the 5th of *April*, read the third Time. And *April* 6. was brought with some other Bills from the Commons, returned, and concluded.

The same 30th of *March* was first read a Bill, that Chancellors, Commissaries and Officials, in Ecclesiastical Courts, shall be Graduates in one of the Universities. Which was read again the next Day. But went no farther as I can find.

The same 30th Day was another Bill read the first Time, touching an Annuity granted of 13*l.* 6*s.* 8*d.* out of Lands in *Wandlesworth* in *Surry*, belonging to the Archbishop of *York*, for the finding of a School in *Guilford*. *April* the 3d, this Bill was read the third Time, and concluded.

*April* the 3d. A Bill was read for annexing the County of *Dorset* to the Jurisdiction of the Bishoprick of *Salisbury*. But I hear no more of this Bill. The reason of which Bill, I suppose, might be the small Revenue of the Bishoprick of *Bristol*, (to which Diocese that County belongs) that it was thought insufficient to maintain the Port of a Bishop: and so more convenient to lay it to the next See. But would it not have been better, by some Bill to have settled something of Value to augment that Bishoprick for the Continuance of it?

*April* the 8th. A Bill was sent up to the Lords House, that Sanctuary shall not be allowed to defraud any due Debts. But this Bill proceeded not.

*April* the 10. The Queen came into the House, and passed several Bills prepared: and then the Parliament was prorogued. The Acts that passed, which have some relation to Religion, were these:

An Act, for the Assurance of the Queen's Majesty's Royal Power over all States and Subjects within her Dominions. This Act of Parliament, as the Preamble informs us, was to guard and preserve the Queen, and her Heirs and Successors, and the Dignity of the Imperial Crown of this Realm, from the Perils, Dishonours and Inconveniences, which had before time fallen, as well to the Queen's Progenitors, Kings of this Realm, as the whole State thereof, by means of the Jurisdiction and Power of the See of *Rome*, unjustly claimed and usurped.

Bill for translating the Bible, &c. into Welsh.

For Chancellors, &c. to be Graduates.

For a School in Guilford.

For annexing Dorset to the Bishoprick of Sarum.

Against Sanctuary for Debt.

Parliament prorogued.

Acts passed: For the Assurance of the Queen's Power over all States and Persons.

*ANNO* 1562. usurped within this Realm, and the Dominions thereof: and of the Dangers by the Fautors of the said usurped Power, which is said to be grown at that time to mervailous Outrage and licentious Boldness: and now requiring more sharp Restraint and Correction of Laws.

This Law was levelled against such as by Writing, Cyfring, Printing, Preaching or Teaching, in Deed or Act, did hold and stand with, extol, set forth or maintain the Authority and Power of the Bishop of *Rome*, or his See, within this Realm. The Penalty was, for every such Default and Offence, to incurr the Dangers and Forfeitures, ordained and provided in the Statutes of Provision and *Premunire*, made the 16th Year of *Richard II.*

By the said Act, Persons that had taken, or should take, Holy Orders, or be promoted to any Degree of Learning in any University in the Realm; and all School-masters; and all that had, or should take any Degree of Learning at the Common Laws of this Realm, or were to be admitted to any Ministry or Office, belonging to the Common Law, or other Law or Laws; and all other Officers of any Court whatsoever, &c. were to take a corporal Oath upon the Evangelists, before they should be admitted to take upon them, to occupy any such Vocation, Office, Degree, according to the Tenor, Effect and Form of the Oath of Supremacy, made in the First Year of the Queen. And in case any should refuse such Oath, to suffer and incur the Dangers, Penalties, &c. ordained and provided by the Statute of Provision and *Premunire*, 16 R. 2. aforesaid.

And within forty Days after the Refusal of the said Oath, the Persons having Authority to tender the said Oath, to proceed to indict the Person so offending in such sort, to all Intents and Purposes, as the Jury might do of any Offence committed against the Queen's Majesty's Peace.

And for stronger Defence and Maintenance of this Act, it was enacted, That if any by Writing, Cyfring, Printing, Preaching, &c. should hold or stand with, extol, set forth, and maintain the said Authority and Jurisdiction of the Bishop of *Rome*, or by any Speech, open Deed or Act, attribute any such manner of Jurisdiction or Pre-eminence to the said See, or to any Bishop of that See, within the Queen's Realms or Dominions; or to be abetting, procuring or aiding to any such, after such Conviction or Attainder; Or any Person above-named and appointed by this Act to take the said Oath; and do after the space of three Months next after the first Tender thereof, refusing to take it: Then every such Offender for the second Offence to forfeit and lose, and suffer such like and the same Pains, Forfeitures, Judgment and Execution, as is used in Cases of High Treason.

By this Act also, every Person hereafter to be elected and appointed a Knight, Citizen or Burgeſs of Parliament, before he enter into the Parliament-house, or have a Voice there, was openly to receive and pronounce the said Oath.

It was to be read, published and declared at the Quarter-Session, by the Clerk of the Peace, and at every Leet and Law-day by the Steward of the Court; and once in every Term in the open Hall of every House of Court and Chancery.

This

This was the Import and Sum of this memorable Act; which was necessary for me to set down, in order to the understanding the History of the State of Religion in this Land at this time, the *Romish* Party, and the Favourers of the See of *Rome*, being so dangerously busy, that the Wisdom of the Nation found it needful to constitute such a severe Law, and such extreme Penalties against them; and to lay all such Persons aside from enjoying any publick Place or Office in Church or State, that would not own the Queen's Supremacy in her own Dominions. ANNO 1562.

An Act also was made by this Parliament *Against Fond and Phantastical Prophecies*. The Ground and Cause of this Act is assigned in the beginning of the said Act to be, That divers ill-disposed Persons in King *Edward's* Days, inclining to the moving of Factions, and Seditions and Rebellions within this Realm, made use of Fond Prophecies to amuse the People, easily carried away by such Deceits, which appeared to them like something Divine. Wherefore an Act was made against these Prophecies in that King's Reign, which was expired. But the like Practice began now again to be used, in faining, imagining, inventing and publishing, such *Fond and Fantastical Prophecies*, as well concerning the Queen, as divers Honourable Personages of the Realm, and others, to the great Disquiet, Trouble and Peril, of the Queen and Realm. Therefore, now a new Act was made against such Framers and Divulgers of idle Prophecies. And the Penalty of a Year's Imprisonment, and 10 *l.* for every Offence, was laid upon every one that did set forth in Writing, Printing, Singing, or by any other open Speech or Deed, any *Fond and False Prophecies*; upon, or by occasion of, any Arms, Fields, Beasts, Badges, or other such like things accustomed in Arms, Cognizances or Signets; or upon, or by reason of any Time, Year or Day, Name, Bloodshed or Wax; to intend thereby to make any Rebellion, Insurrection, Dissension, Loss of Life, or other Disturbance within the Realm. The second Offence was made Imprisonment during Life, and Forfeiture of all Goods and Chattels. *Against Fond Prophecies.*

This Act also was made to meet with those that were disaffected to the present Government and Religion established: Who would privately foretel, by some pretended hidden Skill, the short Duration of the Queen's Reign, or the Time or Year of her Death: and by the Coats of Arms, and Bearings of some of the chief Persons about the Queen, [as the Bear and Ragged Staff belonging to the Lord *Robert Dudley*,] &c. would frame Significations of Things fortunate to themselves, and unfortunate to those they bore Ill-will to.

Another Act was made *Against Conjurations, Enchantments and Witchcrafts*. That which gave ground to this Act was, That as these wicked Practices now-a-days prevailed much, so there was no ordinary or condign Punishment provided against such Practicers of Conjurations and Invocation of wicked Spirits, Sorceries, Charms, Enchantments and Witchcrafts, the Statute against them 33 *H.* 8. having been repealed 1 *Ed.* 6. Since the Repeal whereof, many phantastical and devilish Persons had devised and practised Invocations and Conjurations of Evil Spirits, and had used and practised Witchcraft, Enchantments, &c. to the Destruction of this Realm, and for other lewd

*Against Conjurations, &c.*

*ANNO* 1562. lewd Intents and Purposes. The Penalty of such was to suffer the Pains of Death as Felons, when upon any such Witchcraft or Enchantment, any Person should happen to be killed or destroyed: Or Imprisonment for a Year, and once every Quarter of the said Year to stand upon the Pillory six Hours in some Market-Town, and there openly confess his Error and Offence; when by such Enchantment or Witchcraft any Person was not killed, but wasted, consumed or lamed in his Body or Members; or whereby any Goods or Chattels of any Person should be destroyed, wasted or impaired. The second Offence to be Death.

*For Execution  
of the Writ de  
Excommuni-  
cat. capiendo.*

Another Act now made was, *For the due Execution of the Writ de Excommunicato Capiendo*. Let me also relate the Reason and Occasion of this Act; as in the Preamble is specified: Namely, That divers Persons offending in many grievous Crimes and Offences, appertaining to the Jurisdiction of the Ecclesiastical Courts, were many times unpunished for lack of good and due Execution of the said Writ. The great Abuse whereof was, that the said Writ was not returnable into any Court, but left to the Direction of the Sheriffs or their Deputies; by whose Negligence and Defaults the Writ by this means was not executed at all. And hereby such Offenders were much encouraged to continue their sinful Life. Therefore it was enacted, That the said Writ that should be awarded out of the High Court of Chancery, should be made in the Time of the Term returnable in the Court of King's Bench, in the Term next after the Test of the said Writ. And that if the Writ delivered of Record to the Sheriff, or his Deputy, were not duly returned before the Justices of the *King's Bench*; or that any Default or Negligence had been used, in not well serving and executing it; then they to assess such Amerciament upon the said Sheriff or his Deputy, as they should in their Discretion think meet. And in case the Sheriff, or his Officer return, that the Party named in the Writ could not be found within his Bailiffwick, then the Justices of the said Bench to award a Writ of *Capias*. And how that was to be managed, and the Punishment of the Person excommunicated, &c. may be read in the said Act, the Particulars too long to be here inserted.

What the Crimes or Causes of proceeding to excommunicate any, and the said Writ thereupon, may be understood by a Provision in this Act; *viz.* That in the *Significavit* must be mentioned the Cause of the Excommunication, as some Matters of Heresy, or refusing to have a Child baptized, or to receive the Holy Communion, as now commonly used to be received by the Church of *England*, or to come to Divine Service as now commonly used in the said Church, or Error in Matter of Religion, or Doctrine now received and allowed in this Church, Incontinency, Usury, Simony, Perjury in the Ecclesiastical Court, Idolatry.

This Act seems to back and give a Force to the Censures of the Bishops. Which was needful in this Juncture, to check Papists, and other scandalous Crimes and corrupt Doctrines against the Religion, as now reformed. For in the Act there is a *Saving* to the Authority of Archbishops and Bishops, as to certify any Persons Excommunicate, so to accept and receive the Submission and Satisfaction of Persons

sons so excommunicate in Manner and Form heretofore used; and to absolve and release them, and the same to signify, as heretofore hath been accustomed, into the Court of Chancery: And thereupon to have such Writs for the Deliverance of such Persons, so absolved and released, from the Sheriff's Custody or Prison, as heretofore they, or any of them, had, or of Right ought to have.

Another Act was, *For the Translating of the Bible and the Divine Service into the Welch Tongue.*

And lastly, An Act *for the Restitution in Blood* of the Children of *Thomas Cranmer*, late Archbishop of *Canterbury*. These two last were private Acts, and not printed in the Book of Statutes.

For, as in the Queen's first Parliament some private Acts were made for the restoring in Blood divers, who were concerned in the business of the Lady *Jane*, and Sir *Thomas Wyat*, or the Children of them, as Lord *John Grey*, Sir *James Crofts*, Sir *Henry Gates*, *Robert Rudston*, the Sons and Daughters of *Edward Lewkner Esq*; and others: So in this her second Parliament were divers others restored, as the Children of *Thomas Cranmer*, late Archbishop of *Canterbury*, Sir *Peter Carew*, Sir *Ralph Chamberlain*, Knights; *William West*, *Thomas Cobham*, Esquires; the Heirs of *Thomas Isley*, Esq; lately executed, Brother to Sir *Henry Isley* executed also, the Heirs and Children of *Lionel Diggs*, *William Isley*, *William Thomas*, *Edward Turner*, Esquires, and many more. These were private Acts, and not printed in the Book of Statutes.

But one of the greatest Matters of this Parliament was brought to no desirable Conclusion; and that was concerning the Queen's Marriage. For which the House of Commons had made a very earnest Petition to her in the beginning of their Session. But indeed she seemed not to like of it; by returning the Commons no Answer at present; and by the too short and leisurely Answers she sent to them afterwards, *Viz.* First, by her Comptroller and Secretary, *Febr. 16.* That she had not forgot the Suit of the House, nor could forget it. But she willed the young Heads to take Example by the Ancients. Secondly, by the Lord Keeper at the breaking up of the Parliament, That for the great Weight of the Matter her Majesty was minded to take further Advice.

But how the Queen indeed stood affected to Wedlock may be partly understood by *Roger Ascham*, who read to her, and was frequently with her. For when *Sturmius*, the learned Man of *Strasburgh*, had in his Correspondence with *Ascham*, Anno 1562. inquired into that Affair, (he and other good Protestants abroad, as well as her Subjects at home, desired to see it effected) he answered, 'That in all the Course of her Life she resembled *Hyppolite* and not *Phaedra*.' These were the two Wives of *Theseus*; *Hyppolite* was the Queen of the *Amazons*, and a Warrior; *Phaedra* on the other hand was very Amorous. *Ascham* told him, That he had adventured to shew his Letter to the Queen; [having no doubt some ingenious Expressions in it to that purpose] Which the Queen read over thrice smiling, but very bashfully and modestly, and said nothing. Then he added, That for her Disposition towards wedding, he nor none else could know any thing certain, nor tell what to say. And that it

ANNO  
1562.

For Archbishop  
Cranmer's  
Children.

Several resto-  
red in Blood.

The Queen's  
Answer about  
her Marriage.

D'Ew's Journ.

How she stood  
affected to  
Marriage.

Omni vitæ  
suz ratione  
Hyppoliten  
non Phædræ  
referre. Asch.  
Epist.

ANNO 1562. was not without reason he had told him, That *all her Life she was more like to Hyppolite than Phædra*. Which he said he meant in regard of the Chastity of her Mind; and that of her own Nature, not by the Counsil of any, she was so strange and averse from Marriage.

And here I may in the Conclusion add the Sentence of Sir Thomas Smith, in his ingenious Orations concerning this Argument: Where in the Person of *Agamus*, (who was against the Queen's marrying) he hath this brave Saying, with an eye to the Maiden Queen: *But if Queens make Peace, and keep their Realms flourishing in good Order and Quiet, and overcome their own and their Undergovernors Affections of robbing and oppressing the poor Subjects [keeping themselves single] they make a great and a commendable Conquest, more than ever Scylla, Pompey or Cæsar did; yea, or Carolus, the last Emperor of Rome, in taking the French King, or winning Tunis.*

Sir Thomas  
Smith's Orat.

Now, in short, to look back upon the Work of this Parliament. A Subsidy and two Fifteens were granted, as big as ever any was. This was like to the former with this Amends, that the Grant upon Goods were from 3 *l.* where the former was from 5 *l.* A like Subsidy was granted from the Clergy. A Law was past for sharpening Laws against Papists. Wherein some Difficulty had been, because they were made very Penal. But such were the Humours of the Commons House, that they thought nothing sharp enough against Papists. Very good Laws were in hand for encrease of Fisher-men; and consequently the Mariners and Navy. Fish was much favoured now, [and so such Bills the more like to pass.] *Wednesday* was meant to be observed like *Saturday*; and sundry other things therein provided. *Cecil* was the Author of a short Law, not exceeding seventeen Lines; whereby was ordered, That if any Man would sell any Foreign Commodity to any Person for Apparel, &c. without ready Money, or without Payment within twenty eight Days, the Seller should be without his Remedy. A very good Law was agreed upon for indifferent Allowances for Servants Wages in Husbandry. And many other Laws were past the Nether House, as for Toleration of Usury under Ten *per Cent.* Which nevertheless *Cecil* said, he durst not allow. Another against *Egyptians*. Another for remedying the defrauding of Statutes for Tillage. This Account of the Labours and Pains of the House of Commons this Session, did Secretary *Cecil* himself acquaint, by Letter, *Smith* the Queen's Ambassador in *France* with. But many or most of these past not into Acts, but only past, or were approved in the Lower House.

C H A P.



## C H A P. XXVII.

ANNO

1562.

*A Convocation. The Archbishop opens it. Matters done therein. Papers of weighty Matters drawn up, to be laid before the Synod.*

A Parliament now beginning to sit in the Month of *January*, that famous Convocation of the Clergy was also called together, in which were framed and agreed upon the Thirty nine Articles of Religion, the professed Doctrine of the Church of *England*, and many other Matters consulted and debated for the Establishment of true Religion, Order of the Clergy, and the decent and edifying Worship of God in this Church. Great Pity it is, that we have not where to have recourse for more Assistance and Supply, to inable us to give a complete Account of this Synod, since the Registers thereof, as of other Synods, formerly kept in *St. Paul's*, are burnt. An irreparable Loss! A Divine of great Note, before a Venerable Auditory, had occasion once to say, That he had once in his Hand an Original Journal of the Lower House of Convocation in the Fifth Year of the Queen; which must be this very Convocation. Such a Journal (could I have seen and perused it) might have been of excellent Service in the Account I am to give of it. I am glad to see the Journal and Acts of the Upper House, which was lately published in the *Appendix* to the *Synodus Anglicana*, printed Anno 1702. taken from a Book of Extracts out of the Journals of Convocation, from 1529. to 1562. By the help of this, and by many other Papers, I have seen, I shall endeavour to make some tolerable Relation of it. For I have diligently looked over a great many rough Draughts and Writings, both of Archbishop *Parker's* own Hand, and of the Hands of Bishop *Grindal*, Bishop *Sandys*, and Bishop *Cox*, (chief Leaders in the Reformation) concerning Matters propounded and concerted in this venerable Assembly. From whence I will faithfully transfer several Things, and the chief, I presume, of the Proposals and Debates.

*The Convocation in the Fifth of the Queen.*

*Thanksgiving Sermon before the House of Commons.*

*Which Extracts I have since consulted by the favour of the late Dr. Atterbury, Dean of Carlisle.*

I cannot give a perfect List of the Names of the Members of the Lower House. But we shall have occasion in the Progress of this Narration, and in a Subscription of their Hands to the Articles, to name some of them.

*The Names of the Members.*

Now considering the State of the Church, newly crept out of Corruption and Superstition, there lay before this Synod a great deal of Work to be done, both in Matters of *Doctrine* and Matters of *Discipline*; that is, in what Method and Order the Bishops were to govern their Churches, and how the Inferior Clergy were to behave themselves in their respective Cures and Parishes. The Matter of Ceremonies now was also very busily transacted. And several good things were propounded by the Upper House.

*Their Work.*

This memorable Convocation of the Clergy of the Province of *Canterbury*, wherein the Matters of the Church were to be debated and settled for the future regular Service of God, and Establishment of

*The Convocation meets, Jan. 12.*

**ANNO** Orthodox Doctrine, was called together in the Chapter-House of St. **1562.** *Paul's* on the 12th of *January*, the Day also of the Parliament's first Meeting. They met sometimes in the Chapter-House of St. *Paul's*, *London*, and sometimes by Continuation at King *Henry VII's* Chapel, *Westminster*, Thirty six several Sessions. Whereof this was the first; when by Vertue of a Commission from the Archbishop to *Robert Weston*, his Official of the Court of *Canterbury*, to *Thomas Yale* his Vicar-General in Spirituals, to *Henry Jones* and *Valentine Dale*, Advocates of his Court of Arches, all Doctors of Laws, jointly and severally, to be present, in his Room and Name, in the Synod, to be begun and celebrated by the said most Reverend Father, by Authority of the Queen's Letters to him in this behalf directed: the said Commission empowering them, or some of them to continue and prorogue the said Synod until the 13th Day, being *Wednesday*; the said *Robert Weston* accordingly continued and prorogued the said Synod; as in a Schedule by him read more plainly appeared.

The Archbishop  
opens the Synod.

*January* the 13. Being the Second Session, the Archbishop came himself in Person into the Cathedral of St. *Paul's*, being attended thither from the Water-side, by the Doctors and the other Officers and Ministers of his Court of *Canterbury*, with great Honour and Reverence agreeable to his High Place in the *English* Church. After he, and the rest of the Bishops of his Province were placed in the Choir, the *Litany* in *English* being said, and *Veni Creator* sung, Mr. *William Day*, B. D. Provost of *Eaton*, preached upon 1 Pet. V. 2. *Feed the Flock of God which is among you*, &c. and after Sermon the First *Psalms* sung in *English*; then the Bishop of *London* administered the Communion to the Archbishop and Bishops. His Grace after this, and his Suffragans the Bishops, with the rest of the Clergy, removing into the Chapter-House, and there some previous Matters dispatched, he made a short Speech to them, shewing them the present Advantage put into their Hands by the gracious Providence of God, in setting Queen *Elizabeth* on the Throne, to reform Matters amiss in the Church. And so bad the Inferior Clergy depart and chuse them a Prolocutor or Referendary, and to present him before him the next Session. And accordingly they pitched upon *Alexander Nowel*, the Dean of St. *Paul's*, whom the said Archbishop had recommended to them. And *January* 16. being the Third Session, he was conducted between the Dean of *Westminster* and the Dean of *Christ Church, Oxon*; and Speeches being made by the Dean of *Westminster* and the said elected Prolocutor, the Archbishop approved him by a Speech of his own.

How the Sessions were spent.

The rest of the Sessions in the Upper House were spent in serious Debates and Conferences among themselves about regulating the Church and the Ministers of it; in examining Papers brought from those of the Lower House, in digesting the right Faith of Christ into Articles, (which was brought to effect and subscribed at this Convocation) in enquiring into Matters to be reformed; whereof some Sheets were drawn up in the Lower House, and presented to the most Reverend Father, and the rest of the Upper House, by the Prolocutor; in devising some Particulars for Discipline; in providing a Catechism for the Use of Schools, for the grounding the younger Sort

Sort in true Principles; and in giving the Queen a Subsidy: the Archbishop still reminding and directing the Lower House. And he also recommended to the Bishops to look into their respective Diocesses, and to draw up in Writing what they found to need Reformation. These things are but shortly set down in the Acts of this Synod: but the Particulars that ensue will greatly illustrate and explain them.

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For to prepare Matter for the Synod, the Archbishop had it before hand in his serious Thoughts; and set others also on work no doubt upon it. There is a notable Paper to this purpose, which I will begin withal; adding the Marginal Notes, some writ by the Archbishop himself, some by others. But who the Composer of this Paper was, I cannot say. It was entituled,

Preparatory  
Matter drawn  
up.

*General Notes of Matters to be moved by the Clergy in the next Parliament and Synod.*

- I. **A** Certain Form of Doctrine to be conceived in Articles, and after to be published and authorized.
- II. Matters worthy of Reformation, concerning certain Rites, &c. in the Book of Common-Prayer.
- III. Ecclesiastical Laws and Discipline to be drawn, concerning both the Clergy and Laity.
- IV. To procure some Augmentation of Temporal Commodities, for the Supply of the Exility of small Benefices and Livings.

Mss. G. Pe-  
tyt. Armig.

*Concerning the First, Viz. The Form of Doctrine.*

*First,* A Catechism is to be set forth in *Latin*. Which is already done by Mr. *Dean of Paul's*, and wanteth only viewing.

*Secondly,* Certain Articles, containing the Principal Grounds of Christian Religion, are to be set forth, (in the which also is to be determined the Truth of those things, which in this Age are called into Controversy.) Much like to such Articles as were set forth a little before the Death of King *Edward*. Of which Articles the most part may be used with Addition and Correction, as shall be thought convenient.

These Articles  
are to be  
drawn with  
speed.

*Thirdly,* To these Articles also may be adjoined the *Apology* [writ by Bishop *Jewell*] lately set forth, after it hath been once again revised, and so augmented or corrected, as occasion serveth.

These to be joined in one Book, and by common Consent to be authorized, as containing true Doctrine, and enjoined to be taught to the Youth in the Universities and Grammar Schools throughout the Realm.

Item, In Ca-  
thedral  
Churches and  
Collegiate,  
and in private  
Houses. Arch-  
bishop Parker's  
own Hand.

That whosoever shall Preach, Declare, Write or Speak, any thing in Derogation, Depraving or Despising, of the said Book, or any Doctrine therein contained, and be thereof lawfully convicted before any Ordinary, &c. he shall be ordered as in case of Heresy; or else shall be punished as is appointed for those that offend and speak against the Book of Common-Prayer set forth in the First Year of the Queen's Majesty's Reign, that now is. That is to say, He shall for the first Offence forfeit 100 Marks: for the second Offence 400 Marks:

And

*ANNO* 1562. And for the third Offence all his Goods and Chattels, and shall suffer Imprisonment during Life. With an Addition, that if the Person offending the first time be not worth in Goods and Land 100 Marks, then he shall forfeit all his Goods and Chattels; and if the Person offending the second time be not worth 400 Marks, then he shall forfeit all his Goods and Chattels; and for neither time of Offence any pecuniary Penalty to be redeemed with suffering Imprisonment.

*Touching the Second, that is to say, For Rites, &c. in the Book of Common-Prayer.*

*First*, That the Use of Vestments, Copes and Surplices, be from henceforth taken away.

*Secondly*, That no private Baptism be administered hereafter, but only by those that be Ministers of the Church.

*Thirdly*, That the Table from henceforth stand no more Altarwise, but stand in such Place as is appointed by the Book of Common-Prayer.

*Fourthly*, The number of Fasting-days, and Holy-days, to be by name expressed in the said Book; and the open Observers of abrogated Days to be punished.

*Fifthly*, That the use of Organs, and curious Singing be removed; and that superfluous Ringing of Bells, and namely, at Alhallowtide and on All-Souls day, may be prohibited; and that no Peal after the Death of any Person be above the space of one Hour, and at the Interment above half an Hour.

*Sixthly*, That in publick Baptism the God-Fathers and God-Mothers shall openly profess and recite the Articles of the Christian Faith, commonly called *The Creed*, and desire that the Infant may be in that Faith baptized, and received into the Church of God. And that they shall not answer in the Infant's Name to such Questions as heretofore have been demanded of them in that behalf.

*Priests solemnizing Matrimony without Testimonial of Banes, to suffer grievous Punishment.*

*Seventhly*, That no Dispensation be granted to marry, without the Banes first asked thrice upon three several *Sundays* or Holy-days. And that it shall be lawful to marry at any time of the Year without Dispensation, except it be upon *Christmas-day*, *Easter-day*, and six Days going before, and upon *Pentecost-Sunday*.

*Touching the Third, that is, Ecclesiastical Laws and Discipline.*

*First*, Petition is to be made to the Queen's Majesty and the Parliament, that according to a Statute, *Anno 25. Henry VIII.* Thirty two Persons may be appointed to collect and gather Ecclesiastical Laws, and to view those that were gathered by Commissioners appointed in King *Edward's* Time.

In the mean time, that these Laws or Orders, which hereafter follow, may be established.

*First*, Concerning the Clergy. That all peculiar Jurisdiction be extinguished; that the whole Jurisdiction of the Churches in every Diocese be restored to the Bishop of the Diocese.

*Item,*

*Item,* That in Cafes of Correction no Appeal from the Bishop of the Dioceſe be admitted, nor no Inhibitions granted, to hinder the ſaid Biſhop to proceed in thoſe Cafes.

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Deliberetur.

*Item,* That in every Cathedral Church there be a Divinity Lecture read in *English* thrice in the Week by ſome able Perſon; of the common Charge of the Church, if no Spiritual Living have been of old time appointed for ſuch purpoſe. And the Miniſters and Singing-men. of the ſame Church to be preſent at the Reading thereof.

*Item,* That all the Petty Canons, Vicars, or Conduſts of Cathedral Churches, which be Priests or Miniſters, be enjoined to ſtudy ſome part of the Scripture. Which if they reſuſe to do, then by the Diſcretion of ſuch as ſhall have Jurisdiction over them, to be removed from their Rooms.

*Item,* That there be Grammar Schools in every Cathedral Church.

*Item,* That the Apparel of Miniſters may be uniform, and limited, of what Faſhion it ſhall be, touching the Cap and Upper Garment.

No Adverſary  
may wear the  
ſame.  
Deliberetur.

*Item,* That no Parſon, Vicar or Curate, do ſerve Two Cures at once upon Pain of loſs of his Benefice; if he have any; and of Suſpenſion from the Miniſtry by the ſpace of one Year, if he have no Benefice.

*Item,* That none be admitted to any Parſonage exceeding the yearly Value of 8*l.* or to any Vicarage exceeding the Value of 20 Marks, unleſs he do underſtand the *Latin* Tongue well, and can anſwer to the Catechiſm ſet forth in *Latin*.

That none have any Deanry, Provostſhip, Archdeaconry, or other Dignity in any Cathedral Church, Prebend, Parſonage or Vicarage, and being no Priest, ſhall retain and keep his Spiritual Promotion or Benefice, any longer hereafter than one year\*; unleſs within the ſame Year he be made Priest; any Diſpenſation whatſoever heretofore granted, or hereafter to be granted, to the contrary notwithstanding.

Deliberetur.

\* Too much.  
Archbiſhop  
Parker's Hand

That none hereafter under the Age of Three and twenty Years, ſhall be enabled in Law to receive any Deanry, Provostſhip, Archdeaconry, Dignity in any Cathedral Church, Prebend, Parſonage or Vicarage. And whoſoever, being above Three and twenty Years of Age, ſhall receive any ſuch Promotion or Benefice, except within One Year after he be made Priest, he ſhall be deprived thereof; any Diſpenſation or Privilege to the contrary heretofore granted, or hereafter to be granted, in any wiſe notwithstanding. Provided alſo, that it ſhall be lawful for any Student in the Universities, being above Eighteen Years of Age, to receive one Prebend in any Cathedral Church, where the Local Statutes be not repugnant to the ſame, if there be no Cure annexed, or Church impropriated to the ſame Prebend: and to retain the ſame, during the time he ſhall continue in any University either within the Realm, or beyond the Seas, and give himſelf wholly to ſtudy; ſo that he be made Priest when he ſhall come to Four and twenty Years of Age.

And alſo it ſhall be lawful for Doctors and Bachelors of the Law, to receive or retain one Prebend or two, though they be no Priests, in Cathedral Churches, where the Local Statutes will ſo permit; for ſo

*ANNO* so long time as they shall exercise under a Bishop of this Realm Spiritual Jurisdiction.

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That none be abled in Law to receive any Benefice or other Spiritual Promotion, exceeding the yearly Value of 30*l.* unless he be a Preacher before he receive the same. By a *Preacher* is meant such an one as hath preached before his Ordinary, and hath his Approbation under Seal to be a Preacher.

Confidere-  
tur, an astringendum sit  
ad Gradus.

That none from henceforth, having one Benefice with Cure of Souls, be abled in Law to receive any other Benefice with like Cure, by force of any Dispensation, unless he be a Preacher, and in Degree of Schools a Doctor of Divinity or Law, a Bachelor of Divinity, or at the least a Master of Arts; and the one Benefice not to be distant from the other above 12 Miles. Otherwise, as soon as he shall receive the second Benefice, the first shall be void in Law. And in this Case of the Permission of a Preacher to have two Benefices, the Dispensation to be rated at some small Sum.

Deliberetur.

That none be suffered to have above two Benefices with Cure together at one time, by force of any Dispensation. And he, that hath two Benefices with Cure together at one time, unless he be Resident, continually at the one, (and yet so as at divers times he may be personally at the other, to Preach there) to be Deprived of the Benefice of the greater yearly value.

That no Patron of any Benefice, or spiritual Promotion, shall sell or assign any Advowson to any Person; but shall bestow it himself upon some meet Clerk, when the Benefice or Spiritual Promotion is void.

Deliberetur.

That all Advowsons, heretofore graunted of any Patron of any Benefice, or other Spiritual Promotion, shall from henceforth be void; and that hereafter no Advowson or Grant of the next Vacation of any Benefice, or Spiritual Promotion shall be effectual and available in the Law; unless before the making thereof, either the Incumbent be dead, or the Benefice or Spiritual Promotion be otherwise void in Law.

That all Parsons, Vicars, or their Curates, every *Sunday* and Holiday, do openly, and distinctly read, after the Gospel, the Articles of our Faith, the Ten Commandments of Almighty God, and the Lords Prayer; and at Afternoon offer themselves to teach the Catechism to the youth of the Parish, and take Witness thereof of the Churchwardens and Sidemen; upon pain to forfeit for every time that they do neglect so to do, 3*s.* 4*d.* to be levied upon his Goods or Wages, by the Churchwardens and Sidemen, to the use of the Poor of the Parish, without *Replevie*, to be admitted therein.

Rural Dean.

I will name no more of these Articles, tho' they run to the number of thirty four, unless it be one more, namely, 'That in every Deanry in the Country, there may be constituted by the Bishop one Grave and Discrete Priest, to be *Archipresbyter*, or *Decanus Ruralis*: Who shall not only oversee the Priests of that Deanry, but also have Authority to call before him, all such as offend against the Ecclesiastical Laws, and to examine them, and to Certify the Ordinary thereof: But the said Dean not to determine any thing in those Matters.

Concerning

Concerning the Fourth Particular, viz. *Encrease of Ministers Livings.*

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[And here occur Four Evils to be remedied.]

I. First of all, it is evident that Impropriations are *Radix omnium malorum* in this Realm. Forasmuch as the Poor Man payeth his Tiths, ordained at the first to be given to a Teacher, and now, as in the time of the Abbies, converted to other uses, and no sufficient portion left to the Vicars.

I.  
*Addantur An-  
notationes. D.  
Cantuar. ad  
Dom. Secreta-  
rium.*

*Remedies.*

First, Universal Restitution were the best, but can hardly be hoped for.

If not that, then after the end of three Years, all Leases of Parsonages, and all Occupations of the same by any Lay person, to cease and determine. And that the said Parsonages so impropriated shall be wholly united and annexed to the Vicarages; and the said Vicarages after such Union to be made Parsonages; the said Incumbents paying to the Owners, by the Wage of a yearly Pension, the yearly Rent of all such Impropriations, according to the Rate of the Queen's Majesty's Records, and discharging the said Proprietors of all Charge incident to such Impropriations, as by Commission for that Purpose to be appointed might be awarded.

*Or after the  
Expiration of  
the Leases now  
in Force.*

Provided always, that where the Vicarages be so very small, that the annexing of the Appropriation in form aforesaid, will not make the Vicarages sufficient, that in such Case, the Commissioners may allot some Portions of the Rent for an Augmentation.

Provided also, That the Benefices so restored shall not be leased by any Incumbent, unless it be for one or two of the first Years.

Provided also, That the Commissioners appointed shall have Authority to determine, how many of the Benefices, so augmented as aforesaid, are sufficient Livings for Learned Men to keep Hospitality; and none to be admitted to such Benefices, but those that are able to Preach. Who shall also be bound to take no more Livings, and to be continually Resident on the same, and keep Hospitality, or else to be Deprived.

II. The 2d Mischief is, That by Avarice and Practice of evil Bishops, Pastors and Priests, almost all Benefices of any reasonable Value are let out for many Years, with the Confirmation of the Bishop and Patron.

II.

*Remedy.*

For Remedy whereof, it were to be wished, that any Lease hereafter to be made, more than for One † Year, shall be of no validity in Law. And that all Leases heretofore granted and Confirmed, shall cease and determine at the end of Three \* Years, and return to the Incumbents.

† *Three Years.*

\* *At the end of  
the Leases: no  
Force.*

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*ANNO* cumbents. And like view by Commission to be made of those Benefices, 1562. how many are sufficient of themselves; and then the Incumbent to be bound to be Resident, and to accept no more Livings.

- III. The 3d Inconvenience to be cured is the Covetousness of Patrons. Who ought by their Names to be *Patroni*, and not *Prædones*, of their Churches.

*Remedies.*

And therefore strait Penalties are to be made against those Patrons, which directly or indirectly take Money, or make or accept Simonical Pacts. And among other Penalties, a Patron convicted hereof to lose his Patronage during his Life, and to be given that Term by the Queen's Majesty, or by the Ordinary of the Diocese; and the wicked Priest, which gave or promised, to be deprived of all his Livings, and made for ever unable to receive any more Ecclesiastical Livings.

And for better Trial hereof, that it may be lawful for every Ordinary upon true and just Suspicion, of Simony committed, to examine both the Priest suspected, and also the Patron, or any other Person whatsoever; who is thought to know any thing concerning such Simony, by vertue of a corporal Oath.

And in case, where the Suspicions of such Simony be vehement, and yet by secret Practices so covered, that it cannot perfectly be known, that the Ordinary may put the Priest so suspected to his Purgation; and to be purged only by Ministers, whereof some to be Preachers; and if he fail in such Purgation to be deprived. But in this Case, the Patron shall not lose his Patronage.

- IV. The 4th Inconvenience is the Universal Subtraction of Privy or Personal Tiths. By means whereof, almost all Cities, Market-Towns, Burroughs, Thorowfares, where the greatest Multitudes are, and those more ingenious and civil, are at this present destitute of learned Men, and many have no Service at all.

*Remedies.*

Which must be Remedied, either by rating of some Certainty upon every Person by a Contribution, or otherwise to a reasonable Sum; or else to appoint a Rate according to the Rent of their Houses, as it is in *London*. That is, for every Pound Rent, to the Parson or Vicar Two Shillings and Nine Pence.

“ Then follows,

*Discipline of the Laity.*

*Item*, It is to be wished, that every Nobleman ——— [Here is a great Chasm in the MS.] ——— Parents and Masters of Households, having Children of eight Years old, and upwards, if upon Examination to be had by their Curate, or other appointed by the Ordinary, it be

be found, that they cannot say by heart the *Short Catechism* in *English* *ANNO*  
 set forth, and thereof convinced before the Ordinary, or his Officers; 1562.  
 shall pay for every such Child 10s. to the poor Man's Box: Unless  
 the said Parents can prove by Declaration of the Curate, that they  
 have continually, at the Days appointed for the Catechism, brought  
 their Children to him, to be instructed therein. And the Default is  
 in the Want of Capacity in the Youth. The said Penalty to be levied  
 by the Churchwarden upon the Goods of the Offender, by way of Dis-  
 tress; only upon Signification given to them in Writing by the Ord-  
 inary. Which alone to be sufficient Warrant for them. And that no  
*Replevie* be granted or admitted in this Case.

The like Penalty in Form aforesaid to be extended against Masters,  
 who have Servants, or Apprentices in their Houses, being under the  
 Years of Fourteen, and have continued in their Houses above one  
 whole Year; and at the End of that one Year cannot say the said  
 Catechism by Heart.

Every Person of Age and Discretion sufficient to communicate,  
 shall offer himself once a Year upon such Days as shall be appointed,  
 to be examined by his Parson, Vicar or Curate; whether he can say  
 by Heart the Articles of his Faith, the Ten Commandments and the  
 Lord's Prayer; upon Pain to be excommunicate *ipso facto*. And be-  
 fore they be absolved to pay unto the Churchwardens to the Use of  
 the Poor, if the Offender be a rich Man or Woman, 6s. 8d. and if  
 the Offender be a poor Man or Woman, 3s. 4d. For which Purpose  
 every Parson and Vicar, by himself, or some sufficient Curate, shall  
 give his Attendance to hear his Parishioners every *Wednesday, Friday*  
 and Holyday, during the foresaid Time, upon Pain of Deprivation,  
 and Loss of his Benefice. And every Curate, upon Pain to forfeit  
 40s. At which Time the said Parsons and Vicars shall take Occasion  
 to give some private godly Admonitions to their Parishioners, if they  
 know any Faults or Offences in them.

What Priest or Minister soever, under Colour hereof, shall practice  
*Auricular Confession*, shall be deprived of all his Livings, and depo-  
 sed from the Ministry.

Whosoever cannot by Heart say the Articles of the Faith, the Ten  
 Commandments, and the Lord's Prayer, shall not be admitted to the  
 Communion, nor to be married, nor to be Godfather or Godmother  
 at any Baptism: Saving, that there may be some Consideration of those  
 that be very aged, by Discretion of the Minister, for one or two Years,  
 and no longer.

That every Parson, Vicar or Curate of every Parish shall yearly  
 make and exhibit unto the Archdeacon or Commissary of that Circuit  
 in their Visitation, or Synod, next after *Easter*, a Book of all the  
 Names of their Parishioners, both Men and Women of the Age of  
 14 Years and upward. Wherein he shall note, who refuse to come  
 to be examined, as afore is appointed: Who can say, and who cannot  
 say, the Articles of the Faith, &c. Who also have not received the  
 Communion thrice that Year; and whose Children or Servants, which  
 be appointed to learn the Catechism, as is aforesaid, cannot say the  
 same by Heart.

ANNO

1562.

Such Parson or Vicar, that refuseth or neglecteth to make and exhibit the said Book in due Form, by himself, or his sufficient Curate, shall be deprived of his Benefice. And such Curate as refuseth or neglecteth to make and exhibit the same, as afore, shall be deposed from the Ministry.

*That Execution of Penalties for not coming duly to Divine Service may be better observed, and more easily executed.*

Penalties.

That such as do not communicate thrice a Year at the least, be severely punished. And such as have not, nor will not Communicate at all, to be as in Case of Heresy; or else some grievous Fine to be set upon them. And to be encreased, as the Contumacy encreaseth.

That Persons remaining Excommunicate, for not obeying Orders in Religion six Months without Submission, or Reconciliation to the Church, &c. be taken as in Cases of Heresy.

That Adulterers and Fornicators may be punished by strait Imprisonment and open Shame, if the Offender be vile and stubborn, &c. as Carting by the Civil Magistrate, &c. Some think Banishment and perpetual Prison to be meet for Adulterers.

When they be reconciled, the Form of Reconciliation appointed *Legibus Ecclesiasticis Edwardi 6<sup>th</sup>* to be used without Respect of Persons.

#### *De Juramentis.*

Oaths.

That in all Men's Houses some Penalty be set upon them which use customarily to swear by God, or any Part of Christ: by his Mass, &c. And that the Owners of Houses give good Examples themselves.

#### *De Matrimonii.*

Matrimony.

That all Clandestine Contracts be judged in Law, as no Contracts. That Marriages made between young Persons, without some reasonable Consent of Parents, if they be alive; or else of some other Friend, as may be limited by this Order; may be void in Law.

The Consent of young Women not to be judged sufficient, till they be come to the Age of Fifteen Years.

It is also to be wished, that some better Order were taken for the Marriage of *Wards*, That they should be of some reasonable Years, afore they be contracted: Seeing such Inconveniencies daily ensue the Order now in Use,

If any Man steal, or take away a Maid from her Parents without their Consent; or any Orphan without the Consent of her Tutor; and do marry her; let it either be Felony, or else be punished with grievous Fine and Imprisonment: And the said Matrimony be judged no Matrimony in Law; but to be dissolved again.

The like Penalty is to be extended against those, which knowing a Suit to be depending, in any Ecclesiastical Courts between any Woman, and another Man challenging Contract, shall marry with any such

such Woman, afore she be by Sentence and Order of Law declared *ANNO*  
to be free, and at Liberty.

1562.

And these were the Papers prepared for the Synod."

## CHAP. XXVIII.

*The Articles of Religion. Difference between these and K. Edward's Articles. The Authority of the Church. The Names of the Subscribers of the Upper and Lower House: Observations on some of them. Remarks on the XVIIth. Article of Predestination. On the Xth. Article of Free-Will. The XIth of Justification. The XXVIIIth of the Lord's Supper.*

THE Synod being met, seemed to guide themselves by the former Method, and began with the *Articles* of Religion, as a matter with the greatest speed to be dispatched. Which *Articles* when they were framed and finished, and decreed, were most what the same with those made and constituted by the Synod under King *Edward*, in the Year 1552, which may be seen in Bishop *Sparrowes* Collection and elsewhere. In a Volume in the *Benet* College Library there is a very fair Draught of these King *Edward's* *Articles*; having been accurately writ out for the use and serious consideration of the Archbishop. I observed there strokes drawn in many places, sometimes through Words, and sometimes through whole Lines, by a red-  
Lead Pen, which the Archbishop commonly used for noting, as he read any Book. I will relate a few things which I took notice of in the Perusal of this MS. of the *Articles*. Some of these *Articles* are wholly superseded by the Archbishops *Minium*, and divers others of them shortened; dashing that through which he was minded to have omitted.

As in the Third *Article*, where these Words are struck out, after *Descendisse*, 'Nam Corpus usque ad Resurrectionem in Sepulchro jacuit: Spiritus ab illo emissus cum Spiritibus, qui in Carcere, sive in Inferno detinebantur, fuit; illisq; prædicavit, quemadmodum testatur *Petri* Locus.

In the Sixteenth *Article* the Title was, *De Peccato in Spiritum Sanctum*. But the Three last Words are dashed out, and over them, writ with the Archbishop's Hand, *After Baptism*.

The Twentieth *Article* stood without any alteration made by the Archbishop's red-Lead Pen; and it ran not as we have it now, beginning thus, *The Church hath power to decree Rites and Ceremonies, and Authority in Controversies of Faith*; but thus it began; 'Ecclesiæ non licet quicquam instituere; quod Verbo Dei scripto ad-versetur: Neq; unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit Divinorum Librorum testis & conservatrix, attamen ut adversus eos nihil discernere, ita præter illos nihil credendum de necessitate Salutis, debet obtrudere. Thus  
this

**ANNO** 1562. this twentieth Article of King *Edward's* Book passed without any change or correction.

“ But it hath sufficiently appeared, that that Clause of the *Churches Power* was inserted by the Synod; the Words being found in two printed *Latin* Copies, *An.* 1563. See the *Life* of Matthew Archbp. of Cant. Book IV. Chap. 5.

*Fox Answ. to*  
*Oforius,*  
*Fe. 356.*

And what the common received Opinion of this Clause of the Article then, and afterwards was, may appear by the Words of *John Fox*, in his Learned Answer to *Oforius's Invektive* against our Reformation, *Viz.* ‘ The Church hath Authority in deciding Controversies of Doctrine. Yet so that itself must be over-ruled by the Authority of the Word, &c. Likewise in Discipline and Reformation of Manners, the Church may determine and judge. But here also Consideration must be had of the Difference. For the Censures Ecclesiastical are of one Kind: but Judgment Temporal of another.’ And again, ‘ Altho’ Authority be committed to the Church, to judge and determine of Doctrines, and outward Misdemeanours; and altho’ the Resolution of doubtful Controversies, and opening of Matters obscure; and declaring and debating of Matters confuse; the Reformation of Matters amiss; be left over to the Sentence and Judgment of the Church many times; Yet is not this ordinary Authority so arbitrary, and absolute, but is also fast tyed to the direct Rules of the Word.’ ”

*Article* the 28th. Of the *Lords Supper* being somewhat long, the Archbishop thinking to have it divided into Two, after *Occasionem*, added of his own hand, this Title, that was to serve for another Article, ‘ Corpus Christi datur, accipitur & manducatur in Coena, tantum coelesti & spirituali ratione.’ And then the Article begins, ‘ Christus in coelum ascendens Corpori suo Immortalitatem dedit, &c. but there is a Red Line drawn through it; as tho’ he intended upon second thought wholly to leave it out.

*Article* the 29th. There is mention made of a Sentence taken out of *S. Augustin*: In the Margin, the Archbishop sheweth the particular place where, writing *Super Johannem Tract. 26.*

*Article* 34. Intituled *Ecclesiastical Tradition*: Whereas it was read, ‘ Pro Regionum & Morum Diversitate,’ after *Regionum* he inserted *Temporum.*

The 40th, 41st, and 42d. Articles are by his red Mark, wholly excluded.

*The Words and*  
*Subscriptions*  
*writ at the end*  
*of the Original*  
*MS. of the Ar-*  
*ticles.*

And then at the End of all, the Archbishop caused these Words to be writ, ‘ Hos Articulos Fidei Christianæ, continentes in universum Novemdecim paginas in Autographo, quod asservatur apud Reverendissimum in Christo Patrem Dom. *Mattheum Cantuar.* Archiepiscopum, totius *Angliæ* Primatem & Metropolitanum: Et in prima [Pagina] quatuor Articulos & Lineas triginta quatuor, &c. [and so on, relating how many Articles, and how many Lines were in each Page; then follow these Words] ‘ NOS Archiepiscopi & Episcopi utriusque Provinciæ Regni *Angliæ* in Sacra Synodo Provinciali legitime Congregati, Recipimus & Profitemur, & ut veros atque orthodoxos, Manuum nostrarum Subscriptionibus approbamus, Vice-simo nono die mensis Januarii Anno Dom. secundum computationem Ecclesiæ Anglicanæ Millesimo Quingentesimo Sexagesimo Secundo,

cundo, & Illustrissimæ Princip. *Elizabethæ* D. G. *Angliæ*, Fr. & ANNO  
 ' *Hib.* Reginæ, Fidei Defens. &c. Dnæ. nostræ Clementiss. anno Quin- 1562.  
 ' to.' And then follow the Hands of the two Archbishops, the Bi-  
 shops of *London, Winchester, Chichester, Ely, Worcester, Hereford,*  
*Bangor, Durham, Chester, Lincoln, Salisbury, St. Davids, Bath*  
*and Well, Coventry and Litchfield, Exon, Norwich, Petriburgh,*  
*and St. Asaph.* Where I observe four Bishops wanting, viz. those of  
*Bristow, Rochester, Oxford and Gloucester.* *Oxford* was yet va-  
 cant, and the Bishop of *Gloucester*, (who held *Bristow* in *Commen-*  
*dam*) I will not say, refused Subscription, or absented: For I find in  
 certain *Extracts* out of the Registers of Convocations; that Bishop did  
 subscribe, his Name being there entred among the rest; and so also is  
 that of the Bishop of *Rochester*. Penes Fr. At-  
terbury, D.D.  
Decan. Car-  
liol.

Then come the Subscriptions of the Lower House after these Words; The Subscrip-  
tions of the  
Lower House.  
 ' *Hi quorum Nomina sequuntur propriis manibus subscripserunt*  
 ' *Libello Articulorum, à Reverendiss. Archiep. Cant. & Episcopis*  
 ' *Provinciæ Cant. ad inferiorem Domum Convocationis transmissis,*  
 ' *Quinto Febr. 1562.*

|                                                                                                                                    |                                                                                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>Stephanus Nevinson</i> Procurator<br>Cleri <i>Cant.</i> subscripsi propria<br>manu.                                             | <i>Joannes Watson</i> , Archid. <i>Surrey.</i><br><i>Johannes Edden Wintonien.</i> Proc.<br><i>Ra. Coccrel</i> Procurat. <i>Surr.</i>                                     |
| <i>Ricardus Beseley</i> , scripsi manu<br>propria, Procurat. Cler. <i>Cant.</i>                                                    | <i>Thomas Lancafter</i> , Thesaurarius<br><i>Sarum.</i>                                                                                                                   |
| <i>Johannes Bridgewater</i> manu pro-<br>pria scripsi.                                                                             | <i>Richard. Chandler</i> , Archidia-<br>conus <i>Suff.</i> [aut <i>Suff.</i> ]                                                                                            |
| <i>Johannes Calverley</i> manu propria<br>scripsi, unus Procurat. Cler.<br><i>Roffen.</i> Dioc.                                    | <i>Jacobus Proctor</i> , Cleri <i>Suffexien.</i><br><i>Hugo Turnbull</i> , Decanus <i>Cicestr.</i><br><i>Wilhelmus Bradbridge</i> Chancel-<br>larius <i>Cicestrensis.</i> |
| <i>Tbo. Watts</i> , Procurat. Capituli S.<br><i>Pauli London,</i> & Archidia-<br>conus <i>Midd.</i>                                | <i>Thomas Spencer</i> Archid. <i>Cicestr.</i><br><i>Edmundus Westonus</i> , Archidia-<br>conus <i>Lewensis.</i>                                                           |
| <i>Jo. Mullyns</i> , Archid. <i>Lond.</i> ac<br>unus Procurator. Cler. Dioc. e-<br>jusdem.                                         | <i>Perswallus Wiburn</i> , Proc. Eccle-<br>siæ Cathedralis <i>Roffensis.</i>                                                                                              |
| <i>Tbo. Colus</i> , Archid. <i>Essexia.</i>                                                                                        | <i>Johannes Cottrel</i> , Archid. <i>Wel-</i><br><i>lensis.</i>                                                                                                           |
| <i>Johannes Pullan</i> , Archid. <i>Col-</i><br><i>chestria.</i>                                                                   | <i>Richardus Guy</i> , Procur. Cleri<br><i>Bristol.</i>                                                                                                                   |
| <i>David Kemp de Albano</i> [Archid.]                                                                                              | <i>Jacobus Bond</i> , Archid. <i>Bathon.</i>                                                                                                                              |
| <i>Jacobus Calshil</i> , Procurator Cleri<br><i>Londinensis &amp; Oxoniensis</i> Ca-<br>pituli.                                    | <i>Justinianus Lancafter</i> , Archid.<br><i>Taunton.</i>                                                                                                                 |
| <i>Guilielmus Latimerus</i> , Archid.<br><i>Westmer.</i> & Decanus <i>Petri-</i><br><i>burgh,</i> & Procur. Ecclesiæ e-<br>jusdem. | <i>Gualterus Boverus</i> , Proc. Cleri<br><i>Somersetensis.</i>                                                                                                           |
| <i>Ricardus Reve</i> Procurator Ca-<br>pituli <i>Westminst.</i>                                                                    | <i>Tbo. Sorebaus</i> , Proc. Cleri <i>Cice-</i><br><i>strensis.</i>                                                                                                       |
| <i>Gabriel Goodman</i> , Decan. <i>West-</i><br><i>monast.</i>                                                                     | <i>Stephanus Cheston</i> , Archid. <i>Win-</i><br><i>toniensis.</i>                                                                                                       |
|                                                                                                                                    | <i>Robertus Lougher</i> , Archid. <i>Tot-</i><br><i>nes,</i> & Proc. Cleri <i>Exon.</i>                                                                                   |
|                                                                                                                                    | <i>Ricardus</i>                                                                                                                                                           |

ANNO 1562. Ricardus Tremaine, Procurat. Cleri Exon.

Thomas White, Archid. Berks.  
Robertus Wisdom, Archid. Eliensis.

Gregorius Gartbe, Proc. pro Cap. Ely.

Johannes Bell.

Thomas Ithel, pro Clero Dioces. Eliensis Procurat.

Tho. Sampson, Dec. Eccl. Christi Oxon.

Johannes Salisbury, Decan. Norwic.

Thomas Roberts, Procur. Cleri Norw.

Johannes Walkerus, Proc. Cleri Suffolc.

Johannes Lawrance, Archid. Wylts.

Johannes Elmerus, Archid. Lincoln.

William Todd, Archid. Bedford.

Job. Longlond, Archid. Buckingham.

Robert Beaumont, Archid. Huntingdon.

Thomas Godwyn, Proc. Cleri Lyncoln.

Johannes Kenal, Archid. Oxon. & unus Procurat. Cleri Oxon.

Guido Heton, Archid. Glocest.

Georgius Savage, Procurat. Cleri Glouc.

Antthonius Hinton, Procur. Cleri Petriburg & Procur. Archiad. Northampt.

Willielmi Fluyd, Procur. Cleri Petriburg.

Joannes Pedder, Decan. Ecclia. Wigornia.

Robertus Ays, Proc. Ecclia. Wigorn.

Thomas Wilsonus, Proc. ejusdem.

Laurentius Nowel, Decan. Ecclia. Cath. Lychefeld.

Thomas Leverus, Archid. Coventr.

Arthurus Saull, Proc. Dec. & Capli. Cath. Glouc.

Robertus Weston, Procurat. Cleri Coventr. & Litchf. Dioc.

Thomas Byckley, Procurat. Cleri Coventr. & Litchf. Dioc.

Richardus Walker, Archid. Stafford & Derbia.

Robertus Croley, Archid. Hereford.

Robertus Grinsel, Archid. Salop. & Procur. Capli. & Cleri Hereford.

Nichus. Smith, Procurator Cleri Hereford.

Thomas Linett, Præcentor Menevensis.

Item Linett, pro Caplo. & Clero.

Jo. Pratt, Archid. Menev.

Jo. Butler, Archid. Cerdigan.

Wa. Jones, Archid. Brecon.

Robertus Pownde, unus pro Clero Brecks.

Guilhelmus Constantine, Procur. Cleri Meneven.

Hugo Exans, Assaphensis.

Richardus Rogers, Archid. Assaphensis.

Edmundus Meyrall, Archid. Bangor.

Per me Hugonem Morgan, Proc. Cleri Dioc. Bangor.

Nicolaus Robinson, Archid. Merion.

Andreas Peerfon, Procur. Cleri Landav. Dioc. Subscrip.

Guliel. Daye, Præpos. Col. Regii de Eton.

Johannes Hylls, Proc. Cleri Oxon.

Gulielmus Bucson, Archid. ....

Thomas Powel, Proc. Cleri Assaph.

Thomas Bolt, Archid. Salop.

Thomas Bolt, Proc. Cath. Ecclia. Chich. Lic.

Robertus Hues, Proc. Capli. Assaph.

Micha. Renyger, Procurat. Capli. Winton.

Andreas Perne, Decan. Eliensis.


Franciscus Mallet, Decan. Lincoln. per Procur.

Rychardus Barber, Archid. Leicester.

Robertus Lougher, Proc. Henr. Squire, Archid. Barwic.

Gregor.



|                                                   |                                       |                                                                                                      |
|---------------------------------------------------|---------------------------------------|------------------------------------------------------------------------------------------------------|
| <i>Gregor. Dodds</i> , Decan. <i>Exon</i> ,       | <i>Nicolas Robynson</i> .             | ANNO<br>1562.<br> |
| Proc. Ecclia. Cath. ibid. & Proc.                 | Per me <i>Robertum Pownde</i> .       |                                                                                                      |
| <i>Mri Smith</i> Archid. <i>Landav</i> .          | Per <i>Hugonem Morgan</i> .           |                                                                                                      |
| <i>Will. Todd</i> , Archdeac. of <i>Bedford</i> . | <i>Richardus Barbar</i> , Nomine Pro- |                                                                                                      |
| <i>Johannes Ebden</i> .                           | curatorio <i>Mri Francisci Mallet</i> |                                                                                                      |
| <i>William Evance</i> .                           | præmissi, Decan. Eccl. Cath.          |                                                                                                      |
| <i>Andreas Peerson</i> .                          | <i>Lincoln</i> præmissæ, Subscribo;   |                                                                                                      |
| <i>John Price</i> .                               | & etiam nomine eo præmisso            |                                                                                                      |
| <i>Thomas Powel</i> .                             | subscribo.                            |                                                                                                      |
| <i>Edmund Merril</i> .                            | <i>Robertus Evance</i> .              |                                                                                                      |

These, who subscribed their Names before, seem to have subscribed again *Nomine Procuratorio*.

After these Names thus subscribed, were these Words cautiously written, for fear (as it seems) of a *Præmunire*: ‘Ista Subscriptio facta est ab omnibus sub hac Protestatione, quod nihil statuunt in præjudiciũ cujusquam Senatusconsulti; sed tantũ Supplicem Libellum, Petitiones suas continentem, humiliter offerunt.’

*The Protestation of the Synod.*

The Articles were unanimously concluded, and the Subscription finished by the Upper House in the Chapter House of *St. Paul’s*, Jan. 31<sup>st</sup>. being the Ninth Session of the Convocation. The Eleventh Session, they being subscribed by some of the Lower House, were brought up by the Prolocutor: praying the most Reverend, and the Reverend Fathers, to take Order, that all that had not yet subscribed, might do it publickly, either in the Assembly of the Lower House, or before them in the Upper. Whereupon the said Fathers decreed, that the Names of those of the House that had not subscribed, should be written, and brought to them the next Session. By which time some others had subscribed, tho’ others had not yet.

*Some backward to subscribe.*  
\* 29. Acta in Convocatione 1562.

I shall make no farther Remarks on these Subscribers of the Lower House; but only that whatever their Learning was, many of them wrote so ill, that ’tis a difficult Task to read their Names; which probably therefore may have occasioned a Mistake or two in the true Transcription thereof. It may not be amiss in the perusing these Names, to shew which of them had been Exiles under *Queen Mary*, and who, tho’ not Exiles, yet lived then obscurely; and who lastly in that Reign, complied with the Popish Religion, and were Dignified in the Church. Of the first sort were, *Besely*, who had been Rector of *Staplehurst*, and was one of the Six Preachers at *Canterbury*, (He was at *Frankfort*, in the Contest about the Service and Discipline, but in that Number that went not so far, and bitterly in the Contention, and was reckoned among the Learned sort) *Watts*, *Mulhys*, *Cole*, *Pullan*, *Spenser*, *Wisdom*, *Sampson*, *Beaumont*, *Nowel*, *Elmer*, *Rogers*, *Heton*, *Pedder*, *Wylson*, *Lever*, *Saul*, *Byckly*, *Wiburn*, *Croley*, *Prat*, *Renyger* and *Pownde*, if he were the same with *Pownal*, who was one of the Ministers of *Arrow* in *Helvetia*, and after one of the Six Preachers in *Canterbury*; and probably some others beside these. Those of the second sort, I think were *Latimer*, *Goodman*, *Newinson*, *Longland*, *Calsbil*, *Godwin*, *Roberts* and others. Those of this Synod that were in place and Dignity under *Queen Mary*, were *Thomas White*, (who is mentioned in a Letter of

*Some Observations on the Subscribers.*

*ANNO* 1562. Bishop Grindals, writ soon after this Synod to the Secretary; as a great Papist, and yet at the Synod, and I find that Gregory Martin of Rheims, wrote *Anno* 1575. to one Dr. Tho. White, Warden of New College, who I conclude was this our White, reproving him for following the World or dissembling in Religion against his Conscience and Knowledge.) He was Archdeacon of Berks, 1557, Chancellor of Sarum 1571, and died 1588. Besides this White, of the same sort, were Andrew Perne, Francis Mallet, who was Queen Mary's Chaplain, and nominated by her to the Pope a little before her Death, for Bishop of Sarum, Cottrel, Turnbull, who was Prebend of Canterbury, and divers others.

Let me make a brief Note or two of a few more Members of this Synod, as I might of many more of them, were this a place for it. John Bridgewater was Rector of Lincoln College in Oxford, and after divers Years went over Sea, and took several young Men along with him, and turned Papist. Tho. Cole was at Geneva, and was one of those assisted there, in the Translation of the Bible. John Pullan, B. D. in King Edward's Days, was Parson of St. Peter's Cornhill, did under Queen Mary, preach privately to the Brethren, somewhere in Cornhill, assembled, afterwards went beyond Sea to Geneva. Thomas Lancaster, (unless it were another of the same Name) was deprived of the Bishoprick of Kildare, in Queen Mary's Reign. Rob. Lougher was a Doctor of the Civil Law belonging to the Arches, and, when Sandys was Archbishop of York, was his Vicar General. John Salisbury was restored to his Deanry of Norwich 1560. and was Consecrated Bishop of Man by the Archbishop of York, *An.* 1571. formerly Suffragan of Thetford. John Prat was a grave Minister in London, and Fox's great Friend and Correspondent. George Savage (or at least one of that Name) was Bastard Brother to Bp. Boner, whose Father was Sir John Savage, Priest. This George sided thorowly with the Protestants in this Synod. Thomas Wylson, probably the same that was afterwards Master of St. Katharine's, and Secretary of State. Robert Wesson was Chancellor of Exon and Wells, successively; one of the Lords Justices in Ireland, and Chancellor of that Kingdom, and a great Friend of the Reverend Father Coverdale, who when he was Bishop, sent for him from Oxford, and made him his Chancellor. He was present at the famous Disputation at Litchfield, before the Bishop, concerning certain Points of Controversy about the Habits and other Ceremonies. Rob. Croley, besides his Archdeaconry, was Parson of St. Peter's the Poor in London, and afterwards of Giles Cripplegate. Richard Rogers was afterwards Dean of Canterbury and Suffragan Bishop of Dover. James Calfbil, was a Scotchman born, but bred at Eaton School, and sent from thence to Kings College Cambridge. Thence he was removed, as many other Cambridge-Men were, to the King's new Erections in Oxford, which first had been Cardinal Woolsey's Foundation. He was the great Encourager and Persuader of Toby Matthew, afterwards the eminently good Archbishop of York, (to whom he was Cousin) to take holy Orders, observing in his Youth, his rare Abilities. And the said Matthew followed Calfbil's Advice, even against the good will of his Father and Mother, and other his able Friends. In the Year 1569. he made Application to Secretary,

Calfbil.

Secretary *Cecil*, Chancellor of the Univerſity of *Cambridge*, for the ANNO  
Provostſhip of *King's College*, but Dr. *Goad's* Interest prevailed. He 1562.  
wrot learnedly againſt *Marſhal*, a Papiſt, about the *Croſs*, as was  
told before. What he and ſuch as he, made their Aim and Purpoſe  
in this Synod, may appear by thoſe Words of his in the firſt Period  
of his Book againſt *Marſhal*: 'Having to erect the Houſe of God,  
' (whereto we ought to be Fellow-workers) we are bound eſpecially  
' to ſee to this, that neither we build on any ill Ground, thereby to  
' loſe both Coſt and Travel; nor ſet to ſale and commend to others  
' a ruinous Thing, or any way infectious, inſtead of a ſtrong Defence,  
' or wholeſome Place whereupon to reſt, &c. as the Apoſtle, 1 Cor.  
' III. *As a ſkilful Maſter-builder I have laid the Foundation.*  
Words applicable to him, and the reſt now employed in the Reform-  
ing of the Church.

This Divine had ſtudied the Fathers of the Church, as this his Cen-  
ſure of them ſhews in his ſaid Book: *Viz.* 'That he was able from  
' the very firſt Doctors of the Church, after the Apoſtles times, to  
' run them all over, and having ſtrictly examined their Words and  
' Affections, had found Imperfections in all. But that he would be  
' loth by diſcrediting of others to ſeem to ſeek praiſe of Skill, or elſe  
' to be likened to *Cham*, *Noah's Son*, that ſeeing the Nakedneſs of  
' the Fathers, would in contempt utter it.

Before I conclude this Chapter, it may be obſerved concerning the  
XVIIth Article, which treats of *Predeſtination* and *Election*, that it A Note about  
the 17th Ar-  
ticle.  
is drawn up without any mention of *Absolute Reprobation*, or De-  
creeing the Cauſe thereof. Which ſeems to have been done to pre-  
vent any Scruple that might ariſe to any Proteſtant againſt ſubſcri-  
bing the ſaid Article. For we are to know, that among thoſe that  
now profeſſed the Goſpel, and had ſuffered Perſecution for it under  
Queen *Mary*, there were conſiderable Numbers differing from the  
reſt, that followed ſome Foreign Divines of great Name, in the Point  
of *Predeſtination*; denying the Doctrin of God's being any Cauſe  
of the Sins of Men, and thereby of their Damnation. One of theſe  
was *Thomas Talbot*, Parſon of *St. Mary Magdalen Milkſtreet, Lon-  
don*. Thoſe of this Perſuaſion were mightily cried out againſt by the  
other, as *Free-Willers*, *Pelagians*, *Papiſts*, *Anabaptiſts*, and the  
like; but they took their Opportunity to addreſs to the Biſhops, plain-  
ly declaring their Opinion, and their Sufferings as well as others, for  
the Goſpel; and deſiring therefore the Favour of ſome Act of Par-  
liament to enjoy the Liberty of their Conſciences without Reſtraint  
or Punishment, (which ſome threatned) as others of the Queen's Pro-  
teſtant Subjects did. I meet with ſuch a Petition to the Church, the  
exact Time whereof doth not appear. But it being evident it was  
near the beginning of the Queen's Reign, and while a Parliament was  
ſitting, I venture to place it here. It was exhibited by the aforeſaid  
*Talbot*, and ran to this Tenor:

' **W** Hereas there be many both of the Clergy and Laity of this A Petition of  
some about  
Predeſtinati-  
on. MSS. G.  
Petyt. Arm.  
for Vol. C.  
' Realm of *England* that do fear God, and hate and abhor  
' all Papiſtry and Foreign Power, which the Pope in times paſt uſur-  
' ped within the Realm, under the Pretence of God's Right, and have  
' VOL. I. U u 2

ANNO  
1562.

for the same, in the Reign of the Queen's Majesty's Noble Sister, Queen *Mary*, suffered Exile, Imprisonment, and great Penury, with other loss of Friends and Goods, as other Protestants have done; and now look and hope to enjoy together with the rest of the Queen's Majesty's obedient Subjects, the good and merciful Benefit of God given unto this Realm under the Queen's Majesty's most noble and prosperous Reign, that is to say, Quietness of Conscience, not being compelled to any Idolatry, or false Serving of God, and a quiet Time by God's Grace to frame their Lives according to their Profession:

I. Yet notwithstanding contrary to their Expectation, to their great Grief and Sorrow, because they do hold contrary to a great number of their Brethren the Protestants, That God's Holy Predestination is no manner of Occasion or Cause at all in anywise of the Wickedness, Iniquity or Sin, that ever was, is or ever shall be wrought, committed or done in the World, whereby any part of Mankind shall be predestinate, of any unavoidable Necessity, to commit and perpetrate the Sin and Wickedness, that Mankind, or any part of Mankind from the beginning hath, or shall commit or perpetrate; and so to be ordained before all Worlds, by force of God's holy Predestination, to an unavoidable Necessity to be damned eternally:

II. *Item*, That if God should predestinate from everlasting any of the aforesaid Evil, Wickedness and Sin, to be committed, done and perpetrated of an inevitable Necessity, that then God through his Predestination were the chief Author and Occasion thereof; and also an Example thereof unto the whole World, which by his Commandment is bound to follow his Example, and to be Holy as he is Holy:

III. *Item*, That God doth foreknow and predestinate all Good and Goodness, but doth only foreknow, and not predestinate any Evil, Wickedness or Sin, in any behalf: Which thing all the learned Fathers unto this our Age have always most firmly holden and maintained, and a great many of the Learned of this our Age yet do firmly hold and maintain.

For this Cause they be esteemed and taken of their Brethren, the Protestants, for Fautors of false Religion, and are constrained hitherto to sustain at their Hands daily the shameful Reproach and Infamy of Free-will Men, *Pelagians*, *Papists*, *Epicures*, *Anabaptists*, and Enemies unto God's holy Predestination and Providence, with other such like opprobrious Words and Threatnings of such like, or as great Punishments and Corrections, as upon any of the aforesaid Errors and Sects is meet, and due to be executed, what Time Discipline, (which of all things is most meet and necessary to be had in a Christian Congregation) shall be fully committed into the Hands of the Clergy. Whereas nevertheless they hold no such thing as they are burthened withal, but do only hold concerning Predestination, as above briefly is declared. Which thing they be ready at all times, and have many times offered unto divers of their foresaid Brethren, the Protestants and Learned, (for avoiding of Contentions, Brawlings, Ambiguities, Misplacing and Misunderstanding of Words, which may fall in so high and weighty a Matter) to maintain and prove

‘ prove by Disputation in Writing, that they justly, and according to *ANNO*  
 ‘ God’s Word do hold and may hold the same, without any Prejudice *1562.*  
 ‘ or Suspicion to be had towards them of the opprobrious Infamy of  
 ‘ such Heretical Names above-named; and do nothing doubt at all,  
 ‘ but by such kind of Conference and Disputation in Writing, by the  
 ‘ Grace of God, to make this so high and weighty a Matter (which  
 ‘ is not well possibly by Argumentation with Tongue and Words di-  
 ‘ rectly to be expressed) most clear and evident to be judged, discerned  
 ‘ and understood of all Men.

‘ PLEASE it your gracious Fatherhoods therefore, that it may be  
 ‘ provided and enacted, that none of those Corrections, Punishments,  
 ‘ and Executions, which the Clergy hath in their Authority already,  
 ‘ and hereafter by Authority of this present Parliament from henceforth  
 ‘ shall have in their Authority, to exercise upon any of the aforesaid  
 ‘ Errors and Sects, or any other, shall in no wise extend to be execu-  
 ‘ ted upon any manner of Person or Persons as do hold of Predestina-  
 ‘ tion, as is above declared; except it be duly proved that the same  
 ‘ Person or Persons do, by their exprefs Words or Writings, affirm  
 ‘ and maintain, that Man of his own natural Power is able to think,  
 ‘ will or work of himself any thing, that should in any case help or  
 ‘ serve towards his own Salvation, or any part thereof, or else some  
 ‘ other manifest Articles or Points of Error, which any of the foresaid  
 ‘ Sects, or any other, do hold.

*Item*, ‘ That other their Brethren, and learned Protestants, that do not  
 ‘ hold of Predestination as is abovesaid, shall from henceforth cease, de-  
 ‘ sist and leave off from calling any Man by the Name of *Free-will Man*,  
 ‘ *Pelagian*, *Papist*, *Epicure*, *Anabaptist*, or any other Heretical  
 ‘ Name, contrary to the Order of Charity; except the Party whom  
 ‘ they so call be convict of the same by Order of the Law.

*Item*, ‘ That all Disputation concerning God’s holy Predestination  
 ‘ shall be from henceforth had and made only by Writing, and not  
 ‘ by Word of Mouth, for the avoiding of all unreverend Speaking of  
 ‘ God’s holy Predestination; and to avoid all Contention and Brawl-  
 ‘ ing, and other uncharitable Behaviour, which of such unreverend  
 ‘ Speaking must needs procede and come.

*Item*, ‘ That from henceforth it shall be lawful for both Parts, as  
 ‘ well them that hold of Predestination as is abovesaid, as the other,  
 ‘ freely to write and put in print, whatsoever they shall be able to  
 ‘ alledge and bring in, for the maintenance and proving of the Truth  
 ‘ of their Opinion. Whereby all Men may be able to judge and dis-  
 ‘ cern the Truth betwixt both Parties, and brotherly Charity be ob-  
 ‘ served and kept among such as do profess God’s Word, hate all Pa-  
 ‘ pistry, and be true and obedient Subjects unto the Queen’s Majesty;  
 ‘ to the good Example of all the rest of the People, both within this  
 ‘ Realm and without.

*GOD save the Queen. Amen.*

And here let me insert also something concerning the Xth Article, *a Note about*  
 nearly bordering upon the XVIIth, namely, that entituled, *Of Free the Xth Arti-*  
*Will*; to shew in what Sense it was commonly taken by the Favou- *cle;*  
 rers

**ANNO** 1562. *W*riters of the Reformation under King *Henry VIII.* One of the Learnedest, of which sort in those Times was *Richard Taverner*, a great Writer, and a great Retainer to the Lord *Thomas Cromwell*, Lord Privy-Seal, (whom he calls his *own Master, and singular good Lord.*) This Man translated into *English* the Common Places of *Erasmus Sarcerius*, a *German* Divine, and dedicated the said Translation to the said King *Henry.* In which Dedication he speaks of Disputations and Differences that then were moved about Predestination, Contingency and Free Will; and what one allowed, another dispraised; but that *Melancthon* and *Sarcerius* went together in their Judgments. And, 'How some had put Free Will in no things: Some on the contrary went about to maintain Free Will in all things. Again, that others going in the Mean between these Extremities, as *Melancthon* and *Sarcerius*, with many other excellent Clerks, had denied Free Will only in Spiritual Motions; and that in such Persons as were not yet regenerated and renewed by the Holy Ghost. And yet in the mean Season they took it not so away, but they left them also in Spiritual Motions, a certain Endeavour or *Willing.* Which Endeavour nevertheless could finish nothing, unless it were holpen by the Holy Ghost.' This, saith *Taverner*, after my poor Judgment, is the rightest and truest way.

*And the XXth,* The next Article, being the XIth, which is *Of Justification*, may deserve a short Note. In which Article we are directed to the Homily of *Justification* for the Churches Sense of it more largely. And likewise in King *Edward's* Book of Articles it is said, 'That Justification by Faith alone of Jesus Christ, in that Sense in which it is explained in the Homily of Justification, is the most certain and wholesome Doctrine of Christians. So that Reference is made by both Synods of 1552. and 1562. to the said Homily: and yet, if we turn over both Books of our Homilies, there is none that bears that Title. But the Second and Third Part of the Homily of Salvation (which Treats of Justification) must be that which is meant: And indeed in the first framing of this Homily there was a great Controversy between Archbishop *Cranmer*, the chief Composer thereof, and Bishop *Gardiner*, concerning that Branch of it that asserted Justification by Faith, as may be seen in my *Memorials* of that Great Archbishop, under the Year 1547.

*And the XXVIIIth Article.*

*Dorm: Proof. Anno 1564.*

And once more, upon the XXVIIIth Article, *Of the Lord's Supper*, it may be noted, that the Divines in those Times seemed not fully agreed in the Doctrine of the *Presence*: if we may believe what *Dorm: Proof.* *Dorman* writ soon after this Synod; *Viz.* That there was a Controversy in this New Church (as he called it) concerning the *Real Presence* of Christ's Body and Blood in the Sacrament. And that Mr. *Gest* preaching at *Rocheſter*, [where he was Bishop] preached for the Real Presence. Mr. *Grindal* at *London* [where he was Bishop] for the contrary. To which *Dorman* added, (to make the Difference in this Article seem greater) that Mr. *D. Parker* of *Canterbury* [as he stiled him] being suspected, he said, to be a *Lutheran*, must hold a third Opinion of the *Presence*. To which it is worth observing *Confutat. of Dorm. f. 362.* as to the Truth of this Charge, what Reply Dr. *Nowell* makes: 'That these were small Matters in comparison, however he called them by

‘ by the Name of *Schism*, and that they little troubled the State of *ANNO*  
 ‘ the Church ; while he named one as divers from other in Opinion 2562.  
 ‘ in one Point, and falsely surmised of another, (meaning the Arch-  
 ‘ bishop) to be a *Lutheran*.

## C H A P. XXIX.

*Rites and Ceremonies debated in the Synod.*

**T**HE Matters of Doctrine, to be believed and owned as the Faith of the Church of *England*, being thus dispatched, according to the former Method ; the Convocation proceeded to the Reformation of *Rites* and *Ceremonies*, and other Matters, in the Publick Liturgy. And here Bishop *Sandys* brought in his Paper. Wherein his Advice was to move her Majesty ;

*Liturgy with  
the Ceremonies  
reviewed.*

*MSS. G. Petyt.  
Arm.*

*First*, That with her Majesty's Authority, with the Assistance of the Archbishop of *Canterbury*, according to the Limitation of the Act provided in that behalf, might be taken out of the Book of Common Prayer *Private Baptism*, which hath respect unto Women. Who by the Word of God cannot be Ministers of the Sacraments, or of any one of them.

*Bishop Sandys  
Advice.*

*Potest fieri in  
Synodo.*

*Bishop Grin-  
dal's Margi-  
nal Note.*

*Secondly*, That by like Authority, the Collect for Crossing the Infant in the Forehead, may be blotted out. As it seems very Superstitious, so it is not needful.

*Thirdly*, That according to order taken by her Majesty's Father, King *Henry VIIIth*, of most famous Memory, and by the late King *Edward* her Majesty's Brother, certain learned Men, Bishops and others, may by her Majesty be appointed to set down Ecclesiastical Orders and Rules in all Ecclesiastical Matters, for the good Government of the Church of *England*, as shall be by them thought most meet : And the same in this present Session of Parliament, whatsoever they shall order or set down within one Year next to be effectual, and for Law confirmed by Act of Parliament, at, or in this Session.

There was put in also the Request of certain Members of the Lower House, with their Names under-written, (to the Number of Thirty three) concerning such things as that House, nevertheless, agreed not to by common Consent. *Viz.*

*Requests of  
certain of the  
Synod.*

I. That the Psalms appointed at Common Prayer be sung distinctly by the whole Congregation, or said with the other Prayers by the Minister alone, in such convenient Place of the Church, as all may well hear and be edified : And that all curious Singing and Playing of the Organs may be removed.

II. That none from henceforth be suffered in any wise to baptize, but Ministers only ; and that they also may leave off the Sign of the Cross



**ANNO** 1562. Crosse used in Baptism, as of the which many have conceived superstitious Opinions.

III. That in the time of Ministering the Communion, Kneeling may be left indifferent to the Discretion of the Ordinary. For that some in Kneeling do not only Knock, but oftentimes also superstitiously behave themselves.

IV. That the Use of Copes and Surplices may be taken away; so that all Ministers in their Ministry use a Grave, Comely and Side-Garment, as commonly they do in Preaching.

V. That the Ministers of the Word and Sacraments be not compelled to wear such Gowns and Caps, as the Enemies of Christ's Gospel have chosen to be the special Array of their Priesthood.

VI. That in the 33d Article of Doctrine concerning Ceremonies, these Words may be mitigated, *Is, ut qui peccat in publicum Ordinem Ecclesie, quique ledit auctoritatem Magistratus, & qui infirmorum Fratrum Conscientias vulnerat, publice, ut ceteri timeant, arguendus est.*

VII. That all Saints Feasts and Holy-days, bearing the Name of a Creature, may, as tending to Superstition, or rather Gentility, be clearly abrogated; or at least a Commemoration only reserved of the said Saints, by Sermons, Homiles, or Common Prayers, for the better instructing of the People in History. Men may after the said Spiritual Exercise, occupy themselves in a bodily Labour, as of any other Working-day.

“To this Paper the Names subscribed were,

|                                       |           |                 |                       |
|---------------------------------------|-----------|-----------------|-----------------------|
| Nowel Dean of St. Paul's, Proloc.     | Calfhill  | Proctors of the | Church of Oxon.       |
| Sampson Dean of Christ's Church Oxon. | Walker    |                 | Clergy of Suffolk.    |
| Laurence Nowel Dean of Litchf.        | Saul      |                 | Dean & Chap. of Glou. |
| Ellis Dean of Heref.                  | Wiburn    |                 | Church of Rochester.  |
| Dey Provost of Eton.                  | Savage    |                 | Clergy of Gloucester. |
| Dodds Dean of Exon.                   | W. Bonner |                 | Clergy of Somers.     |
| Mullins Archdeacon of London.         | Arcys     |                 | Church of Wigorn.     |
| Watts Archdeacon of Middlesex.        | Wilson    |                 | Of the same.          |
| Pullan Archdeacon of Colchester.      | Nervynson |                 | Clergy of Cant.       |
| Lever Archdeacon of Coventry.         | Tremayne  |                 | Clergy of Exet.       |
| Bemont Archdeac. of Huntingd.         | Renyger   |                 | Dean & Chap. of West. |
| Spencer Archdeac. of Chichester.      | Roberts   |                 | Clergy of Norw.       |
| Croley Archdeac. of Hereford          | Reeve     |                 | Dean & Chap. of West. |
| Heton Archdeac. of Gloucester.        | Hills     |                 | Clergy of Oxon.”      |
| Rogers Archdeac. of Asaph.            |           |                 |                       |
| Kemp Archdeac. of St. Albons.         |           |                 |                       |
| Pratt Archdeac. of St. Davids.        |           |                 |                       |
| Longland Archdeac. of Bucks.          |           |                 |                       |

By the foregoing Articles we may plainly perceive, how much biassed these Divines were (most of which seem to have been Exiles) towards those Platforms which were received in the Reformed Churches where they had a little before sojourned.

On

On *February* the 13th, there was a notable Matter brought into the Lower House; the Determination of which Matter depended upon a narrow Scrutiny of the Members. For on the Day aforesaid these Articles were read, to be Approved or Rejected: ANNO 1562.

I. That all the *Sundays* in the Year, and Principal Feasts of Christ, be kept Holy-days; and all other Holy-days to be abrogated.

II. That in all Parish-Churches the Minister in Common Prayer turn his Face towards the People; and there distinctly read the Divine Service appointed, where all the People assembled may hear and be edified.

III. That in ministering the Sacrament of Baptism, the Ceremony of making the Cross in the Child's Forehead may be omitted, as tending to Superstition.

IV. That forasmuch as divers Communicants are not able to kneel during the Time of the Communion, for Age, Sickness, and sundry other Infirmities; and some also superstitiously both Kneel and Knock; that order of Kneeling may be left to the Discretion of the Ordinary within his Jurisdiction.

V. That it be sufficient for the Minister, in time of saying Divine Service, and ministering of the Sacraments, to use a Surplice; and that no Minister say Service, or minister the Sacraments, but in a comely Garment or Habit.

VI. That the Use of Organs be removed.

Upon this arose a great Contest in the House; some saying, they approved of these Articles, others not; and others moving that the allowing, or not allowing them, should be left to the Archbishop of *Canterbury*, and the Prelates; and very many protesting, that they would not by any means consent, that any thing contained in those Articles should be approved, as they did any ways differ from the Book of Common Service, received before in this Kingdom by Authority of Parliament, [*i. e.* in the first of the Queen, when the Book of Service and Administration of the Sacraments used in K. *Edward* the Sixth's Time was established, and all other Forms and Rights forbidden.] Nor that any Change should be against the Orders, Rules, Rites, and other Appointments, in the said Book. Then they proceeded particularly to Disputations upon the Fourth Article.

And in fine, they went to the Suffrage in the Afternoon, and such of the House as were against the Six Articles before-mentioned, and protested as above, carried it (tho' with Difficulty) against those that were for them. These, among whom were the Dean of *Westminster*, and the Chaplains of the Archbishop, *Robinson*, *Byckley*, (who were afterwards Bishops) *Peerson* and *Itbel*, had a great Deference for the Reformation of Religion, as it was settled under King *Edward*; and so were for a strict and unalterable Observation of the Liturgy and Orders of it, as it then stood. But those that were for Alterations, and for stripping the *English* Church of her Ceremonies and Usages then retained and used, were such (as I find by their Names subscribed) as had lately lived abroad in the Reformed Churches of *Geneva*, *Switzerland* or *Germany*; and so out of Partiality

*ANNO* 1562. lity to them, endeavoured to accommodate this Church of *England* to their Model. But the Divines on the other Side reckoned the Wisdom, Learning and Piety of *Cranmer*, *Ridley*, and the other Reformers of this Church, to be equal every way with those of the Foreign Reformers: And knew, that what those venerable Men did in the Settlement of this Church, was accompanied with great Deliberation, and a Resolution of reducing it in Doctrine and Worship, to the Plat-Form of the Primitive Churches, as they found it in the antient Ecclesiastical Writers; and had consulted also in this great Work, with the most learned Foreigners: And some of them had sealed it with their Blood. Add to which, that these that thus stood for King *Edward's* Reformation without Changes, did prudently consider the present Constitution of the Church and Nation, and the Queen's Disposition and Education.

*Note*, That many absented this Afternoon, appearing neither in Person nor Proxy, to give their Voices in this Debate.

“ On the Part of those that approved the six Articles abovementioned were 43 Persons; who with their Proxies made 58 Voices; and were these:

|                           |   |                    |   |                         |    |
|---------------------------|---|--------------------|---|-------------------------|----|
| <i>Nowel</i> Proloq.      | 1 | <i>John Walker</i> | 2 | <i>Wiburn</i>           | 1  |
| <i>Lever</i>              | 1 | <i>Becon</i>       | 1 | <i>Day</i>              | 1  |
| <i>Pedder</i>             | 1 | <i>Proctor</i>     | 2 | <i>Reve</i>             | 1  |
| <i>Watts</i>              | 3 | <i>Coccrel</i>     | 1 | <i>Roberts</i>          | 5  |
| Dean of <i>Litchfield</i> | 1 | <i>Tod</i>         | 2 | <i>Calfbill</i>         | 3  |
| <i>Spencer</i>            | 1 | <i>Croley</i>      | 1 | <i>Godwin</i>           | 1  |
| <i>Besely</i>             | 1 | <i>Soreby</i>      | 1 | <i>Prat</i>             | 1  |
| <i>Neuynson</i>           | 1 | <i>Bradbridg</i>   | 1 | <i>Tremayn</i>          | 1  |
| <i>Bowere</i>             | 1 | <i>Hill</i>        | 1 | <i>Heton</i>            | 1  |
| <i>Ebden</i>              | 1 | <i>Savage</i>      | 1 | <i>Kemp</i>             | 1  |
| <i>Longland</i>           | 1 | <i>Pullan</i>      | 1 | <i>Aeys</i>             | 1  |
| <i>Tbo. Lancaster</i>     | 1 | <i>Wylson</i>      | 2 | <i>Renyger</i>          | 1  |
| <i>Edw. Weston</i>        | 2 | <i>Burton</i>      | 2 | Dean of <i>Hereford</i> | 1  |
| <i>Wisdom</i>             | 1 | <i>Bemont</i>      | 1 | Dean of <i>Oxon</i>     | 1  |
| <i>Saul</i>               | 2 |                    |   |                         |    |
|                           |   |                    |   |                         | 58 |

The Names of those that approved not of the six Articles, nor of any Change of the Book of Common Prayer, were 35. Who made with their Proxies 59 Voices; And were these:

|                           |   |                    |   |                            |   |
|---------------------------|---|--------------------|---|----------------------------|---|
| Dean of <i>Westminst.</i> | 2 | <i>Kenal</i>       | 2 | <i>Lauson</i>              | 1 |
| <i>Cottrel</i>            | 4 | <i>John Price</i>  | 1 | <i>Grenfel</i>             | 3 |
| <i>Latymer</i>            | 3 | <i>Bolt</i>        | 2 | <i>Cheston</i>             | 1 |
| Dean of <i>Ely</i>        | 1 | <i>Hughs</i>       | 3 | <i>Chandler</i>            | 1 |
| <i>Hewit</i>              | 3 | <i>Bridgewater</i> | 2 | <i>Bond</i>                | 1 |
| <i>Richard Walker</i>     | 2 | <i>Lougher</i>     | 3 | <i>Justinian Lancaster</i> | 1 |
| <i>Warner</i>             | 1 | <i>Peerson</i>     | 1 | <i>Pound</i>               | 1 |
| <i>Tbo. White</i>         | 1 | <i>Merick</i>      | 1 | <i>Constantine</i>         | 1 |
|                           |   |                    |   | <i>Calverley</i>           |   |

|                     |   |                 |   |                    |    |              |
|---------------------|---|-----------------|---|--------------------|----|--------------|
| <i>Calverley</i>    | 1 | <i>Gartb</i>    | 3 | <i>Ithel</i>       | 1  | <i>ANNO</i>  |
| <i>Nic. Smith</i>   | 1 | <i>Turnbul</i>  | 1 | <i>Byckley</i>     | 1  | <i>1562.</i> |
| <i>Watson</i>       | 1 | <i>Robinson</i> | 1 | <i>Hugh Morgan</i> | 3  |              |
| <i>Walter Jones</i> | 3 | <i>Bel</i>      | 1 |                    |    |              |
|                     |   |                 |   |                    | 59 |              |

The Names of those that appeared not at this Concertation neither in Person nor Proxy, were as follows :

|                                            |   |                                             |    |
|--------------------------------------------|---|---------------------------------------------|----|
| <i>Dean of Canterbury</i>                  | 1 | <i>Fluydd</i> Proctor of the Church         |    |
| <i>Archdeacon of Rochester</i>             | 1 | of <i>Peterburgh</i>                        | 1  |
| <i>Mullins</i> Archdeac. of <i>London</i>  | 1 | <i>Norley</i> Proctor of the Church of      |    |
| <i>Cole</i> Archdeacon of <i>Essex.</i>    | 1 | <i>Winton</i>                               | 1  |
| <i>Carew</i> , Dean of <i>Windsor</i> and  |   | <i>Robert Weston</i> Proctor of the         |    |
| <i>Bristol</i> , and Archdeacon of         |   | Church of <i>Cor.</i> and <i>Litchf.</i>    | 1  |
| <i>Exon</i>                                | 3 | <i>Butler</i> Archdeac. of <i>Cardigan</i>  | 1  |
| <i>Turner</i> Dean of <i>Wells</i>         | 1 | <i>Hugh Evans</i> Dean of <i>Asaph</i>      | 1  |
| <i>Dodds</i> Dean of <i>Exon</i>           | 1 | Chapter of <i>St. Asaph</i>                 | 1  |
| <i>Harvey</i> Archdeac. of <i>Cornwal</i>  | 1 | <i>Tbo. Powel</i> Proctor of the Cler-      |    |
| The Chapter of <i>Exon</i>                 | 1 | gy of <i>St. Asaph</i>                      | 1  |
| Dean of <i>Norwich</i> , and Arch-         |   | <i>Rogers</i> Archdeac. of <i>St. Asaph</i> | 1  |
| deacon of <i>Anglesey</i>                  | 2 | Dean of <i>Bangor</i>                       | 1  |
| <i>Wendon</i> Archdeacon of <i>Suffolk</i> | 1 | Chapter of <i>Bangor</i>                    | 1  |
| <i>Elmer</i> Archdeacon of <i>Lincoln</i>  | 1 | Archdeacon of <i>Landaff.</i> "             | 1  |
| <i>Lowth</i> Proctor of the Church         |   |                                             |    |
| of <i>Gloucester</i>                       | 1 |                                             | 27 |

## CHAP. XXX.

*Government of the Church. Petitions of the Lower House, for Orders to be observed in the Church: The Condition of Vicars considered by the Synod.*

IN the next place they turned their thoughts to the *Government* of the Church. And *Sandys* Bishop of *Wigorn* drew up *Orders to be observed by the Bishops and other Ecclesiastical Persons, by their Consents and Subscriptions in this present Synod.*

*Orders for Bishops and the Clergy drawn up by Bishop Sandys.*  
MSS. G. P. Armig.

*First*, Forasmuch as Bishops are not born for themselves, but for their Successors, and are only Possessors for there own Time, every Bishop by the Subscription of his hand, promiseth, that he shall not either by Lease, Grant, or any other means, Let, Set or Alienate any of his Manors, or whatsoever heretofore hath not been in Lease, except only for his own Time, and while he is Bishop.

*Item*, That no Bishop, Dean or Chapter, shall give or grant any Advowson of their Prebend, Parsonage or Vicarage, after the Date hereof.

*Item*, That no Bishop shall admit any into the Ministry, who hath not good Testimony of his Conversation; who is not learned, fit to teach the People; and who hath not presently some appointed Place, Cure and Living to serve. And that he do not admit the same with-

ANNO 1562. out the Consent of Six Learned Ministers; who shall all lay their Hands upon his Head at his Admission.

*Item*, That every Bishop by himself, or by his Officer, shall see that every Curate, Parson, Vicar or other, do Catechise the Children and Youth of his Parish every Sunday, according to the Injunction in that behalf.

*Item*, It is ordered that no Minister shall marry any other, than be within his Parish, the Woman-party at the least; and that he do it not, except the Banes be openly thrice Proclaimed in the same Parish, and that he knew that the Parents of the Party consented thereto.

*Item*, That no Bishop, Dean or Chapter, shall bestow their Benefices, whereof they be Patrons, but upon such as are learned and fit for the Office, and such as will subscribe to sound Religion now by Authority set down.

*Item*, That every Bishop take order, that whosoever is a common Swearer in his Diocese, if after two Admonitions by the Minister he will not leave the same, that then it shall be lawful for the Minister to exclude him from the Communion, until he shall find Reformation in him.

*Articles propounded to the same end by the Archbishop.*

The Archbishop propounded divers matters for the better Regulation of the Church: to which he with his own hand, wrote this Title, *Articles drawn out by some certain, and were exhibited to be admitted by Authority; but not so allowed.* The first Article was thus, The Bishop of the Diocese to have Jurisdiction in the Scites of the late Monasteries, and to appoint them to several Parish Churches. The Second was concerning Appeals in Cases of Correction. The Third of Purgation. The Fourth, no Ecclesiastical Judges to be molested in any Temporal Court for proceeding in matters Ecclesiastical. The Fifth was about the Negligence of Churchwardens. But this Paper is too long to be here inserted, lest it break the Thread of the History; tho' truly I think it worth reading. And pity it is, that these Articles were not more countenanced, and made Laws. But many of these things would not down with the Looseness of that Age; and it was feared, to give the Church too much Power; and Vice cared not for Restraint. But they are preserved in the Second Appendix.

*A. Petitions of the Lower House for Discipline.*

But besides these Proposals for *Discipline*, when they would not be admitted, the Lower House digested the Sum of what they judged necessary and convenient to be observed, both with respect to the Book of Articles of Religion, and to the Liturgy, and other things, under One and Twenty *Articles*, which were as follow:

#### *Requests and Petitions of the Lower House of Convocation.*

*MSS. G. P. Arm.*

I. That a *Catechism* be set forth in Latin for the Instructing of Youth in the Universities and Grammar Schools throughout the Realm.

II. That certain Articles, containing the principal Grounds of Christian Religion, be set forth, as well to determine a Truth of things this day in Controversy, as also to shew what Errors are chiefly to be eschewed. And these with the Catechism to be joined in one Book.

III. That

III. That no private Baptism be ministred hereafter, but only by *ANNO* those that be Ministers of the Church. 1562.

IV. That in Publick Baptism the Father of the Infant (if he possibly may) be present: and that he, and the Godfathers and Godmothers shall openly profess and recite the Articles of the Christian Faith, commonly called, *The Creed*, and desire that the Infant may in that Faith be baptized; and received into the Church of Christ. And they shall not answer in the Infant's Name to such Questions as heretofore have been demanded of them in that behalf.

V. That it may be added to the Confession which is used to be made before the Ministration of the holy Communion, that the Communicants do detest and renounce the Idolatrous Mass.

VI. That no Person abide within the Church, during the time of the Communion, unless he do communicate. That is, they shall depart immediately after the Exhortation be ended, and before the Confession of the Communicants.

VII. That all Images of the Trinity and of the Holy Ghost be defaced; and that Roods, and all other Images, that have been, or hereafter may be superstitiously abused, be taken away out of all Places, Publick and Private, and utterly destroyed.

VIII. That whosoever, being either of the Clergy or Laity, shall Preach, Declare, Write or Speak any thing in derogation or despising of the Book above-named, or against any Doctrine therein contained, and be thereof lawfully convicted before any Ordinary, and will stand in the maintaining thereof, being by godly reasons moved to the contrary, he shall be punished as, &c.

IX. Moreover, if any Person or Persons, Lay or Ecclesiastical, shall deny directly or indirectly, publicly or privately, by Writing or Speaking, any Article of Doctrine contained in the said Book; and be thereof lawfully convicted before any Ordinary, and will obstinately stand in the same, he shall be, &c.

X. If any Ecclesiastical Person, having any Benefice or Promotion Spiritual, and being required by his Ordinary, his Deputy, or any other competent Judge, to subscribe to the said Articles, or to declare his open Consent and Judgment in any publick place of Assembly, where his Ordinary, &c. shall appoint, do peremptorily refuse so to do, he shall, &c.

XI. And if any pretended Nominated or Elected to any Benefice, or Spiritual Promotion, do refuse to Subscribe, or Declare his Consent and Judgment to the said Articles in form aforesaid, the same shall be, &c.

XII. That no Man be judged in Law to be instituted to any Ecclesiastical Promotion or Living, unless he personally first subscribe to the said Articles before his Ordinary; and a Note of his subscribing be inserted into his Institution.

XIII. And if any Bishop, Ordinary or Chancellor, do Admit, or Institute any Person or Persons to any Benefice or Spiritual Promotion; and do not require the Person so to be admitted or instituted, to subscribe to the said Articles; that then the said Bishop, Ordinary, or Chancellor, not so requiring, shall, &c.

XIV. Likewise, those that shall take Degrees, or shall be admitted to any Fellowship, or Living of Students in either of the Universities, shall,

**ANNO** shall, at the time of their Admission, subscribe to the said Articles.  
 1562. And the Recusants shall be, &c. And such as have Fellowships already, or Living of Students, if they be required by the Masters or Heads of their Colleges, Halls or Houses to subscribe, and do refuse, shall, &c. For the better Execution whereof, all Masters and Heads of Colleges, Halls and Houses, within four Months next after the publishing hereof, shall require not only all such as are already Fellows or Students of their Colleges, Halls and Houses, to subscribe and give their Consents to the said Articles, but also all such as they shall admit hereafter to any Fellowship, or place of Student, at the time of their Admission.

XV. And if any Master or Head of any College, Hall or House, do not require the said Subscription within the said four Months, or do admit any to any Fellowship or Living of Students without such Subscription; or if any Master or Head do not himself subscribe and declare his Consent to the said Articles, when any of them shall be required by the Chancellor being present, and in his Absence by the Vice-Chancellor, or his Deputy in that behalf; that the said Master or Head so refusing, and not requiring or admitting as before, shall, &c.

XVI. And if the Vice-Chancellor, or his Deputy, do not within the said four Months require the said Subscription and Consent of the said Masters and Heads of every College, Hall and House, in either of the Universities, or suffer any to take Degree without such Subscription, he shall, &c. Also, if the said Vice-Chancellor, or Commissary, or their lawful Deputies, shall not within the said time require the said Subscription of the Beadles and other Officers, belonging to either of the Universities, he and they shall, &c. And if any of the said Beadles, or other Officers belonging to either of the said Universities, be recusants therein, they shall, &c.

XVII. Furthermore, as well the Vice-Chancellor, or Commissary aforesaid, as the Master or chief Governor of every College of either of the Universities, shall not permit or suffer any of the Age of Five and Twenty Years, and upwards, being not Fellow of any House, having any manner of Ecclesiastical Promotion, to be Resiant within any of the said Universities, under any Colour, but such as shall Yearly, during their abode in the same, make two Sermons in the most notable Church in the said Town; in which he or they so preaching, shall openly profess his, or their Faith, concerning such Articles as shall be ministred unto him by the Vice-Chancellor or Commissary, and Master of the House wherein he or they shall make their abode: Provided, that before every of the said Sermons there be notice given to the People by the open Ringing of a Bell within the said Church. And for every default of the Vice-Chancellor, Commissary or Master aforesaid concerning the Premises, every of them so offending, &c.

XVIII. That it shall be lawful for every Ordinary to call Personally before him any Person or Persons within his Jurisdiction, which either be or have been Ecclesiastical Persons, or any Lay Persons, whom he suspects concerning Religion; and to examine him or them of the said Articles, and to require their Subscription, and open Consent to the same, in such Publick Place or Places, to be given by the Party suspected, as to the said Ordinary shall seem good.



good. Which if the said Person or Persons suspected shall refuse to do, being Peremptorily required, and (Recognizance being first taken of him to the Queen's Majesty, by the said Ordinary for his Appearance) by the space of one Month persist in the same, then he or they, &c. ANNO 1562.

XIX. That the Declaration of certain principal Articles set forth by the Bishops, being again considered, and having such other Articles added to the same, as shall be thought necessary, shall be openly read by all Parsons, Vicars, and Curats, in their severall Parishes at two severall Times of the Year, that is to say, the *Sundays* next following *Easter-day*, and *St. Michael* the Archangel, immediately after the Gospel read, or some other *Sunday* within one Month next after these Feasts, upon Pain, &c.

XX. The same Declaration shall be read also every Year once by all Ministers and Priests in Cathedral Churches, and all Colleges, throughout the Realm.

XXI. That the same Order may be taken in the Book of Common-Prayer for these Matters above rehearsed. And that the said Book, together with the Book of the Form and Manner of Making and Ordering Bishops, Ministers and Deacons, may be ratified by the Authority of this present Parliament.

This is an Original, and was subscribed by Sixty four of the House by their own Hands; reckoning *Calsbill's* double Subscription, viz.

|                                          |                             |                              |
|------------------------------------------|-----------------------------|------------------------------|
| <i>Thomas Becon</i>                      | <i>Thomas Spenser</i>       | <i>Wilhelmus Fluyd</i>       |
| <i>Ricardus Beseley</i>                  | <i>Thomas Sorebaeus</i>     | <i>Johannes Pedder</i>       |
| <i>Johannes Calweley</i>                 | <i>Justinian. Lancaster</i> | <i>Robert Arys</i>           |
| <i>Percivallus Wiburnus</i>              | <i>Gualterus Bowerus</i>    | <i>Thomas Wilsonus</i>       |
| <i>Thomas Colus</i>                      | <i>Gregorius Dodds</i>      | <i>Laurence Nowell</i>       |
| <i>David Kempe de Albano</i>             | <i>Robertus Lougher</i>     | <i>Ja. Calsbyll, Procur.</i> |
| <i>Foannes Pullanus Archid. Colcest.</i> | <i>Thomas Itbel</i>         | <i>Cler. Ox.</i>             |
| <i>Johannes Calsbyll</i>                 | <i>John Bell</i>            | <i>Thomas Lever</i>          |
| <i>Richard Reve</i>                      | <i>Thomas Roberts</i>       | <i>Thomas Bolt</i>           |
| <i>Guillielmus Latimer</i>               | <i>Johannes Walkerus</i>    | <i>Jo. Kenal</i>             |
| <i>John Warner</i>                       | <i>John Longland</i>        | <i>John Ellys</i>            |
| <i>Stephanus Cheston</i>                 | <i>William Todd</i>         | <i>John Salisbury</i>        |
| <i>Foannes Watson</i>                    | <i>Robert Beaumont</i>      | <i>Tho. Richley Peterb.</i>  |
| <i>Ra. Coccrel</i>                       | <i>Guliel. Daye</i>         | <i>Richard Huys</i>          |
| <i>Michael Reniger</i>                   | <i>Thomas Godwyn</i>        | <i>Robertus Croleus</i>      |
| <i>Thomas Lancaster</i>                  | <i>Tho. Sampson</i>         | <i>Robertus Grynstel</i>     |
| <i>Richardus Chaundler</i>               | <i>Foannes Hyllus</i>       | <i>Thomas White</i>          |
| <i>James Proctor</i>                     | <i>Arthurus Saul</i>        | <i>Thomas Huett</i>          |
| <i>Hugo Turnbull</i>                     | <i>Guido Heton</i>          | <i>Jo. Prat</i>              |
| <i>Wilhelmus Bradbridge</i>              | <i>Andreas Perne</i>        | <i>Wa. Jones</i>             |
| <i>Edmundus Westonus</i>                 | <i>Georgius Savage</i>      | <i>Richardus Rogers</i>      |
|                                          | <i>Antthonius Hinton</i>    | <i>Jo. Butler.</i>           |

Great

**ANNO** 1562. Great Endeavours were also made in this Synod for the mending the poor and bare Condition of Vicarages, many of which were of so small Revenue, that abundance of Parishes were utterly destitute of Ministers; to assist the People in their Serving of God, and to instruct them in Spiritual Knowledge for the Edification of their Souls. So that there was no small Apprehension, that in time a great Part of the Nation would become mere Pagans. Besides, to render the Condition of small Livings more deplorable, the Pensions that were due to Religious Persons, and allowed them for their Lives when their Houses were dissolved, seemed to have been by Patrons charged upon their Livings, when themselves ought to have paid them. And commonly poor Ministers, when they came into Livings, were burdened with Payment of divers Years Tenth and Subsidies, that were payable by former Incumbents. There seemed now also to be some, that put the Queen upon taking a new Survey of all Ecclesiastical Livings; pretending that hereby the Values of First Fruits and Tenths would be considerably advanced to her, to the further Oppression of the needy Clergy. Add to all, that the Popish Priests left their Churches miserably dilapidated to their Successors. For the looking therefore into these Matters, Articles were sent into the Lower House of Convocation, to be enquired of: *Viz.*

Articles to be  
enquired of,  
relating to  
them.  
MSS. G. P.  
Armig.

I. Whether if the Writ of *Meltus Inquirendum* be sent forth, the likelihood be, that it will turn to the Queen's Commodity.

II. Whether that some Benefices ratably be not less than they be already valued.

III. To enquire of the manner of Dilapidations and other Spoliations, that they can remember to have past upon their Livings, and by whom.

IV. How they have been used by the Levying of Arrearages of Tenths and Subsidies, and for how many Years past.

V. How many Benefices they find that are charged with Pensions newly imposed, to discharge the Pensions of Religious Persons.

VI. To certify how many Benefices are vacant in every Diocese.

A Proposal of  
an Act for Re-  
lief of poor Mi-  
nisters.

In this Convocation it was propounded, that an Act of Parliament should be made for the Relief of poor Ministers, to this Import, That the Queen should set forth a Commission under the Great Seal to the Bishops of every Diocese, and to five or six more Wise and Godly Men, to view every Parish, and by Authority of the said Commission to provide, that in every Parish, the Parson, Vicar or Curate, might have for his Sustentation 20*l.* yearly, to be cessed there where it might most conveniently be laid. The Preamble of this Draught ran thus 'Forasmuch as before all things the Kingdom of God is to be sought, and the means thereof is the sincere Preaching of the Gospel: And for the same end God hath by his Apostles appointed sundry sorts of Ministers, who for their faithful Labours ought to have worthy Wages: And for so much as in these our Days, even in the Light of the Gospel, there is great want of Ministers, and sundry Churches destitute of their Pastors, by reason there is no sufficient Living appointed for the Parson; which thing tendeth to the great Decay

' Decay of Religion, and will be a means, if in time it be not provided for, that the People will fall into a Paganism, &c. But this good Purpose came to nothing.

The Bishops also now had serious Consultations among themselves for the better Government of their respective Churches; and these were some of their Orders concerning the Inferior Clergy: Consisting of divers things Readers and Deacons were to do; to which they were required to promise and subscribe, when they were admitted. Which Orders perhaps were now at this Synod only confirmed, having been enjoyed before, in the Year 1559.

*Orders for  
Readers and  
Deacons.*

For READERS.

*Imprimis*, I shall not Preach, nor Interpret, but only Read that which is appointed by publick Authority.

*MSS. C. C. C. C.  
Synodal.*

I shall read Divine Service appointed plainly, distinctly and audibly, that all the People may hear and understand.

I shall not minister the Sacraments, or other publick Rites of the Church, but bury the Dead, and purify Women after their Child-birth.

I shall keep the Register-Book according to the Injunctions.

I shall use Sobriety in Apparel, and especially in the Church at Common Prayer.

I shall move Men to Quiet and Concord, and not give them Cause of Offence.

I shall bring in to my Ordinary Testimony of my Behaviour from the Honest of the Parish where I dwell, within one half Year next following.

I shall give place upon convenient Warning, so thought by the Ordinary, if any learned Minister shall be placed there at the Suit of the Patron of the Parish.

I shall claim no more of the Fruits sequestred of such Cure where I shall serve, but as it shall be thought meet to the Wisdom of the Ordinary.

I shall daily at the least read one Chapter of the *Old Testament*, and one other of the *New*, with good Advise-ment, to the encrease of my Knowledge.

I shall not appoint in my room, by reason of my Absence or Sickness, any other Man, but shall leave it to the Suit of the Parish to the Ordinary, for assigning some other able Man.

I shall not read but in poorer Parishes, destitute of Incumbents, except in the time of Sickness, or for other good Considerations, to be allowed by the Ordinary.

For DEACONS, &c.

I shall not openly intermeddle with any Artificer's Occupations, as covetously to seek a Gain thereby, having in Ecclesiastical Living the Sum of Twenty Nobles, or above, by Year.

This was resolved to be put to all Readers and Deacons by the respective Bishops, and is signed by both the Archbishops, together with the Bishops of *London, Winchester, Ely, Sarum, Carleol, Chester, Exon, Bath and Wells*, and *Gloucester*.

VOL. I.

Y y

By

**ANNO** 1562. By what is abovesaid, we understand who Readers were, and their Office, (which gave so much Offence afterwards to many) and that they were ordained to supply the Necessity of the Church at this Juncture. They were to serve in small Livings, where there was no Minister, and to supply till they were filled. They were not to Preach, Administer the Sacrament of the Lord's Supper, nor Baptize, but to read the Common Prayer and keep the Registers. They were taken out of the Laity, Tradesmen or others; any that was of sober Conversation and honest Behaviour, and that could Read and Write. They were to be of Gravity to exhort the Neighbourhood to Love and Unity, and to be Peace-makers in any Differences that might happen. They were to have Salaries allowed them out of the Fruits of the Livings where they served, according to the Discretion of the Bishops who sequestred the Profits of such Places. They seemed not wholly to forbear their Callings, but were not countenanced to follow them, especially if they were Mechanical. And they went in some grave Habit, as might distinguish them from others.

*What Readers were.*

*Preface for the Second Book of Homilies.*

During this Convocation, the Second Book of Homilies was prepared among the Bishops, and by them revised and finished; and a Preface was made for it; Composed by Bishop Cox. The rough Draught whereof I transcribe from his own Hand. But the Book did not yet come forth, but lay till the next Year before the Queen for her Confirmation of it. But behold the said Preface, which was to stand before the whole Book, when the Second Part came forth with the First; though it afterwards received some Variation in the Print.

*MSS. G. P. Arm.*

THE Queen's most Excellent Majesty, considering the Government of this Realm, with the People therein, are committed to her Charge; and that the same being very desirous to be instructed in the Way of Truth, cannot have among them in all Places such Learned and Godly Ministers, as can and will instruct them in that way, hath, by the Advice of her most honourable Counsellors for her Discharge in this behalf, caused estates to be set forth those Homilies, which in the Time of her dear Brother of blessed Memory, King *Edward* VIth, were by his Authority commanded to be read in Churches: And, whereas in the said Book of Homilies mention was made of other Homilies concerning certain necessary Points of Religion that were intended to be annexed to these, her Highness hath caused the same to be faithfully drawn, perused, and hereunto annexed, and hath with like Authority set them forth altogether, to be read unto her loving People and faithful Subjects, in such Order, as in her said Brother's Time they were; that is to say, That every *Sunday* or Holiday in the Year, at time of the Administration of the Holy Communion of the Body and Blood of our Saviour Christ, the Parson, Vicar or Curate of every Parish do plainly and distinctly read unto his Parishioners one whole Homily, or such Parts of one as are in this Book set forth, and divided, in such Place and Order, as in the Book of Common Prayer is appointed. And where the whole Book shall in such Order be read through and ended, there her Majesties Pleasure is that it be begun again; that

‘ that by often repeating, those most necessary Points may more *ANNO*  
 ‘ firmly be fastned in the Memories of her said Subjects. *1562.*

‘ Furthermore, her Pleasure is, that if there shall be any Sermon  
 ‘ at the Time usually appointed for the reading of the Homilies, then  
 ‘ that Homily, or Part thereof, that should be read by Order, shall  
 ‘ be referred till the *Sunday*, or Holiday next following : And this  
 ‘ to be observed herein, till her Grace’s Pleasure shall be known to the  
 ‘ contrary.

‘ Also her Highness commandeth, that notwithstanding this Order,  
 ‘ her Majesties Injunctions shall be read at such times, and in such Or-  
 ‘ der, as is in the same thereof appointed : And that the Lord’s Prayer,  
 ‘ the Articles of the Faith, and the Ten Commandments be openly  
 ‘ read unto the People, as in the said Injunction is specified. That all  
 ‘ her People of what Degree or Condition they be, may learn how to  
 ‘ Invoke and Call upon the Name of God, what they have Professed  
 ‘ in their Baptism to Believe, and what Duties they owe both to God  
 ‘ and Man. So that they may pray, believe, and work according to  
 ‘ knowledge, while they shall live here ; and after this Life be with  
 ‘ him, that with his Blood hath bought us all. To whom with the  
 ‘ Father and the Holy Ghost, be all Honour and Glory for ever, *Amen.*

## C H A P. XXXI.

*Papers prepared, for Doctrine and Discipline, to be offered by the  
 Synod to the Queen, or to the Parliament. A Catechism com-  
 posed by Alexa. Nowel, allowed by the Synod. Bills prepared  
 by them for frequenting Divine Service ; and for Excommuni-  
 cation. The Canon Law. A Petition for Regulation thereof,  
 moved by Ralph Lever. The ill State of the Universities.*

**I**N the last Place I shall add here some more Papers that were pre-  
 pared for this Synod, either by the Archbishop or other Bishops ;  
 drawn up first by some one of them, and then laid before the whole  
*Confessus*, to be weighed and considered by them : And after mature  
 Deliberation being corrected and perfected, to be offered, some to  
 the Queen, and some to the Parliament ; to be confirmed and ratified.  
 The rough Draught of some of these Papers I have met with, which I  
 shall here lay into this History, as I have before done others, being  
 very instructive of the Manner and Method of the Proceedings then  
 used, for the Reformation and Settlement of true Religion in this King-  
 dom.

The first Paper I shall present is, the Bishop of *Exon*’s Judgment  
 for Doctrine and Discipline, with his Hand wrote on the Top of the  
 Paper thus, *W. Exon.*

*Further Mat-  
 ters for Do-  
 ctrine and  
 Discipline, to  
 be laid before  
 the Synod.*

*The Bishop of  
 Exon’s Judg-  
 ment.*

ANNO

1562.



## For DOCTRINE.

*Imprimis*, I judge in my simple Opinion, that it were very expedient and necessary, that one kind of Doctrine should be preached and taught by all that be authorized to preach, and not to inveigh one against another, either in Matters contained in the Holy Scriptures, or else in Matters Ecclesiastical, which be *Adiaphorous*, i. e. indifferent; and that some special Penalties be inflicted upon the Transgressors thereof.

*Christ's Descent  
into Hell.*

First, For Matter of Scripture, namely, for this Place which is written in the Epistle of St. Peter, that *Christ in Spirit went down to Hell, and preached to the Souls that were in Prison*. There have been in my Diocess great Invectives between the Preachers, one against the other, and also Partakers with them; some holding, that the going down of Christ his Soul to Hell, was nothing else but the Vertue and Strength of Christ his Death, to be made manifest and known to them that were dead before. Others say, that *Descendit ad Inferna*, is nothing else but that Christ did sustain upon the Cross the infernal Pains of Hell, when he called *Pater, quare me dereliquisti*, i. e. *Father, why hast thou forsaken me?* Finally, others preach, that this Article is not contained in other Symbols, neither in the Symbol of Cyprian, or rather Rufine. And all these Sayings they ground upon *Erasmus*, and the *Germans*, and especially upon the Authority of Mr. *Calvin* and Mr. *Bullinger*. The contrary side bring for them the Universal Consent, and all the Fathers of both Churches, both of the *Greeks* and the *Latines*. For of the *Latine* Fathers, they bring in St. *Austin*, St. *Ambrose*, St. *Jerom*, *Gregory the Great*, *Cassiodore*, *Sedulius*, *Virgilius*, *Primasius*, *Leo*, with others, as it may appear in the Places by them alledged. Of the *Greek* Fathers, they alledge *Chrysostom*, *Eusebius*, *Emissenus*, *Damascen*, *Basil the Great*, *Gregory Nyssen*, *Epiphanius*, *Athanasius*, with others. Which all both *Latines* and *Grecians* do plainly affirm, *Quod Anima Christi fuit vere per se in Inferno*, i. e. that the Soul of Christ was truly of itself in Hell; which they all with one Universal Consent have assertively written from time to time, by the space of 1100 Years, not one of them varying from another.

Thus, my Right Honourable good Lords, your Wisdoms may perceive, what Tragedies and Dissensions may arise for consenting to, or dissenting from this Article. Wherefore your Grave, Wise, and Godly Learning might do well and charitably, to set some Certainty concerning this Doctrine; and chiefly because all Dissensions, Contentions, and Strifes may be removed from the Godly affected Preachers.

## MATTERS ECCLESIASTICAL.

Secondly, For *Matters Ecclesiastical* which be indifferent, there be some Preachers, which cannot abide them, but do murmur, spurn, kick, and very sharply do inveigh against them, naming them things of Iniquity, Devilish and Papistical: Namely, I know one Preacher, not of the basest fort nor Estimation, which did glory and boast that he

he made eight Sermons in *London*, against Surplices, Rochets, Tip-*ANNO*  
 pets and Caps, counting them not to be perfect that do wear them. And *1562.*  
 altho' it be all one in effect, to wear either round Caps, square Caps,  
 or bottomed Caps, yet it is thought very meet, that we being of one  
 Profession, and in one Ministry, should not vary and jangle one against  
 the other for Matters indifferent; which are made Politick by the pre-  
 scribed Order of the Prince. Therefore if your Honourable Wifdoms  
 do not take some way, that either they may go as we go in Apparel;  
 or else that we may go as they do, it will be a thing, as it is already,  
 both odious and scandalous unto no small number.

### DISCIPLINE.

*Imprimis*, Where it hath been heretofore accustomed by the Bishops,  
 their Archdeacons and Spiritual Officers, to give out Letters of Corre-  
 ction for Incontinency, and to change *penam publicam*, i. e. publick  
 Punishment, into *penam pecuniariam*, in *subsidiu pauperum aut*  
*alios pios usus*, i. e. Punishment in Money, for the Supply of the Poor,  
 or other Pious Uses; and yet neither the Sum of Money signified, what  
 is given, nor the Fact openly declared in those Places where the  
 Crime was committed, whereby great Offence hath risen, and Suspi-  
 cion of Bribery grown toward the Bishops, their Officers and Archdea-  
 cons: May it please your Wifdoms, that Order may be taken hereaf-  
 ter, that if any such Commutation of Penance be used, that the Offen-  
 der may signify unto the Congregation, both where he dwelleth, and  
 also that Congregation where the Fact was committed, with his peni-  
 tent Submission, asking God Mercy, and the Congregation for his Of-  
 fence: And that the Sum of Money by him given be opened by the  
 Parson, Vicar or Curate, to the Parish; that the same may be put to  
 the Poor Man's Box, or else distributed by the Hands of the Church-  
 Wardens straitway to the Poor, or to any other Godly use.

*Item*, That there be some convenient and more speedy Order taken  
 for those Excommunicates, for whom there is a *Significavit* directed.  
 For some, after forty days be expired, will take their heels and run  
 away, leave the Ordinary to scorn, vilipend the Laws both Ecclesi-  
 astical and Temporal: And so Sin will remain unpunished.

*Item*, That there be Order taken, that the Sheriffs do not delay to  
 serve the Writs *de Excommunicato Capien.* upon either Friend or Foe.

*Item*, That Bishops may have jurisdiction to call all Criminal Cau-  
 ses before them, and to reform other Disorders in all Peculiars, and  
 Places exempt, which be *Spelunca Latronum*, i. e. Dens of Robbers.

*Item*, That if any Person Spiritual come to his Benefice or Promo-  
 tion by any kind of Simony, either to the Patron, or to any other,  
 that both the Giver and the Receiver be made, the one *Non Capax*  
*Beneficii durante vita*; i. e. incapable of any Benefice du-  
 ring his Life; and the other to lose *Jus Patronatus*, i. e. the Right  
 of Presenting, for that time, and the next Avoidance, with other Cir-  
 cumstances belonging to the same, which I refer unto your Godly  
 Wifdoms.

*Item*, That there be some penal, sharp, yea, Capital Pains for  
 Witches, Charmers, Sorcerers, Inchanters and such like.

*Item,*



**ANNO** *Item*, That in every Cathedral Church, where the Residentiaries, <sup>1562.</sup> as the Deans, Chaunters, Chancellors of the Church, Treasurers, Archdeacons with other Residentiaries, be [not Preachers] nor can preach themselves, they do contribute according to the Rate of their Living, some honest and sufficient Salary, to two godly learned Preachers, which may discharge them both in the Cathedral Churches, and also in their other Cures: And especially that the Chancellors of the Churches do give the greatest portion. For that Dignity is given for that Office and End.

*Item*, That no Bishop do confirm with his Seal and Grant for Term of Years or Lives, [any Lease] made by any Parson or Vicar, of his Glebe Lands, belonging to his or their Benefices, but that the next Incumbent may freely and fully enjoy them at their Entry to the same. Otherwise they shall be destitute of Provision toward the maintenance of Hospitality.

*Item*, That there be some Order taken for the Punishment of them that do walk and talk in the Church, at time of Common-prayer and Preaching, to the Disturbance of the Ministers and Offence of the Congregation.

*Another Paper  
of Articles for  
Religion.*

Another Paper of this nature was drawn up for the same Use, which had this Title, *Certain Articles in Substance desired to be granted by the Queen's Majesty*. This was composed by a Secretary of the Archbishop's, and were mended and added to in some Places by the Archbishop's own Hand, and in some Places by Bishop Grindal's. The Paper was as followeth;

- I. First, For that Unity in the Doctrine of Christ's Religion is the Redress, and the surest means to joyn God's People and the Queen's Subjects in durable Concord, we think it necessary to put out one Book, containing Articles of Doctrine, and to be drawn out of the Substance of the Book of the APOLOGY, set out by the Queen's Authority, and that such as shall hold any Assertion to the contrary, may be reformed and punished by the Ordinaries, by the Queen's Ecclesiastical Laws, in such sort as by the said Laws had been provided against Errors and Heresies.
- II. *Item*, As there is one uniform Grammar prescribed throughout the Schools of the whole Realm, so there may be authorized one perfect CATECHISM drawn, to the bringing up of the Youth in Godliness in the said Schools, which Book is well nigh finished by the Industry of the Dean of *Paul's*. And that the same *Catechism*, being once approved by the Learned of the Convocation House, may be authorized to be taught also by the Universities, and to the Youth wheresoever they be taught their Grammar in any private Men's Houses.
- III. *Item*, For that the Choice of Chapters may be better considered in the Book of Service, and that certain Rules and Rubricks in the said Book of Common Prayer concerning certain Rites, &c. some few Imperfections escaped in the Book of Service, as well in Choice of the Chapters, as of the Psalms, with other such things concerning the Rites and Ceremonies in the Church, may be reduced to Edification,

as nigh as may be, to the godly Purity and Simplicity used in the *ANNO*  
Primitive Church.

*Item*, That Ministers may be enjoined to wear one grave prescribed  
Form in extern Apparel\*; and such as have Ecclesiastical Living, not  
agreeing to the same, to be discharged upon three Monitions of the  
Ordinary.

*Item*, For that Discipline may be better executed, so that the Peo-  
ple may frequent the Common Prayer, and the Receiving of the Ho-  
ly Communion, (as be prescribed by Laws and Injunctions of the  
Queen's Highness) that the Penalties levied of the Parishioners for  
the Default be not defeated by a *Replevie*, or any other ways, to  
defeat the Statute provided for the same.

*Item*, For the Suppressing of the horrible Licence and Boldness now  
used in the Variety of Adulteries and Fornications, and Incest, and  
for that Marriages may be better begun without clandestine Contract-  
ing, and Persons once married cast not off again their Matrimony,  
with boldness of contracting new; that some sharper Laws be devised;  
and that it may be provided, That Ordinaries proceeding in the Re-  
drefs of such Ecclesiastical Crimes, but not hindred, either by the  
obtaining too readily Prohibitions out of the Queen's Courts. And,  
that forasmuch as the whole Jurisdiction, exercised by the Ordinary,  
standeth only by the Queen's Ecclesiastical Laws, and not by Vertue  
of any Foreign Authority, the Ordinaries may not be impeached,  
nor endangered for the Proceeding, before advised Prohibitions shall  
be awarded unto them, to cause them to desist from further prosecuting  
the Cause.

*Item*, For the extinguishing of the detestable Crime of Simony, com-  
mitted by some ungodly Patrons, and covetous Ministers compacting  
with the same, whereby divers Parsonages be abused; that it may be  
lawful to the Ordinary where any just Suspicion of such Crime com-  
mitted appeareth, to his Discretion to search out the Truth, as well by  
the Oath of the evil Minister, as of the evil Patron; or other mean Per-  
sons practising the same. And that the Crime being found, the Mini-  
ster may be disabled to receive any Ecclesiastical Benefice by the space  
of Seven Years following: And that the Patron may lose his Turn  
for that time: To be at the Disposition of the Queen's Highness, or of  
the Ordinary for that Turn only.

*Item*, That in all Towns of this Realm, the Proprietaries may en-  
crease the Exility of the Vicarage, by augmenting the Living. So  
that the People be not unserved or defrauded of a reasonable Mini-  
ster, and be without Common Prayer and receiving the Sacraments,  
as very many Towns be, where such Improprations be seen. And  
that Ordinaries, with the Assistance of one Justice or two, dwelling  
within such great Towns, or next the same, may have Authority to  
devise, by some Taxation upon the Parishioners of the like Towns,  
for the supplying of the Stipend of such as shall serve those Towns,  
as to their Discretion may appear.

[The Article ensuing, is crossed through in the MS. and in the Mar-  
gin this wrote by Bishop Grindal's Hand, *Consideretur melius*:  
It being thought (it seems) a tender Point.]

*Item*,

1562.

IV.

\* Having Dif-  
ference, altho'  
not altogether  
the Form used  
in the Popish  
Time. Grin-  
all's Hand.

V.

VI.

VII.

VIII.

ANNO 1562. *Item*, For that the Ecclesiastical State may be more able, as well to contribute to the Queen's Majesty such Benevolences as may be thought necessary for the Preservation of the Realm; and that they may be the more able to keep good Hospitality by the due Fruits of the Benefices, if they were truly paid; that it may please the Queen's Majesty to review the Statute of the Year of the late famous Prince, King *Henry VIII.* for the true Payment of Tithes and other Duties, agreeable with such Remedies as be therein provided.

IX. *Item*, That whereas universally throughout the Realm, the Decay is great of such Chancels as be appropriated, and be the Possession of the Queen's Majesty, and other Proprietors; that there may be given convenient Allowance yearly; as well for the full repairing of the same, as is allowed for the Mansion Houses of the said Rectories: or else that such Chancels, so ruinously standing without Use, may be pulled down and employed to the repairing of the Church; and for some apt placing of the Ministers within the Body of the Church.

XI. *Item*, That some good Order be devised for Reformation of Dispensation of Pluralities, Non-Residences, Marriages without Banns; as also for Reformation of such as have presently Multitude of Ecclesiastical Livings; and either be altogether unable to teach or profit the Church, or else are unwilling to do the same: *\* And for such as have Livings, and have obtained Licences to live beyond Seas, only upon misliking of Religion.*

*\* Added by Bishop Grindal's own Hand.*

XII. *Item*, That where the Ordinary, proceeding against any Persons for their Contumacy, and pronouncing, for the Contempt, Sentence of Excommunication, in which if they wilfully persist for Forty Days, of course the Ordinary do sue for a Writ *De Excommunicato capiend'* directed to the Sheriff of the Shire, which for the most part be slackly served; that to the redress of such disobedient Persons, there may be provided some assured Remedy for the serving of such Writs, That Sin may be punished, and Justice be executed.

*The Catechism allowed by the Synod.*

One considerable thing more, passed the Hands of this Convocation, of which mention was made before; *Viz.* The *Catechism* in *Latin* for the Use of Schools, and also for a brief Summary of Religion to be owned and professed in this Reformed Church. And this is the same with that which is commonly known to this Day by the Name of *Nowell's Catechism*. The Occasion was this; Upon Secretary *Cecil's* Advice, *Nowell* Dean of *St. Paul's* drew up a Catechism in elegant *Latin*, yet making much Use of the Catechism set forth towards the latter End of King *Edward's* Reign. This when the Dean had finished, he dedicated to the said Secretary who set him on work. And the Clergy of the Convocation thought fit to peruse it, and having well considered it, and making some Corrections, gave it a more publick Character, as proceeding from them, and so allowing and approving the Use of it. In the 22d Session of this Convocation, the Prolocutor, with *Sampson* and *Day* attending him, presented it to the Upper House, as unanimously consented to by those of the Lower. This taking up time, it was somewhat longer before the Dean could send it again to the said Secretary's Hands.

And

And because the Particulars of this may be worth knowing, I *ANNO* shall here repeat the Contents of the Dean's Letter to the Secretary, *1562.* dated in *June*, 1563. a little after the rising of the Synod. He certified him, 'That whereas the Copy of the Catechism, which he *Nowell sends it to the Secretary;* caused to be written out for his Honour, came to the Hands of the 'Bishops and Clergy, assembled in the late Convocation, and by 'reason that certain Places were by their Judgments altered, and 'that it was interlined, and somewhere blotted, he had caused it to 'be copied out again, and had sent it him now, not in his own 'Name, as afore, but in the Name of the Clergy of the Convocation, as their Book; seeing it was by them approved and allowed. And that he would have sent it sooner, but that he thought his Honour to be occupied with certain most weighty publick Affairs, by Occasion rising and increasing in the mean time; that he could have no leisure to view that, or any other Book. Which great publick Busineses, seeing they did not so speedily, as he trusted, draw toward an End, but continued and augmented still, he thought it meet, that the Copy of the Book, at the beginning appointed and dedicated to his Honour, should remain with the same. That when Opportunity should serve, he might at leisure have it, and judge, whether it were not unworthy, by his Help, to be made publick by the Queen's Majesty's Authority. For how expedient it were, that some Treaty of Religion should be set forth publickly in the Name of our Country, his Honour did well understand; seeing the Opinion beyond the Seas was, that nothing touching Religion was, with any Authority or Consent of any Number of the Learned here in our Country, taught and set forth; but that a few private Persons taught and wrote their Opinions, without the Approbation of any Authority at all.

'That for his part he had taken Pains, as well about the Matter of the Book, that it might be Consonant unto the true Doctrine of the Scriptures, as also that the Stile might agree with the Purity of the *Latin* Tongue. And that as the Book had not misliked their Judgments, whom he did both most allow, and also reverence; so if it might likewise be approved to him, to whose Patrocinie in his Purpose he appointed it, when he first began it, he should think his Pains most happily bestowed.

This Catechism lay in *Cecil's* Hand for above a Year, and then was returned to *Nowell* again with some learned Man's Notes, remaining with him till 1570, and then it was called for again by both Archbishops, in order to the publishing of it, and by *Cecil's* Consent, (to whom it was dedicated before) being dedicated now by the Author to the two Archbishops, and the Bishop of *London* by Name, and to all the rest of the Bishops, it was printed: and printed again *Printed.* 1572, and again 1578, bearing this Title, *Cbristiane Pietatis prima Institutio, ad usum Scholarum Latine scripta.* This Catechism was translated also by the same Dean's Procurement into *English* and *Greek*; for the Use also of young Learners.

This Catechism seems to be the same with that set forth a Month *R. Edward's* or two before King *Edward's* Death, and licenced and recommended by the said King's Letter set before it. For the two Persons that *Latin Catechism.*

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hold

*ANNO* hold the Dialogue in both Catechisms, are *Magister* and *Auditor*.  
 1562. In that Letter it is said to have been written by a certain Pious and  
 Learned Man; and to have been moreover diligently perused by  
 certain Bishops, and other Persons of Learning, to whom the King  
 had committed it; and likewise the same which in Queen *Mary's*  
 first Convocation was much quarrelled with, and complained of; and  
 lastly, which the Popish Bishops brought with them, when they came  
 to Mr. *Philpot's* Examination; which *Philpot* very probably was  
 one of those learned Men in Convocation that King *Edward* had  
 committed this Catechism to their Perusal of. Yet not so the same,  
 but that now in the Convocation, 1562. it had undergone divers and  
 great Alterations: One of these appeareth in the Explanation of those  
 Petitions in the Lord's Prayer, *Hallowed be thy Name: Thy King-*  
*dom come*: Which in King *Edward's* Catechism were explained to  
 favour the *Millennium* more openly, than in this later. This made  
 Mr. *Joseph Mede* in one of his Letters to Dr. *Twisse*, speak of an old  
 Catechism that he had long in his Possession, yet knowing no more of  
 it than that it had King *Edward's* Letter Recommendatory before it;  
 but making a great Remark concerning an Assertion there of Christ's  
 Reign upon Earth after the Destruction of Antichrist, and all his Ene-  
 mies, as though it were a Doctrine well known and owned among  
 Divines in King *Edward's* Days.

Fox's Marty-  
rolog.

Lett. LII.

Dr. Whitgift's  
Judgment of  
this Catechism

Whitg. Def.  
p. 152.

Bish. Cooper's  
Account of this  
Catechism.  
Admonit. to  
People of  
England,  
printed 1589.  
p. 66.

The Synod pre-  
pares Bills for  
the Parlia-  
ment.

It was thought fit that Ministers should converse in this Catechism,  
 and learn true Divinity from it. But this some, conceited of their  
 own Learning, afterwards thought much of. Thus *Thomas Cart-*  
*wright* in his *Admonition* complained, that now Ministers like young  
 Children must be instructed and learned Catechisms. Where in the  
 Margin he placed these Words, *Ministers of London enjoined to*  
*learn Mr. Nowell's Catechism*. To which thus *Whitgift*, ' That  
 ' Catechism which you in Derision quote in the Margin is a Book fit  
 ' for you to learn also. And I know no Man so well learned, but it  
 ' may become him to read and learn that learned and necessary Book.  
 Such was the Esteem of this Catechism upon its coming abroad, that  
 at some Visitation, as it seems, in *London*, the reading of it was re-  
 commended to the Ministers; and that with good reason, having past  
 the Synod.

Let me add, That many Years after, concerning this Catechism,  
 thus it was writ by a great Bishop in Answer to *Martin Marprelate*,  
 ' For a Catechism, I refer them to that which was made by the  
 ' Learned and Godly Man, Mr. *Nowell*, Dean of *Paul's*, recei-  
 ' ved and allowed by the Church of *England*, and very fully ground-  
 ' ed and established upon the Word of God. There may you see all  
 ' the Parts of true Religion received, the Difficulties expounded, the  
 ' Truth declared, the Corruptions of the Church of *Rome* rejected.  
 And thus we take our Leave of this famous Synod; wherein we may  
 take notice how much Pains was taken, and yet how little was esta-  
 blished and brought to perfection.

The last Thing I shall speak of this Synod, is, That it was one of  
 their Businesses, especially those of the Upper House, to prepare  
 some Bills for the Parliament to establish, for the better providing  
 for the due Observance of Religious Worship in Publick, and Order  
 in

in the Church. Two such Bills I have met with, which were drawn up by a Lay-hand, and sent by the Bishop of *London* to the Archbishop to review and consider, and to recommend to the Parliament. The one was, for the obliging to come to Divine Service and Sermons, when they should be performed in the Churches, under Pain of Excommunication: The other, for the more effectual taking up of such as by their Neglect of Religious Duties fell under that Censure. The Substance of this latter Bill became enacted this Parliament; which as it came from the Synod is already set down. The Tenor of the former, though it became not an Act, I shall here rehearse.

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*The Form of an Act of Parliament for resorting to the Church.*

*First,* **B**E it enacted, &c. That upon every Sabbath-Day, and principal Feast-Day, be kept neither open Fair nor Market throughout the Year; and that all Persons or Corporations, having by Patent such Days expressed, may change the same Days with the Day immediately following, or going before, the said *Sunday* or principal Feast-Day, upon Pain, as well to the Buyer as to the Seller, to forfeit the half of the Ware so bought and sold to the Promoter, &c. And if any, either Seller or Buyer, offend thrice in such Fault, then to be judged to prison for Fourteen Days following, without Bail or Mainprize; And so convicted before the Ordinary, his Officer, or before any Justice of the Peace, he shall without any Partiality, and with Expedition award, as well the said Penalty accordingly, as the Imprisonment in case above expressed.

*One for keeping  
Sundays  
and Holydays.  
MSS. G. Percy  
Armig. Vol. A.*

*Item,* That no Victualler or Craftsmen have his Shop open before the Service be done in his Parish where he dwelleth: And that his Servants be not set on Work, or otherwhiles sent abroad about their worldly Affairs; which might be deferred, and performed in the Week-day. And that any Master be answerable for his Servants, of their coming and resorting to the Church, except in cases of Necessity; as in serving urgent Affairs of the Commonwealth, or the changeable Necessity of their Neighbours, which otherwise cannot be delayed without great Hurt and Danger: And that this Case of necessity be so judged, and provided by the Discretion of the Ordinary, or by the Justice of the Peace, next to the same his own Dwelling.

*Item,* That all manner of Persons with their Household Servants, shall frequent their own Parish Church at the Common Prayer, and there to remain the whole time of the same: And also shall receive the Holy Communion in such Days and Times, or so oft as is appointed by the Book of Service. And whosoever doth customably absent himself from the Common Prayer, and neglect to receive, as is provided, to be chargeable to the Fine set thereupon, to be levied by the Church-Wardens. And if they be found negligent to levy the Forfeitures, then they to make Answer to the Ordinary for all such Fines forfeited, to be put into the poor Man's Box, to be distributed once every Quarter by the Curate or Parson of the same Town. And the Church-Wardens to do such charitable and indifferent Distribution, as they may be judged to be clear from all partial Respect and corrupt Affections.

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*Item,*

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1562.

*Item,* ' If any Person or Persons, of what Condition soever he be, be found notably to transgress his own Duty in coming to the Divine Service, as aforesaid, or to neglect to receive the Holy Communion, as it is prescribed, that then, besides the Penalty before limited, he shall be taken and reputed as a Person excommunicated, without further Process and Promulgation of Sentence; and that he, so long time as he shall remain in such Wilfulness, be discharged of the Benefit of the Queen's Majesty's Laws, and be made unable to sue, or to hold Plea in any of the Courts of the Realm; whereby any Recovery of Debt or Benefit may rise unto him, during the time he so do stand and persist in such wilful Disobedience: And that it may be lawful to the Adversary of any such Person to alledge the notorious Negligence and Contempt of such Offenders, and so thereby to be dismissed of all Action of Debt or Trespass whatsoever; so that the Ordinary, or any next Justice of the Peace, do by his, or their Writing testify the notorious Default in any Person so offending, as is aforesaid.

*Item,* ' In any City or Town, where there be two, three, or more Parishes, when any Preacher lawfully authorized shall fortune to resort thither to preach the Word of God, that the Curates of other Parishes be warned by the Curate of such Parish or Parishes, where such Sermon shall be made, that they may the sooner appoint the time of the Common Prayer, so to be ended, that there be left sufficient time for the Preacher; for all such as shall be disposed to resort thereunto; and that the Parishioners make not their Excuses for not coming to their Parish Church by any such Sermons hearing. And if any such Person or Persons offend, by despising to come to such Sermons, or giving themselves to gaming, drinking, or idle-being at Home, to be presented by the Churchmen of such Parishes, to be considered accordingly, as the Ordinary shall by his Discretion think convenient.

*Item,* ' That if the Church-Wardens and Quest-Men, sworn to present such Defaults of any manner of Person, do neglect to do the same, according to their Knowledge; that then every such Quest so offending shall forfeit in the Name of a Pain, 12 *d.* for every Fault, to be converted to the poor Man's Box. And that no Man so presented and detected, by Vertue of the Oaths of such Quest-Men, shall molest, or trouble at the Law, any of the Quest-Men, for such presenting, upon Pain that such detected Offender commencing any Action against the Detector, in such Case shall forfeit to the Queen's Majesty 10 *l.* The Moiety whereof shall be to the Use of the Queen's Majesty, and the other half to the Party which shall give Information thereof to the Ordinary, or to any Justice of Peace nigh to the Dwelling-place.

It moved much the careful Archbishop, and other the pious Bishops, our Reformers, to observe, what little regard was now-a-days had to the Lord's Day, and how sparingly People resorted to Church, and God's Publick Service, so much neglected. The People commonly kept Fairs and Markets on this Day, and other great Festivals. Those that kept Victualling-Houses, and Artificers, ad-  
mitted



mitted Guests, and opened their Shops in Time of Divine Service. *ANNO*  
 Handicrafts-Men would follow their Works, and others go abroad *1562.*  
 about their worldly Employments, on these as well as on other Days. *~*  
 Therefore, for the remedying of this Scandal of Religion, and for the  
 better providing, that the Common Prayer, the Communion and Ser-  
 mons, might be frequented; this Bill aforeſaid was by their Means de-  
 viſed and framed, to be enacted into a Law this Parliament. And  
 tho' many of theſe wholeſome Propoſitions paſſed not preſently into  
 Acts, yet they were the ground Work and Occaſion of many good  
 Laws made afterwards.

The Canon Law ſeemed yet to be in ſome force, which contained  
 many things in it directly favouring the Biſhop of *Rome* and his Super-  
 ſtitious; therefore a learned Canonist about this time wrote a Tract  
 for the Regulation of the Canonists, and of the ſaid Canon Law, and  
 of the Abuse of Excommunication, and the unjuſt Dealings of ſome of  
 the Queen's Delegates; for the Queen and this Parliament to take into  
 their Conſideration. And though I do not find *Raphe Lever*, the  
 Writer of it, (who ſeems to be the Brother of *Thomas Lever*, and  
 who ſucceeded him in the Maſterſhip of *Sherborn* Hoſpital) to be a  
 Member of this Synod, or that it came before the Synod, yet I chooſe  
 here to preſent it to the Readers, as being ſo agreeable to the Matters  
 that have been relating in order to a Reformation of Things amiſs in  
 the Church, and very probably offered in this Juncture. The Title  
 the Paper bears, is,

*The Canon  
 Law, Abuse  
 of Excommu-  
 nication, &c.  
 offered, to be  
 rectified.*

*The Affertions of Raphe Lever touching the Canon Law, the  
 Engliſh Papists, and the Eccleſiaſtical Officers of this Realm,  
 with his moſt humble Petition to Her Maſteſty for Redreſs.*

1. **T**HE Canon Law in theſe Ages deviſed and made by the  
 Church of *Rome*, is, in exceeding many Points, contrary to  
 the written Word of God, and repugnant to the Poſitive Laws of this  
 Realm.

2. And whereas the Canon Law doth chiefly and principally eſta-  
 bliſh the Bp. of *Rome* his uſurped and general Authority over all Chri-  
 ſtendom, and breedeth in Men Superſtition, and a certain ſecurity, that  
 there is no further Increaſe of Faith required, but to believe as the  
 Church of *Rome* believeth; it is rightly termed *The Pope's Laws*.

3. But the Rules, Ordinances and Decrees which are printed in the  
 Books of the Canon Law, and yet have Warrant by the Holy Scrip-  
 tures and by the Law of Nature, and thereupon are in force here at  
 this day, being eſtabliſhed by Act of Parliament, to this End, that  
 Juſtice may be miniſtered to all her Maſteſties Subjects with Indifferency,  
 ought not to be named, reputed or taken by any of Her Maſteſties  
 Subjects for Foreign, or Popiſh Laws, but for good and wholeſome  
*Engliſh* Laws.

4. He that in open ſhew defendeth or putteth in ure the ſaid Canon  
 Law, being repugnant to God's Word, and to the Laws of this Realm,  
 doth maintain foreign Power, and doth open himſelf to the World to  
 be one of that Church, whoſe Laws he doth beſt approve and like of.

5. He

ANNO  
1562.

5. He that believeth the Church of *Rome*, which now is to be the true Church of God, and that the same Church of *Rome* doth not err, nor hath not erred, in making of Canons, Laws and Decrees, and in commanding the same to be generally kept of all Christian Nations, is a *Papist*. And if he do openly profess the same, then he is a disloyal Person, and not to be taken or used as a Subject in the Church and Commonwealth of *England*.

6. That Person, which professing himself to be a Loyal Subject to Queen *Elizabeth*, and yet believeth that the Church of *England*, as it is at this day reformed by the written Word of God, and established by Publick Authority, is not indeed, nor ought to be taken for the true Church of God; (in which Church the Holy Sacraments be rightly Administred, the Gospel of *Jesus Christ* is truly Preached, and the Publick Liturgy duly set forth according to the sacred Scriptures,) I say, is in very deed no lively Member of this Church of *England*, or of *Ireland*. Because *Jesus Christ* saith, *He that is not with us is against us*; and again he saith, *He that is not against us is with us*, signifying hereby, that no Man can serve two Masters, and that no Man can be of God's Church, and of the Synagogue of Satan: Nor that there is any mean State between good and bad, Light and Darkness, Truth and Error, Christ and Antichrist, God and the Devil.

7. Every Person, inhabiting within either the Realm of *England*, or of *Ireland*, and making open shew and Profession that he doth not think or believe; that the Reign of Queen *Elizabeth* Queen of *England*, *France*, and *Ireland*, Defender of the Faith, &c. is a Lawful Reign, or a Power and Authority Lawful, (so deeply warranted by the Scriptures, that he who doth resist her Majesties Government, doth resist the Ordinance of God, and heapeth to himself a just Damnation) ought to be cut off from the Body of the Realm, either by Death or by Banishment. Neither ought he to be suffered to enjoy the Blessings and Benefits of the Land, whose most Sacred, Lawful and Crowned Queen he doth not take to be his Sovereign, and Liege Lady; to whom upon Earth, next and immediately under God, he doth owe all Obedience in the Lord, and for the Lord's Ordinance sake.

8. He that is placed in Office under Queen *Elizabeth* ought, under pain of God's Curse, to punish all Papists and Transgressors whosoever, as to his Office doth appertain. And the Officer ought to assure himself to have good Warrant by the written Word of God, by the Law of Nature, by the Law of Nations, and by the Positive Laws of this Realm, so to do.

9. He that affirmeth by Word or Writing, that the *English* Magistrate hath no Warrant by Law, to punish Papists and all Transgressors whosoever, dwelling or being within the Realm of *England* or of *Ireland*, doth by a necessary Consequent in reason, disloyally and contemptuously derogate from the Law, and from her Majesties Authority Regal.

10. He that hath Ability given unto him of God to execute more Offices than one, with as much expedition, and to as great a Profit to the Common-weal, as if the same Sundry Offices should be committed to several Persons, ought when he is appointed thereunto by Lawful Authority, not to refuse to take the same in Hand.

11. A

11. A Man may bear Office in a Christian Society, and yet be a Preacher of the Word too, especially where his Office is no Hindrance, but a Furtherance and a Countenance to the Ministry. There is good Warrant for this in many Places of Holy Scripture, but namely, where *St. Paul* saith thus, *They that govern well are worthy of double Honour, but chiefly, they that labour in the Word and in Doctrine.* ANNO 1562.

12. All humane Officers and Magistrates ought daily to meditate upon the Holy Scripture, and by it to be directed in all their Publick Affairs.

13. The good Kings and famous Men in *Israel*, when they went a Warfare, or did enterprize any matter of great Importance, used always first to ask Counsel of God, by such Prophets and Priests as were known by experience to have been brought up in the Study of Holy Scripture, to have been taught of God, and to have been guided by the Holy Spirit. By which Example all Christian Princes, Magistrates and People ought to be put in mind, how necessary a thing it were for them to seek for the like Council, when they assemble to make Laws; or when they do meet together to consult about weighty and Publick Affairs. For then doth God stand in the Congregation of Princes, and is Judge among them, when he directeth them by his Holy Spirit, and instructeth them in his Holy Word.

14. The Positive Laws of any Nation, City or Society, being made of things indifferent, and not repugnant to the written Word of God, are not to be disliked or disobeyed of any Subject, for that in his Opinion other Nations, Cities, or Societies have better Laws than they be. Neither is it sufferable in a well-grounded Common-wealth, that Private Persons should seek for a Change without Licence first asked of Authority, and the same granted upon urgent Cause. For every Change in the Common-wealth is perilous; but a needless Change of Law is most perilous.

15. The Common-wealth, City or Society is best governed, that hath most of her Causes determined by Law; and fewest Matters left to the Judgment of her Officers and Governors.

16. A Kingdom is the best kind of Government, most recommended by the Word of God, and most agreeable to the Law of Nature: And no other Government fit for the Realm of *England* and of *Ireland*, but only a Kingdom.

17. The end of all Laws both divine and humane, and the chiefest care that all Princes Magistrates and Law-givers ought to have, is this, to see the People of God to be taught, to give unto *Cesar* that is due to *Cesar*, and unto God that that is due to God.

18. Excommunication, as it is now openly used in the Church of *England*, and put in ure by certain Bishops, their Chancellors and other Ecclesiastical Officers, is most contrary to the written Word of God, and not agreeing to such Rules in the Canon Law, which at this day are in force by the Positive Laws of this Realm.

19. If any Person be excommunicated, or any Ecclesiastical Judge do pretend any Person to be excommunicated, upon no sufficient Cause, or upon no Personal Summons, or upon no Matter laid in against the Offender, or upon no Examination of his Fault, or upon no ordinary Form or Proceeding in Law; that the Conscience of

*ANNO* 1562. of such a Person is free afore God, notwithstanding any such pretended Excommunication. Which is no Excommunication indeed, but is only a painted Shew of a vain Sentence pronounced, and practised contrary to all divine and humane Laws.

20. No Subject can appeal from any Sentence given by her Majesty's Delegates, be it never so unjust. Whereupon the said Delegates, or at least divers of them, have been emboldened shamefully to misuse the sacred Chair of Justice, without any consideration had, on their behalf, either of the fear of God, or of the due executing of their Office, according to her Highness's directions, or according to the Trust her Majesty did repose in them; to the hindrance of Justice, and to the great Annoyance of exceeding many of her Majesty's Subjects.

21. For Redress of all Inconveniencies and Mischiefs, which hereupon have happened and ensued since the last Parliament, or hereafter at any time shall happen and ensue; your most humble suppliant maketh Petition to your most excellent Majesty, that such Order may be taken by this Parliament assembled, as doth best agree to your Majesty's Laws already established, as doth best stand with the Preservation of your Highness's Royal Person, and doth best serve for the Continuance of your Majesty's most happy and prosperous Reign.

*The ill State  
of the Univer-  
sity.*

Another Care seemed now also highly necessary, namely for the *Universities*; that due Supplies might be had from thence of honest and learned Ministers to furnish the Church now established in good Religion. Concerning which, conscientious and fore-thinking Men had very Melancholy Thoughts, those Places being now very empty of Learned Men, and so like to be. For the Revenues of the Church which were for the Subsistence and Encouragement of the Clergy, were extremely sunk, and taken away partly by Exchanges and partly by sacrilegious Hands; so that few came to the Universities, and fewer took the Study of Divinity upon them. This an old University Man, and late Master of St. *John's* College in *Cambridge*, gave this Account of about this time.

*Pilkingt. Con-  
fut. M. 8.*

' Look, said he, in the University, and spy what antient Learned Men ye find there, either Papist or Protestant. I am ashamed to tell; and it is to be lamented, to see that there is so few: And it is earnestly to be begged at God's hand, that there may be more. For he feared it was rather to be wished than hoped for. This Plague he said, [i.e. of want of Learning] was over our Head, not regarded, and could not be avoided, however the World went; viz. That those few, Learned Men that then lived (both Papists and Protestants) must needs dye, and where then would be any Learned number to supply their room? There were a few Schools abroad to bring up Youth. But so many Benefices so small, that no Man would take them; and so the Parishes were unserved, and the People waxed without the Fear of God. That the Universities had many goodly fresh Wits in them, but that they were young, and without sufficient number of antient Guides to teach and rule them: That many Mens days should be spent, before any number came to ripeness, although for their young years, many did well. But that Fathers and Masters must be asked this Question, namely,

namely, Why they kept not their Children at School? To which *ANNO*  
 they would answer, There was more Profit to be had in making *1562.*  
 their Sons Lawyers or Physicians, or any thing, than Ministers.  
 For that, when they had bestowed all that they could get on one  
 Child in the Univerſity, he ſhould not be able to live himſelf, nor  
 help any Friend he had: Whereas the Lawyer would become a  
 Gentleman, a Purchaſer within a few Years. So that they would  
 do any thing with him rather than make him a Priest. Thus the  
 Proſpect of Poverty to fall to their Lot who ſhould take holy Orders  
 upon them to ſerve God in the Churches, made Learning decline fen-  
 ſibly, and eſpecially Divine Learning.

## C H A P. XXXII.

*Enquiries into the Churches and Chapels of the Realm. The State  
 of Norwich Dioceſe. The Queen's Studies. Oſorius's Letter  
 to her. A Treatiſe of Biſhop Hooper; now Printed. Miscel-  
 laneous Matters. The Poles and others, condemned of Treafon.  
 Matters between the French and Engliſh. New Haven put  
 into the Queen's Hands by the Proteſtants of France.*

SOON after the Synod was over, or ſomewhat before, in *April* or *May*, Letters were ſent abroad from the Privy Council to all the *Enquiry into  
the State of  
the Dioceſes.*  
 Biſhops, to underſtand the State of their Dioceſes: And that under  
 ſix Articles; the Sum whereof was, to enquire concerning the Num-  
 ber of Chapels, Rectories and Vicarages, how ſupplied, and how  
 many of them void. But this Search was to be made as ſecretly as  
 could be. The Letter of the Council to the Bp. of *London* for this  
 Purpoſe may be read at large in the Life of Archbiſhop *Grindal*. As *Book I. Ch. 7.*  
 for the Dioceſe of *Norwich*, by a Letter of *Parkburſt* the Biſhop, *p. 68.*  
 find the Method he took, and the Account he ſent in. He held a Sy-  
 nod (as he called it) three Weeks after *Eaſter* at *Norwich*, for the  
 Archdeaconries of *Norwich* and *Norfolk*, and found,

Within the Archdeaconry of *Norwich*, 168 Rectories or Parſona- *Norwich  
Dioceſe.*  
 ges full, and had their Incumbents, and 41 Vicarages full. The reſt  
 of the Pariſh Churches of that Archdeaconry, amounting to the Num-  
 ber of 80 void, but ſome ſerved with Curates.

Within the Archdeaconry of *Norfolk*, Parſonages full, 184, Vica-  
 rages full 36, Pariſhes void 182. But ſome ſerved with Curates.

The ſame Year, a Month after *Eaſter*, the Biſhop kept a Synod at  
*Ipfwich*, for the other two Archdeaconries of his Dioceſe, *viz.* of  
*Suffolk* and *Sudbury*. And he found,

Within the Archdeaconry of *Suffolk*, Parſonages full 114, Vica-  
 rages full 42, Pariſh Churches void 130. But many ſerved with  
 Curates.

Within the Archdeaconry of *Sudbury*, Parſonages full 151, Vica-  
 rages full 31, Pariſh Churches void, 42. Some ſerved with Curates.

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Concerning the Chapels, and the Number of them under each Archdeaconry, (whereof a Certificate was also to be made and sent up) the Bishop certified, That there had been more than were at that present, standing so ruinous a long time, that now they were quite taken down, and grew out of Memory among them.

Chapels in this  
Diocese.

“ But of the Chapels of Ease yet standing he sent in this Certificate. That in the Archdeaconry of *Norwich* a Chapel of Ease was annexed to the Parish of *Winterton*, called *East Somerton*. And the Vicarage of *Wroxham* had the Chapel of *Salbouse* annexed thereunto. In the Archdeaconry of *Norfolk* were four Parsonages with Chapels of Ease, there named. In the Archdeaconry of *Suffolk* also several Chapels of Ease. And in that of *Sudbury*, several of the Parish Churches being Donatives, and others belonging to Religious Houses, being not Presentative, the Bishop was not able to declare the State of them by his Records.

And what Number of Households there were in each Parish of his whole Diocese, (another Article to be certified) he was not able to make Answer to, without further Respect of Time and Inquisition by his Officers.

Diocese of  
Bath and  
Wells.

To which I will add the Certificate of *Berkley* Bishop of *Bath* and *Wells*, concerning the Chapels in his Diocese, which he sent up in *November*. That this Inquisition was made with all Secresy possible, but yet it became known, that such a Survey was taking by Order from above. Whereat the Rumour was given, that the Cause of it was an Intention to take away those Chapels, and to pull them down, and convert the Materials to private uses. Whereupon (for so the Bishop wrote to the Secretary) certain Patrons, Farmers of Improprations, and such as had yearly Benefices, had not only given out evil Bruits for the pulling down of all Chapels, but also some of them had put in ure to take down the Lead of Chapels, and to cover them again with Tiles. This the Bishop thought good to signify, that some Order might be taken, that the common People might cease from grudging.

The Queen  
reads the Fa-  
thers.

. As for the Queen, besides her Cares of the Publick, she being brought up to Learning, employed herself sometimes in Study and Reading; and about this time, the better to inform herself in the Truth of Christian Doctrine, and the Government of the Church in the Primitive times, she was very diligent in reading the Fathers: of which Sir *William Cecil* her Secretary wrote to *Cox* Bishop of *Ely*, in his Correspondence with him. Concerning which that Bishop in Answer gave his Judgment in these Words; That *when all was done, the Scripture is that that pearseth*. Chrysostom and the Greek Fathers, said he, *Pelagianizant*, [i. e. favour Pelagius.] Sometimes Bernard *Monachizat*, [i. e. is for Monkery.] And he trusted her Grace meddled with them but *succisewis boris*. i. e. at spare hours.

But the Queen indeed had some reason to look into the antient Times of the Church, and to inform herself (seeing she had Learning enough to do it) in the true State of Religion out of the early Ecclesiastical Writers; since she was so set upon by *Romanists*, who bore out themselves so much with Fathers and Antiquity.

And

And in this very Year one *Hieronymus Oforius*, a *Portuguese* (who had writ a Book well esteemed of, *de Nobilitate*, and afterwards was made Bishop of *Sylva*) took the Confidence to write a *Latin* Epistle to the Queen, persuading her with much vehemency to become obedient to the *Romish* See; and liberally cast durt upon the Pains she had taken in reforming of Religion, and reproached *Luther*, *Bucer* and *Peter Martyr*, and all the eminentest Reformers. This Epistle was made up of Falshoods, Misrepresentations and Vilifications, wrapt up in a smooth Strain of Oratory; which was the only thing to be regarded in it. Tho' this Gentleman directed this Letter to the Queen only, and so was of a private Nature, and to be concealed from the World, especially out of the Respect and Deference due to such great Persons, yet he published it in Print: And to make it yet more common, it was translated into *French*, and printed in *France*. This gave great Offence here, and was soon answered, and the Author sufficiently exposed, both for his Ignorance in the Matters he took upon him to write against, and for his slight and trifling and abusive way of Writing; and for the Book itself, beside the *Ciceronian* Style, it was nothing but an Harangue of empty Stuff.

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Oforius writes  
to the Queen.

What kind of Influence this Book of *Oforius* had upon the Queen, and after what manner, and with what Learning he writ, take in the Words of *John Fox*, who some Years after, writ against him. 'The Queen's Highness to whom you writ, a Princess adorned with most excellent Ornaments, and Qualities of Princely Renown, perused your Letters, and according to her singular Dexterity and ingenious Capacity, could read, could see, could feel no sound, nor substantial Matter, worthy of Credit, which had an Affinity with Truth or Modesty; when she beheld in them no Reasons at all, or surely very wind-shaken, moth-eaten, and worn out to the hard Stumps by many others heretofore: No Pith in your Arguments, and nothing concluded orderly: When she perceived that out of Councils, out of Ancient Fathers and Doctors, you uttered nothing but bare Names only, and no Sentence to the Purpose; and withal no Example of the Primitive and most Pure Ages: When she could not find any Likeness of Apostolick Doctrine throughout all that your Discourse, nor any Mark or Sparkle almost of Evangelical Sincerity, &c. may you yet be so ignorant, as to be ignorant or in doubt of the Cause that doth stay her from partaking with your Doctrine?' But the next Year we shall hear more of this Man, and his Book, when Dr. *Haddon*, LL.D. and Master of the Queen's Requests, a very learned and compleat Scholar, writ a *Latin* Letter at large to him, in as good a Stile as his own, but with much more Temper and Weight of Sense and Argument.

Fox against  
Oforius p. of  
the Engl. 486.

Now to gather up a few more scattering Passages that happened this Year.

An *Apology*, hitherto lying in Obscurity, was printed this Year, wrote in Prison by that constant Martyr of Christ, *John Hooper*, sometime Bishop of *Gloucester* and *Worcester*, in Vindication of himself against a slanderous Report, That he should be a Maintainer and Encourager of some, who in a private Religious Meeting had cursed Queen *Mary*; perhaps that Curse was, *That God would turn her Heart*,

An Apology  
written by Bi-  
shop Hooper,  
now printed.



*ANNO* or shorten her Days, as some in those Times would, and did, pray. 1562. But this Cursing of that Queen, whatsoever it was, was pronounced about the 4th or 5th Day of *January*, by some in the *Compter* near the *Stocks*, *London*. The Papists, his Enemies, reported; That *Hooper* had hereupon sent an Epistle to those Men encouraging and commending them for this Fact of theirs. Whereas the Truth was only this, That he had sent a Consolatory Letter to some Godly People, who, meeting together to pray in the Vulgar Tongue on *New Year's-Day* in *Bow-Church-Yard*, in a Gentleman's House there, were taken and carried to Prison. These were so far from cursing the Queen, That as they prayed for themselves, so for the Queen and Magistrates. Wherefore, saith that Godly Father in that Apology, *if the Wicked were not past Shame, Charity, Love and Honesty, how could they of Conscience blow and blast abroad such wicked Devices and Slanders, that neither agree with the Matter of my Letter, nor with the Persons, nor with the Place where the Crime was committed, nor with the Time when the Curses were used?*

Hooper's Loy-  
alty.

In the same Apology he giveth this particular Account of his Loyalty to the Queen: 'I have been always a true Man to all the Estate of this Realm. I will stand with the Law in that Point, and reprove mine Accusers, whatsoever they be. As for my Truth and Loyalty to the Queen's [that is, Queen *Mary's*] Highness, the time of her most dangerous Estate [when the Lady *Jane Grey* was set up Queen] can testify with me; that when there were both Commandments and Commissions out against her, whereby she was to the Sight of the World the more in Danger, and the less like to come to the Crown; yet when she was at the worst, I rode myself from place to place (as it is well known) to win and stay the People for her Parties. And whereas another was proclaimed, I preferred her notwithstanding the Proclamation, and to help her as much as I could, when her Highness was in Trouble, I sent Horfes out of both Shires, *Gloucestershire* and *Worcestershire*, to serve her in her great Danger, as Sir *John Talbot*, Kt. and *William Lygon*, Esq; can testify; the one Dwelling in one Shire, and the other in the other. Seeing in Adversity I was with her, and did her Service then, I being at Liberty; it is falsely and wickedly conspired by Papists, that now she being in real Possession of the Crown, and in Prosperity, and I a Prisoner in Captivity, would be against her.' I thought fit to preserve this Paragraph of that good Bishop's Apology, shewing his Loyal Principles, and his good Deserts towards her, though little regarded afterwards by her.

This Tract  
newly retrie-  
ved.

*Henry Bull* set forth this Book prefaced with an Epistle to the Godly Reader. Wherein he sheweth, 'That when Papists, by no Tyranny, nor cruel Handling, could Discourage this Man of God from the constant Confession of the Truth, they stirred up shameful and cursed Devices against him, that he should be a primary Maintainer of such as cursed the Queen. And how the Providence of God had brought this Work to light, which otherwise, by the Negligence of some, was like to perish. Here he took Occasion to blame those Men that did defraud the Church of such worthy Monuments. That great had been the Care of this blessed Man, and

and others for the Church of God, and many fruitful Works did *ANNO*  
they write in Prison, in Bands, in Fetters; but few were come to *1562.*  
light. And should we, (said he) like careless and ungrateful Peo-  
ple, suffer these godly Labours, these painful Travels, thus to pe-  
rish? How desirous were they to have them published, to witness  
to the World, that which they taught and sealed with their Blood,  
and to profit their Brethren? That it had been this Author's earnest  
Request to the Readers of this Treatise, that they should not keep  
it close to themselves, but as soon as they had read it, to set it  
abroad, and communicate it to others.

And the Request that the said Author made concerning this Trea- *The Martyrs*  
tise, the Publither did here generally make in his Name, and others, *Writings.*  
and in the behalf of the Church, for the rest of their Works, to them  
in whose Hands they remained; that they would not suffer them to be  
supprest any longer, (for that it was which Satan and the Enemies  
of the Cross of Christ did most desire) but to cause them to be set  
abroad in Print to the Commodity of many. He added, That truly  
it might seem to be a Labour no less commendable for the Learned,  
than Profitable for the Household of God, to be as diligent in search-  
ing and setting forth of such worthy Works, as in penning and pub-  
lishing of new; So full were they of heavenly Doctrine, so full of  
the Power of God's Spirit, so full of Comfort and Consolation: be-  
ing written as it were out of God's Sanctuary, with the Finger of  
God, by Men, even then out of the World, and in Heaven already.  
That indeed they were most worthy to be sought for, as precious  
Jewels and Treasures.

*June* the 26th, Dr. *Crome* died; an ancient learned Professor and *Dr. Crome*  
Confessor of pure Religion, eminent in the Days of King *Henry VIII.* *buried.*  
but had made some Compliances under Queen *Mary*, to save himself  
from burning. He was long Parson of *St. Mary Aldermary, London*,  
where he was buried the day after his Death with Priests and Clerks  
singing before him to the said Church.

*July* the 19. Upon the Death of *Ralph Skinner*, Dean of *Durham*, *W. Whitting-*  
was collated, or instituted, into the same Deanry, *William Whitting-*  
*ham*, M. A. an Exile, a Man of Learning and Piety, sometime *ham, Dean of*  
Preacher to the *English* Congregation at *Geneva*. He composed some *Durham. Re-*  
of our Psalms in Metre, that we commonly use in Churches. But ha- *gift. Durh.*  
ving wrote a zealous Preface before *Christop. Goodman's* Book against  
the Government of Women, was not well liked of; and having been  
clancularly ordained at *Geneva*, Archbishop *Sandys* in his Metropoli-  
tical Visitation, a good while hence, called him into Question.

*August* the 8. A Priest was taken in *Feuterlane*, at a certain Lady's *A Priest taken*  
House, singing of Mass; and with his Cope which he had on, he was *saying Mass.*  
carried through *London* to the Lord Mayor's: And after, from thence  
to the *Compter*, and some Days after removed to the *Marshalsea*,  
where Popish Priests were now commonly committed.

*November* the 14. At Night came a Commandment to *London*, that *Prayers ap-*  
Prayers should be used there three Days successively to God to grant *pointed for*  
his Help and good Success to the *English* Army now gone beyond Sea *three Days.*  
against the Duke of *Guise*, sworn Enemy to the Protestants, whom the  
Prince of *Conde* intended to meet in the Field on *Tuesday* next.

*February*

ANNO  
1562.

*Papists taken  
at Mass on  
Candlemas-  
day.*

*February* the 2d. being *Candlemas-day*: In Devotion to the Blessed Virgin *Mary*, certain Men and Women went to *Durham* Place, and others to *St. Mary Spittal*, to hear Mass. But many of them were taken, and carried away with the Guard, and others sent to the *Compter* and other Places. Such strict Care was now taken, that no Popish Superstition, or any other Divine Service, should be used, but that lately established by Act of Parliament.

The same Day the *French* and *Spanish* Ambassadors Houses were so watched, that divers Mass-mongers (not of their Families) were found and taken there. The *Spanish* Ambassador was angry, but the other only pretended Anger.

*The Poles con-  
demned of  
Treason;*

The Treason of the *Poles* (wherein both the Ambassadors of *France* and *Spain* were concerned) was discovered in *October* last, but it was resolved not to be meddled withal till the Parliament sat.

*And others  
with them.*

And on the 26th of *February* were condemned two *Poles* (Brothers, if I mistake not, of the Cardinal of that Name) *Fortescue*, *Spenser* and *Bingham*, Servants of the Lord *Hastings* of *Loughborough*, *Barwyk*, *Prestal* and *Cofin*. *Fortescue* confessed all, and so was attainted, but was thereby like to find Mercy. Their Treasons were Intentions to come with a Power into *Wales*, and to proclaim the *Scottish* Queen. The Traitors endeavoured to defend themselves by saying, That they meant it not, before the Queen should die. Which, as they were persuaded by *Prestal* a Conjuror, should be about *March* following. This Relation the Secretary makes in one of his Letters to Sir *Thomas Smith*, and addeth, He trusted God had more store of his Mercies for them, than so to cast them over to devouring Lions.

*Prestal, a  
Conjuror.*

“This *Prestal* got his Liberty by his Pretences to the Philosophers Stone. For *Febr. 6. 1566.* (for so long he seemed to have continued a Prisoner in the *Tower*) he made an Offer by *Armagil Waad* (Lieutenant of the *Tower*) to convert Silver into Gold. His Pardon had been granted a little before at the Earl of *Pembroke*’s Request, as a new Year’s Gift.”

*The French  
in the Plot.*

This Treason had been practised both by the *French* and *Spanish* Ambassadors here residing. Upon which the former had been examined by the Council. Whereby it was made apparent, how truly the Queen and her Council judged of the Malice of that House of *Guise*. And the Secretary hereupon advised Sir *Thomas Smith*, Ambassador in *France*, to take advantage hereby, as he should see cause, to maintain certain Reasons formerly published by her Majesty, for Justification of her Doings in that Kingdom, in Aiding the Protestants against the *Guise*’s Faction. And, when the *French* Ambassador in the Month of *November* complained of this Aiding of them against the Crown of *France*, he was answered, That the Queen continued in her former Purpose, to maintain her Doings for the help of the *French* King’s Subjects, and to prevent our own Danger by the *Guises*.

*Provost of Pa-  
ris put into  
the Tower.*

The Provost of *Paris*, being here in *London*, was especially tampering in treasonous Practice against the Queen. Whereupon, in *February*, being discovered, he was put under easy Restraint, but practised still; four or five of his Letters, between him and others, being intercepted. By which Letters he avowed that he would not answer, but

but would delay the Matter, so that nothing should be gotten at his *ANNO*  
 Hand. And by those Letters it was clearly gathered that he was *1562.*  
 guilty. The Letters were partly written with Onions, and conveyed  
 to and fro in Stopples of Bottles, and some in a secret part of his  
 Hose sent out to mending. Yet he was ignorant that these Letters  
 were taken. For these Causes he was committed to the *Tower*. His  
 Lodgings there were indeed too good for him, being the Queen's own  
 Lodgings. But the *French* King, by his Ambassador, demanded the  
 Delivery of the Provost. In *March* following he made Answer in  
 Writing with his own Hand falsely for the Matter, and yet very fond-  
 ly for himself: The *French* Ambassador continuing to have him deli-  
 vered. But it was meant that the Provost should make some better  
 Answer to the Matter, and thereafter receive such Grace, as his Friends  
 should have reason to allow to be beyond his Deserts; as the Secreta-  
 ry writ to his Correspondent.

Thus angrily did Matters now pass between *England* and *France*; *New Haven*  
 and that chiefly on the Account of the Religion, which the Queen had *put into Eng-*  
 espoused. Wherefore all the Foreign Papal Powers contrived to de- *lish Hands.*  
 throne, or destroy her. The *French* did their Part, as we have heard.  
 The Queen defended herself by assisting the *French* Protestants.

"*Sept. 22.* A Contract was made between the Queen and the Prince  
 of Conde, Monsieur de Roban, the Admiral of *France*, De Gramo,  
 Monsf. Pynenes, Bricmout Marques, for delivery of *New Haven*:  
 and they to receive of her 100,000 Crowns. And *March* the 5th,  
 Sir Nic. Throgmorton paid the said Money at *New Haven* to Gasper  
 Coligni, Admiral of *France*, according to the said Contract."

And in the Month of *November*, *New Haven* (now called *Havre*  
*de Grace*, the Port Town to *Roan* and *Paris*, situated at the Mouth  
 of the *Seine*) was delivered to the Queen by the Prince of Conde,  
 as a Caution. The Queen fortified it most strongly, and resolved  
 to keep against the *French*. This the *French* were highly jealous of.  
 The Queen sent the Earl of *Warwick*, a Valiant Captain, to be Chief *Resolutions to*  
 Governor there, besides a great Force of Men and Money, and a num- *bold it.*  
 ber of Miners out of *Cornwall* for the perfecting of the Works. Sir  
 Hugh Paulet was appointed to reside with the Earl. And all *English*  
 Ships were seized that came into *English* Ports, and forced to sell their  
 Grain for the Provision of *New Haven*. In *November* within twenty *Provision;*  
 Days, by reason of South-West Winds, in *Devonshire* arrived twenty  
 great Hulks, laden with Rye and Wheat, in *Portsmouth* four, in *Rye*  
 two: All which were sent to *New Haven*.

The *English* were fully bent to keep this Place, by God's Grace, *Men;*  
 against all *France*, except the *French* would restore *Calais*. And in  
*December* three old Bands were sent for from *Berwick* to go thither.  
 And before they came, they had there 6000 Soldiers, and 3 Months  
 Victuals; and so intended to continue Victualling.

At this time three Ships laden with Wine from *Bordeaux*, set up-  
 on a little Ship of the Queen's, called *The Hare*, passing from *Port-*  
*smouth* to *New Haven*. But the *Hare* took one of the Dogs (as the  
 Secretary merrily exprest it in his Letter to the Ambassador in *France*)  
 with 100 Tun of Wine.

In

ANNO  
1562.

In *January*, a Gentleman arrived at *Rye*, who was sent from the Admiral *Castillon*, and gave Assurance of his Purpose to prosecute the Cause of God and his Country; and that he meant to joyn with the Queen's Power in *Normandy*.

And Money  
sent thither.

In *February*, Sir *Nicolas Throgmorton* went from *England* to *New Haven*, to practice with the *French* Protestants, and carried with him 20000 *l.* And within a few Days 10000 *l.* more was sent after from *Portsmouth*.

*February* the 27th, A Commission past from hence to the Count of *Oldenburg*, to levy 8000 Foot and 4000 Horse, who were to pass into *France* with Speed and Courage. That Noble Man was a notable, grave and puissant Captain, and fully bent to hazard his Life in the Cause of Religion.

Now, because this War with *France* was undertaken as well for the Cause of Religion, as for the Queen's own Defence, and for the Recovery of her Ancient Dominion of *Calais*, and the Territories adjacent, I shall proceed to give some further Account of this Affair, and the Transactions between the Queen and the *French* King, and his Protestant Subjects; containing Matters for the most part Secret, and not yet extant in any published History; being collected (as also what hath been already mentioned) out of the Secretary's own private Letters to the *English* Ambassador in *France*.

In the Month of *February* the Lord *Liddington*, Secretary to the *Scots* Queen, then at the *English* Court, sent Letters by his Servant to the Duke of *Guise*; and consequently to that King; moving, That the Queen, his Mistress, might be a Moyener [a Mediator] of Peace between Queen *Elizabeth* and the said King. But how unmeet a Means that Queen was any one might guess; nevertheless it seems Queen *Elizabeth* declined it not. But the *English* Secretary made this Observation upon it, That the Office was meet for a Christian Prince; and so he prayed God to send Success. But this was, as most thought, (and so it proved) an Hindrance to any good Issue.

Cavalcant  
goes privately  
to the French  
Court.

And it did as little further the Business, that one *Cavalcant*, an *Italian*, but long in *England*, and a Merchant of the City of *London*, went now to the *French* Court secretly. The Secretary knew of his Departure; yet he had no Errant from him, nor, as he thought, from any belonging to the Court. But offering Service, he was left to himself. Being in *France*, as the Secretary thought, he would not appear to the *English* Ambassador's Sight a Meddler. This Information concerning him he gave the said Ambassador, and added, That he [the Secretary] thought *Cavalcant* meant nothing but well in this, and especially to get Reputation.

For Six or Seven Days, beginning the 11th or 12th of *February*, were great Tempests, which cast away divers of the Victuallers for *New Haven*, and scattered some into *Flanders*, some to *Calais*, and some to other Places.

In the beginning of *March*, the Admiral of *France* had delivered to him in Money to the Value of 300000 Crowns, and Assurance for other 300000 Crowns, to be employed upon some *Almain* Army this Spring.

The

The Count *Mountgomery*, who came lately into *England*, remain- ANNO  
ed at *Caen*, as Lieutenant under the Admiral in *Normandy*. 1562.

*New Haven* was now rid of the *French-men*, and the Place at this time was well manned and victualled.

And now Sir *Thomas Smith* was busy in Treaty with the *French*, Sir Thomas Smith busy in Treaty with France. who writ over, That there were two Impediments of the Course of the Treaty. The one grew by the means of the Queen of *Scot's* Ministers; and the other by the *Italian Cavalcant*, lately departed from *England* thither. But the Secretary assured Sir *Thomas*, That her Minister, who then was at the *English* Court, professed as much Earnestness in all his Dealings to the Crown of *England* as possible. And for that Purpose did communicate with the Queen's Majesty's Letters which he sent thither to the House of *Guise*. And the Secretary thought the *French* were content to make some Change themselves, hoping to fish more out of them, than they could out of the *English* Ambassador. That as for *Cavalcant*, he wholly pursued, Merchant-like, Negotiation, as it seemed, to do himself good, with no more regard to the one than to the other. And so the Secretary judged, and had dealt with him.

About the 21st Day of *March*, by private Letters the Secretary The French Protestants make Peace, excluding England. conjectured Peace was then made at *Orleans* between the King and the *French* Protestants, without any Consideration had of the *English*, notwithstanding the great Assistance of Men and Money the Queen had sent. And if it were so, (as so indeed it proved) the *English* Court resolved by stout and stiff Dealing to make their own Bargain; and so was the Queen bent and intended.

*March* the 29th, A lamentable Chance happened, Sir *Tho. Finch* Sir Thomas Finch, and other Gentlemen cast away. being appointed to be Marshal at *New Haven*, in the place of Sir *Adrian Poynings*, taking Ship at *Rye* with thirty Gentlemen, whereof two were Brethren to the Lord *Wentworth*, and some other of his Name, were lost with the Ship, besides the *Camber* coming (driven to return upon foul weather) before the tide was full, to serve him. The Loss was esteemed great, and he as much lamented as any Man of his degree in any part of *England*.

The great Labour now in *England*, undertaken by all these Doings and Transactions in *France*, was to recover *Calais*. This was the chief end of Sir *Tho. Smith's* Embassy at this time. And so the Secretary wrote to him, (when he wanted Instructions, and complained that they came so slowly;) that he was to prosecute no other end, but the Restitution of *Calais*, without which there could no Accord be made between *England* and *France*. Restitution of Calais insisted upon. Upon this reason there was a full Determination to keep *New Haven*. And if the *French* should offer any Hostility (which as yet they had not done, but was feared) it should not only be defended, but they should also feel more Hostility by Sea and Land (as the *English* Court threatned) than they could bear. And for the Prince of *Conde* and the Admiral, who had played such a Trick with *England*, to make a separate Peace with the *French*; the Secretary advised the Ambassador to alledge to them Reasons not only for the Promises and Compacts under their Hands and Seals, but also for their Sureties. Both which if they should forget, he doubted not but God would deal with them accordingly. And indeed by this

*ANNO* 1562. sudden Peace exclusive to the *English*, the Protestants were not only weakned for the Present, but made almost incapable of any Succour out of *England* (especially when *New Haven* became the *French's*) for the time to come. And but the next Year they were warred upon again by their King with more heat than formerly.

And here we shall break off a little these *French* Transactions, till the next Year.

## C H A P. XXXIII.

*French Protestants fly hither. Laws of Geneva printed in English. A Patriarch of Assyria. A Relation of the Poles Conspiracy. The French and Spaniard concerned. Restitution. Some Account of the Queen; And present State of the Kingdom.*

**T**HE *French* Protestants fled over hither this Year, being exercised at home with great Persecutions. The Queen was kind to them, which *Beza* in a Letter from *Caen* of his own hand acknowledgeth to Secretary *Cecyl*, and particularly his Kindness towards him, in offering him a safe Retreat and Harbour here in *England*, the same Reverend Man being now in great hazard, and not allowed peaceably to remain in any part of his Native Country, as he complained in a Letter to the said Secretary. He was just upon the Point of coming over, but upon some sudden Emergence hindered; upon which Let he wrote the foresaid Letter, and sent it by *Trocmarion*, who came over to the Secretary to transact the Protestants Affairs in this

B. Court. See his Letter in the Second *Appendix*.

*The Laws of Geneva printed in English*

This same Year also were printed and published in *English*, the Laws and Statutes of *Geneva*, constituted since the Reformation thereof; Translated by *Robert Fills* an *Exile* at *Geneva* during Queen *Mary's* Reign: who procured a Copy of the said Laws carefully to be taken out of the Registers Book of the City, being but a small Book, but yet by which that City was able to govern itself in much Honesty, Justice, Peaceableness and Religion. He dedicated his Book to the Lord *Robert Dudley*, Master of the Queen's Horse, and of the Order of the Garter, as being then reputed a Patron of good and godly Men, and their Works. His end in publishing this Book was twofold. The one was to take off a common Slander raised by Papists in Queen *Mary's* days of those that fled abroad, namely, that they did it that they might live the more licentious. Whereas by this Book they might see it was not for that reason, otherwise they would not have planted themselves in a City of such strict Order and Discipline. They charge us, as he writes in his Preface, with Liberty and Licentiousness, most unjustly reporting, that we departed out of this Realm in the late time of Banishment of God's Church, only to this end to enjoy more unchastised Freedom of sensual Life. But when they shall behold these Laws, and shall



‘ shall not be able to prove, but the same are vertuously followed, *ANNO*  
‘ and as severely executed in those places where he lived, as in this *1562.*  
‘ Book they be here expressed, it shall appear how small Licence is  
‘ in our Reformed Churches left to Sin, in comparison of the Realms  
‘ drowned in their Superstitions, where their Trust in Mens Pardon  
‘ hath quenched the fear of God’s Displeasure, and where horrible  
‘ Sins are dispensable for Money.’ The other Reason of his publish-  
ing those Laws of *Geneva* was, that it might be a Rule for this Na-  
tion, in establishing good Laws in the State, but especially in the  
Church. For tho’ he saith in one place, that it may not be gathered,  
that the Translator is a new Law-maker, or Author of any Innovation,  
or that his Industry and Diligence is any ways prejudicial to the Laws  
of this our Realm, which are laudable, good and godly ; yet some-  
where else he saith, that Men ought to suffer and take in good part  
this Fact of him that bringeth forth to us, out of a strange and far  
Country and Foreign Tongue, a Form and Pattern not only of a well  
constituted Common-weal, but of a well reformed Church, not for  
Heathens to gaze on, but for Christians to follow. And that Christi-  
ans may behold in this Treasure, as in a Glass, a Christian Reforma-  
tion, and employ themselves to the Imitation, as far forth as they see  
best for them.

To make some amends to *Rome* for the total Defection of this  
Church and Kingdom from the Pope, happily effected this Year both  
by Parliament and Convocation, in their Laws, Articles and Consti-  
tutions, I shall conclude this Year with a Letter I meet with among  
my Papers, wrote by *Marcus Antonius Amulius*, a Cardinal, *Aug-*  
*ust* 29th, sent to the Pope’s Legats in the Council of *Trent*, concern-  
ing *Abdisn*, a Patriarch of the Eastern *Assyrians*, who had been cho-  
sen to that Dignity by the Clergy and People, inhabiting near the  
River *Tigris* under the Subjection of the *Turk* and *Persian*. This  
Man being sixty Years old travelled to *Rome*, and there arrived *Anno*  
1561. to receive, as was pretended, the Pope’s Confirmation of his  
Election. He willingly swore Obedience to the Pope, and that he  
would never depart from the Decrees of the Apostolick See, and so  
was declared Patriarch in the Consistory. And this Occurrence was  
recorded and preserved in the Archives at *Rome*. He desired to have  
the Canons and Decrees of the *Trent* Council sent him, and promised  
that he, and all his, should diligently observe them. So the Pope sent  
him away, together with his Priests and Deacons, provided with Vest-  
ments and other things needful for his Office and for his Journey. And  
of these things, for Ostentation sake, the Cardinal aforesaid thought  
good to acquaint the Legats at the Council, sending also by the  
Pope’s Command his Confession writ by his own Hand, in *Chaldee*,  
but translated into *Latin* ; that they should shew it to the said Sacred  
Council where it was, together with the Cardinal’s Letter, in much  
Pomp read. *Sept.* 17. 1562. He praised this Foreigner for his San-  
ctity, for his excellent Sense of the true Faith, and for many Opinions,  
wherein he agreed with the Church of *Rome*. This Affair is briefly  
related by Father *Paul* ; who adds, that when Cardinal *Amulius* his  
Letters were read, wherein he related, how this Patriarchs Jurisdiction  
reached into some Parts of *India*, subject to the King of *Portugal*,

A Patriarch  
Elett of Assy-  
ria comes to  
Rome.

Hist. Counc. of  
Trent. p. 572.  
Edit. 1629.

**ANNO** 1562. the Ambassador of that King being present, professed, that the Eastern Bishops, subject to his King, did not acknowledge any Patriarch for their Superior : which occasioned others to espy divers Absurdities in that Narration. This Letter, together with the pretended Patriarch's Confession of the Pope's Authority over him, and his Submission to the Council of *Trent*, omitted in Father *Paul's* History, I have seen among Mr. *Foxes* Collections ; and have entered it in the Second Appendix.

C.

*The Pole's Plot  
against the  
Queen.*

Let me here incert the Proceſs of the Trial of that great and dangerous Conspiracy carried on by Papists, shewing already their ill will to the Queen, and this Year discovered.

*Arthur Pole, Edmonde Pole, Anthonye Fortescue, John Prestall, Humfrey Barwycke, Edwarde Cofyn, and others to the number of seven in the whole, by Commission of Oyer and Terminer ; dated vicesimo secundo die Februarij, Anno quinto Reginae, were arrayned upon an Indytamente of Treason found in Surry, the force whereof hereafter followeth.*

*MSS. Cecili-  
an.*

**FIRSTE,** IT is conteyned, that the same *Arthur Pole* and others named in the same Indytement, as false Traytors and Rebels agenſte the Queens Majesty, did compasse, Imagyne and goe aboute not onelye to Depryve and depose the Queen, but also her death and destruction ; and to sette upp and make the *Skottyshe* Queen Queen of this Realme.

And to bringe the same to passe, they conspired to raise and make Insurrection and Warre, within this Realm agenſte the Queen.

And for the further bringing of the same to passe, they agreed amongst themselves to depart this Realm into *Flanders*, and from thence into *France*.

And at their Arrivall in *Flanders*, they shoulde Publish the seyde *Arthur Pole* to be Duke of *Clarence*. And than shoulde send their Letters unto the Queen Mother, the King of *Navarra* and the Duke of *Guyse*, signyfying the Arrivall of the Duke of *Clarence* in *Flanders*, and to request ayd, acceptation and adherence unto their sayd Intents.

And to be better accepted in the said Realm of *Fraunce* for the bringing of their sayd Traterous intents to effecte, the seyde *Arthur Pole*, and his sayd Complices devysed, that so soone as they came into the Realme of *Fraunce* they shoulde treat with the sayd Duke of *Guyse* (who is in the seyde Indytamente named *to be the open Enemy unto the Queen and her Realme*) for marriage betwene the seyde *Skottyshe* Queen and *Edmonde Pole*, Brother to the sayd *Arthur*. And to bring in an Army of five Thousande Men of the Enemyes of our sayd Sovereigne Lady the Queen, from the seyde Duke of *Guyse*, and with the same Armye in *Maye* next after to arrive in *Wales* and there to proclaim the seyde *Skottyshe* Queen to be Queen of *England* : And afterwarde from the parte of *Wales* to come into this Realm, and to move the subjects to ryse and rebell against the Queene, and to make the sayd *Skottyshe* Queen Queen of this Realme, and to depose our Sovereign Ladye.

*Item,*

*Item*, That the feyd *Skottys* Queen, after she hadd byn so pre-ferred to the Crowne of this Realme, should create the feyd *Arthur Pole* Duke of *Clarence*. ANNO 1562.

*Item*, yt is farther founde by the feyd Indytments, that after the feyd conspirators had arryved in *Flanders*, they wolde sende Lettres to one *Goldewell* late Bushopp of Saint *Asaphe*, then being at *Rome*, to be meane to the Pope, for his ayde in theis conspiracyes, with promyse of restytution of Relygyon within this Realme of *Englandt*, for such his ayde and helpe.

*Item*, yt is founde that *Prestall* and *Cosyn*, two of the feyd conspirators, dyd Invoke a wicked spryte, and demaunded of him the best waye to bring all their Treasons to passe, And that *Anthony Fortescue* one of the feyd conspirators, dyd open unto the *French* Embassador, and unto the *Spanish* Embassador, the feyd Traterous devyses, by the consente of the feyd *Arthur Pole* and the resydue of the feyd conspirators; with request unto both the same Embassadors, to hand their Letters unto the *French* King, and to the said Duke of *Guyse*, for their ayde in performance of the feyd Treasons: Declaringe unto the same Embassadors the just tyle which the feyd *Arthur Pole* hadde to the feyd Dukedom of *Clarence*.

*Item*, yt is further founde, that the feyd *Prestall* and *Cosyn* to the intents aforeseyd dyd goe into the feyd partes by yonde the Seas: And that the feyd *Anthony Fortescue*, by the consente of the feyd *Arthur Pole* and the residue of the feyd conspirators, dyd hyer a boate to be brought unto Saint *Olyves* stayres nyghe unto *London* brydge, to thentente to convey in the same the feyd *Fortescue* and other of the same conspirators, being left behind after the departure of the feyd *Prestall* and *Cosyn*, unto a *Flemish* Hoyer, being uppon the River *Thames* six Myles beyonde *Gravesende*; to the intende to transporte the same *Anthony Fortescue*, *Arthur Pole*, and the resydue of the conspirators left behinde, into *Flanders*, to the intende to performe the feyd Trayterous conspiracyes.

*Item*, Yt is further found, That the same *Arthur Pole*, and other the Conspirators abovenamed, being lefte behinde in *Englande*, came unto the feyd Boate so provyded: and therein layd dyvers Armures and certeyn munytyon for Warre, and Sommes of Money, and other things necessarye for their feyd Journey: And also remayned in a certen Inne called the *Dolphyn*, for oportunyty of tyme, to be conveyed by the same Boate unto the feyd Hoyer, and therein to be transported into *Flanders* to the entents aforeseyd. And hereuppon the same Indytmente concludeth with this effecte uppon all theis matters aforeseyd, layd together, that the feyd Conspirators dyd compasse and ymagyne the Deposinge, Death and fynall Destruction of our Sovereigne Ladye the Queen.

The Parties indicted upon this Matter were, by the whole Consent of the Judges of the Realm then in being, arraigned and adjudged as Traytors at *Westminster*; but the Queen of her Clemency spared them. I write this at this length to supply either the Silence, or Brevity of our Historians: Extracting it out of an Authentick MS.

This

ANNO  
1562.

*This Plot che-  
rished by the  
French and  
Spanish Am-  
bassadors.*

This Plot, it appears, was fomented and managed by the Ambassadors which the *French* and *Spaniard* had sent into *England*. And they set on work by the *Guises* in *France*, who mortally hated Queen *Elizabeth*, and the Religion established. Which was well enough known to the Queen; who to prevent their Malice, and to break their Force against her Country, which was feared, took into her Protection the Protestants of *Normandy*, craving her Aid, and made a Contract with the Prince of *Conde*, sending over to them both Men and Money. The *Spanish* Ambassador, Bishop of *Aquila*, was most dear and inward with the *Poles*, and promised the *Roman* Catholics the restoring of their Religion here; and did what he could to disturb the quiet State of *England*. Infomuch that the Queen solicited the *Spaniard* to call him home. But he died in *England* the next Year. Of that Plot, and this Contract, thus did the Secretary write to Sir *Thomas Smith*, the Queen's Ambassador in *France*. 'By the Council's Letters ye shall understand, how that a Matter of the *Poles* practised by the *French* Ambassador and *Spanish*, hath been of late discovered. Which, although, be of no great Moment to be feared, yet thereby it is made apparent how truly the Queen's Majesty and her Council here do judge of that House of *Guise*, And so may you, as you shall see cause, take advantage hereby to maintain the former Reasons published by her Majesty for Justification of her Doings, [in Assisting the Protestant Subjects in *France*.]

*Restitution  
made of Money  
unjustly taken  
away under  
Q. Mary.  
AAs and Mon.  
p. 1795:*

Let me yet add one thing more. In this Year was a good Piece of Justice done in a Case relating to *Edmund Allen*, late of *Fritenden* in *Kent*, *Miller*, and *Katherine* his Wife, both burnt at *Maidstone*, 1557. for Religion. Whose Story is recorded in *Fox*. A Man he was well learned in the Scripture, and did as frequently read it and other good Books to his Neighbours, and gave them many godly Exhortations out of them. And being well to pass in the World, he was noted for his Charity to the Poor, and in a late dear Year fed them, and sold his Corn good Cheap, when it was excessively dear elsewhere. But the Priests were his Enemies, and especially *John Tayler* of *Fritenden*, his own Parish, and *Thomas Henden* of *Staplehurst*. And when by their Information to Sir *John Baker*, a zealous Justice of Peace, they had got him and his Wife laid up in Jail, they divided the Prey. And having with some others a Commission to go to his House, and taking an Inventory of his Goods, they found a Bag of Money, which they converted to their own Use, and made other Spoils to themselves. But the Injustice of these Men was in this Queen's Reign called in Question: And the 10th of *February*, this Year, she sent down Interrogatories, and a Commission to *Thomas Wotton*, Esq; and certain other Gentlemen\* in that County, to examine this Business, and to call before them such Persons as they should think fit for that purpose, and afterwards to send up the Depositions. The Issue of this Process was, That they were fain to refund the Money, and make good to *William Morleyn*, the Heir, what they had taken away. For it was well known, that *Katherine Allen*, having been before the Wife of one *James Morleyn*, brought with her to her Second Husband, Goods, Cattel, Plate, and Householdstuff, to a considerable Value. The Queen's Commission, with the Interrogatories and

\* *John Twiston,  
Rob. Rudston,  
Will. Cromer.*

and Depositions, are among *Fox's Papers*. On the backside of which *ANNO*  
are written these Words by *John Fox's Hand*, *Received of Mr. John* 1562.  
*Scot, Servant to the Bishop of London, drawn out of the Originals*  
*remaining in his Hand.*

For our farewel of this Year, being the Fifth of Queen *Elizabeth's* *Some Account*  
Happy Reign, we shall take some View of her, and observe her in *of the Queen.*  
her private Retirement, and in the State whereunto she had already  
brought her Kingdom. Which I chiefly gather from a Letter of  
*Ascham*, her Secretary for the *Latin Tongue*, and much about her *Rog. Asch.*  
Person in private. She dedicated her first Royal Labours in her Go- *Ep. ad Joh.*  
vernment to God, as her Duty to him required. For she first thorow- *Sturm.*  
ly purged Religion which she found foully polluted. In the doing of  
which she used that Moderation, that the Papiſts should have no  
cause to ſay, that they were dealt hardly withal. This Peace made  
with God, was followed with Peace made with all Princes. And  
yet, when she came to the Government she found the Kingdom in-  
tangled in a double War, both with the *Scots* and the *French*. After  
which, she ſo valiantly and prudently reſiſted the *Guiſian* Faction in  
*Scotland*, conſpiring together ſtrange things againſt her, that now be-  
tween each Kingdom, [*viz. England and Scotland*] and each Prince,  
there was ſuch ſecure Peace, ſuch ſtrict Friendſhip, as could be be-  
tween two moſt quiet Neighbourhoods, or moſt agreeing Siſters.  
After that Religion firſt, and the Commonwealth afterwards, were  
reſtored to ſo much deſired Tranquillity, ſhe applied her Mind to the  
putting into a better Condition the Strength and Ornaments of her  
Kingdom within itſelf.

*Money* that was embafed, and made of Braſs, ſhe made pure and *Her Money.*  
good Silver. A hard and truly Royal Work. Which neither *Henry*  
nor *Edward*, her Predeceſſors, great Kings, ever dared to do.

Her *Armoury* ſhe had already ſo compleatly furniſhed, that no *Her Armoury.*  
Prince in *Europe* could ſhew the like.

Her *Navy* ſhe had by this time ſo ſtrengthned with all manner of *Her Navy.*  
Store and Furniture, whether you reſpect Plenty of Proviſion and  
Ammunition, or Numbers of Men; that the Treafure of ſome Opulent  
Kingdom ſeemed to have been laid out upon this thing alone. Theſe  
great things ſhe had done within theſe few Years for the publick good  
Eſtate of the whole Nation.

Then as to her own Perſon and Qualities, ſhe was a Queen that *Her Royal*  
easily forgot private Injuries, but a ſevere Diſpenſer of common Juſtice, *Qualities.*  
favouring none in their Crimes, nor leaving them hope of Impunity.  
She cut off all Licentiousneſs from all, giving no Countenance there-  
unto in any. This Precept of *Plato* ſhe always ſet before her in all  
her Doings, That *Laws ſhould rule over Men, and not that Men* *Ut Leges Do-*  
*ſhould rule, and be Lords over the Laws*, in all her Kingdom. Be- *minæ homi-*  
ſides this, ſhe was a Princeſs that leaſt of all deſired the Eſtates and *num, non ho-*  
Goods of her Subjects; and for her own Treafure, ſhe commanded it *mines Domini*  
to be ſparingly and frugally laid out for her Private Pleaſure, but *Legum.*  
royally and liberally for any Publick Uſe, whether it were for Com-  
mon Benefit or Domeſtick Magnificence.

Next, for her Endowments of Wit and Learning, there was not in *Her Wit and*  
the Court, in the Univerſity, nor among thoſe who were the Chief in *Learning.*  
Religion,

**ANNO** Religion, or the State, that understood the *Greek* Language better  
 1562. than she. When she read *Demosthenes* or *Æschines*, *Ascham*, (with  
 whom she daily read both *Latin* and *Greek*) professed she made him  
 often wonder, when he saw how Critically she understood, not only  
 the Force of the Words, the Structure of the Sentences, the Propriety  
 of the Language, the Ornament of the Speech, and the handsome  
 Contexture of the whole Discourse; but those Things also which are  
 greater, *viz.* the Sense and Mind of the Orator, and the Stress and  
 Drift of the whole Cause, the Law and Desire of the People, the  
 Manner and Institution of every City, and all other Things of that  
 Nature. In other Languages, what and how much she could do, all  
 her Subjects at home, and many abroad, were Witnesses. *Ascham*  
 added, That he was present one Day, when she gave Answer to Three  
 Ambassadors one after another, *viz.* the Emperor's, the *French*, and  
 the *Swede*, in Three Tongues, *Italian*, *French*, and *Latin*; and that  
 easily, without Hesitancy, and readily, according to the several Mat-  
 ters they came about. And to the rest of her Qualifications she wrote  
 an excellent Hand. And that *Sturmius* (to whom *Ascham* was rela-  
 ting all this) might see how exquisitely she could write, he sent him  
 in a Scrap of Paper enclosed in his Letter, the Word *QUEMAD-*  
*MODUM* written by the Queen's own Hand.

The flourishing  
 State of the  
 Nation under  
 the Queen.

Pilking.  
 Confut.

And then to look upon the Satisfaction the People her Subjects took  
 in her; it added much to their Content and Easiness under her Reign,  
 that Plenty as well as Peace by this time flourished in the Nation.  
 Add her Success in all her Undertakings, and the Prosperity and  
 Wealth that appeared more and more the longer she reigned. This  
 made another Author at that Time compare Queen *Mary's* Reign  
 and this Queen's together. He bad them look on the Days of Popery,  
 and see the Dearth, the Death, the Scarcity that then was, when  
 Acorns were thought good to make Bread of: and compare the pre-  
 sent Days with those, and the Plenty of God's Blessing on the People  
 now; which the Blind might see, it was so evident. There was no  
 Cause of Complaint, nor was there any that complained. And it was  
 thought *England* had not the like plenteous Time in many Years;  
 although this present Year Corn had been dear, and was somewhat  
 scarce, yet now notwithstanding, the ordinary sort had almost dis-  
 dained Brown Bread.

And as Tokens of further Success, God had wrought these great  
 Things for the Queen's Majesty. When once the Realm was in  
 danger to be given into Strangers Hands [*viz.* the *Spaniards*] in the  
 former Reign, and none could tell how to deliver themselves, God  
 set the Queen up, who contrary to all Mens Expectations avoided  
 them all. What Danger was from *Scotland*? Yet God so bles-  
 sed the Queen, that she not only delivered her People from them,  
 but the *Scots* also from their Enemies the *French*. And what Relief  
 in *France* the poor Oppressed had at her Hands, every one saw. All  
 her loving Subjects rejoyced, though the envious Papists murmured  
 and grudged. God did, past all humane Expectation, prosper the  
 Queen's Doings. She at her great Cost also, restored to her People  
 a fine Coin from a Base: And she took but few Taxes of her Par-  
 liament to do all this; when many and great were the Taxes levied  
 before



before without any Advantage to the Subject. How was this our *ANNO*  
 Realm then pestered with Strangers, strange Rulers, strange Gods, *1563.*  
 strange Languages, strange Religion, strange Coin? And now, how  
 peaceably rid of them all? Insomuch, that the foresaid Writer con-  
 cludes, God had wrought such wonderful strange Things in so short  
 a time by a weak Vessel, as he never did by any her Noble Progeni-  
 tors, which had been so many, and so worthy, before her.

## C H A P. XXXIV.

*Veron the Preacher. Spittal Sermons. The Oath of Suprema-  
 cy tendered to Bishop Boner; with the Proceſs thereupon.  
 Velfius an Enthufiaſt. Diſturbs the Dutch Congregations.  
 His Challenge of the Dutch Miniſters. Proceedings with him.*

**V**ERON, a learned *French-man*, one of the eminentest Preach- *Veron the*  
 ers at this Time, and a Writer, who had been a Confessor also *Preacher dies.*  
 under Queen *Mary*, now Rector of *St. Martin's Ludgate*, and Pre-  
 bendary of *St. Paul's*, died the 9th of *April*, and was buried the  
 Day after, being *Easter-Eve*.

Those that preached the celebrated *Spittal-Sermons* this Year, *Spittal Ser-*  
 were as followeth: *mons.*

*April* the 12th, *Easter-Monday*, preached *Horn*, Bishop of *Winton*. At this Sermon was declared the Condition of the poor *French* Protestants, that were fled into *England* for the Persecution, among whom were many Women and Children. Which raised such a Compassion in the Auditors, that there was collected for them 45 *l*.

*April* the 13th, *Easter-Tuesday*, Mr. *Cole*, Rector of *High Ongar* in *Essex*, and Archdeacon of *Essex*, preached.

*April* the 14th, *Easter-Wednesday*, the Dean of *St. Paul's* preached. And,

*April* the 18th, being *Low-Sunday*, preached *Bradborn* [*Bradbridg*, I suppose it should be.] He declared the Three Sermons preached the Week before at the *Spittal*, according to Custom. This *Bradbridg* was now, or not long after the Dean of *Salisbury*, and afterwards Bishop of *Exon*, *Ally* being Dead.

Upon the Act aforementioned, empowering the Bishops to tender the Oath of Supremacy to the Ecclesiasticks under their Jurisdiction; *Boner denies*  
*Horn*, Bishop of *Winton*, intended to tender it to *Boner*, late Bishop *the Bishop of*  
 of *London*, now lying in the *Marshalsea* in *Southwark*, a place with- *Winton to be*  
 in his Diocese. He was therefore brought before the Bishop, or cer- *his Dioceſan.*  
 tain Ecclesiastical Officers of the said Bishop, who required him to take the said Oath. But *Boner* refused both the Oath as unlawful, and the Bishop himself, as not having Power to administer it to him, being none of his Diocesan, and indeed no Diocesan at all, that is, no lawful Bishop. Upon which a famous Suit was commenced; at



ANNO 1563. which an Argument was learnedly held by great Lawyers, Whether the Queen's Bishops were legal Bishops, as other Histories do relate.

*The Suit between Boner and the Bishop of Winton, about the Oath.*  
 A Certificate of *Boner's* Refusal to take the Oath was brought into the *King's Bench* by the Bishop of *Winton's* Chancellor; whereupon by the Law he was to be indicted of a *Premunire*. But *Boner* made several Exceptions to the Certificate, (which occasioned a Suit in *Michaelmas* Term, Anno 6 & 7 *Eliz.*) as that he was only stiled therein *Doctor of Laws*, and in *Sacred Orders*, but neither *Clerk*, nor *Bishop*. But that Exception was not allowed in the Court. Further, That the Certificate was said to be carried into the Court such a Day and Year by *A. B.* Chancellor of the said Bishop, but saith not, by the Command of the Bishop. But neither was that allowed. Thirdly, That he was indicted upon this Certificate in the County of *Middlesex* by the *Common Jury*, and it ran, to enquire in the *King's Bench* for the County of *Middlesex*. To which *Boner* pleaded, *Not Guilty*; for he was in the County of *Surrey*. Whereupon a Question was raised, by what County he should be tryed, whether by a Jury of *Middlesex*, or by a Jury of *Surrey*, where the Offence was committed. And it was resolved, That the Enquiry should be by Men of the County of *Surrey*, and of the Neighbourhood of *Southwark*. For the Indictment, mentioned in that Act of 5 *Eliz.* extended to the Indictment only, and leaves the Tryal to the Common Law, which appoints it to be where the Offence is committed, as the Lord *Coke* explained it. Fourthly, He excepted again, That *Horn* was not Bishop of *Winton*, when he tendered him his Oath, that is, not allowing him to be a Bishop. Upon this there was much debate among the Judges, in the Lord Chief Justice *Catlyn's* Chamber, if *Boner* could give in evidence upon this Issue, namely, that he was not Guilty, because the Bishop of *Winton* was not Bishop in the time of his tendering the Oath. And (as *Dyer* Reports) it was resolved by all, that if the Truth and Matter be such in Fact, *Boner* would come off. And therefore it was left to the Jury to try it.

*Coke, Instit. Pt. 3. p. 34. Horn, whether a Bishop.*

*Dyer's Rep. Mich. Term An. 6. & 7. Regin. p. 234.*

But after much Dispute, to take away all doubt for the future, the present Bishops were established by a Law made in the Eighth Year of the Queen, that is, in the Year of our Lord, 1565.

*Passages between Boner and the People. Foxii MSS.*  
 But to return to *Boner*, and to the Beginning of this Contention. When he was carried back from the Bishop of *Winton* to the *Marshalsea*, these Passages happened between him and the gazing People, who hated him mortally for his late Cruelties; and were met in great Multitudes to see him pass. One said to him, *The Lord confound thee, or else turn thy Heart*. To whom he answered, *The Lord send thee to keep thy Breath to cool thy Porridge*. To another saying, *The Lord overthrow thee*; He said, *The Lord make thee as wise as a Woodcock*. Finally, a Woman, Wife to one *Games*, sometimes School-master of the Choristers in *Magdalen* College, kneeled down, and said, *The Lord save thy Life, Bishop. I trust to see thee Bishop of London again*. To whom he said, *God a mercy, good Wife*. And so passed to his Lodging, where he had Talk with a Minister of the Word of God about the Supremacy. The Bishop being by him both moved by Reason, and exhorted by Doctrine to yield, gave neither Ear nor Credit, but answered him tauntingly, *By God,*

God, you are well learned. To whom the Minister said, *Where* ANNO  
*learned you, Mr. Boner, to Swear?* I pray you said he, Did not 1563.  
 Christ swear, *Amen, Amen, dico vobis?* Why, that is well, said the  
 Minister, that you have some Scripture for Blasphemy, altho' you have  
 none for Popery. With that he flung from him out of his Chamber  
 into the Garden, desiring Mr. Keeper to command him out of the  
 House, that so withstood him.

Upon the foresaid Refusal of *Boner*, and upon his second declining  
 to take the Oath, according as the Act directed, the Bishop of *Win-*  
*chester* certified him into the *King's Bench*, as was said before. But *Boner's Obje-*  
*Boner*, against all the Proceedings of the Bishop, laid in his Obje- *tions against*  
 ctions and Exceptions in that and other Courts. The rude Draught *the Bish. Win-*  
 whereof wrote with his own Hand, was as followeth *Verbatim.* *ton's Process.*

*Objections layed in by Edmond Boner, Clerck, against the Pro-* *Foxii MSS.*  
*cesse, and all the Doyngs, made eyther before Dr. Robert Horne,*  
*namyng hymself Bishop of Winchester, and against the unlawful*  
*Certificate given in by the same, in the Queen's Bench; eyther be-*  
*fore any other in the said Queen's Bench, or elsewhere within*  
*this Realm, concernyng the Premisse, attempted [against] the*  
*said Edmond, by Vertue of the surmysed Statutes of A°. 1°. Regni*  
*Elizabeth, or A°. 5°. of the same.*

First, **T**HE said *Edmond* saith, protesting alway, That he in-  
 tendeth nothing to say, attempt or do against the Queen's  
 most Excellent Majesty of this Realm, in any wise by Writing or  
 otherwise, or her Prerogatif, Laws, Statutes or Liberties, other-  
 wise than may stand by good Law, Reason and Conscience, that he  
 the said *Edmond* hath not ronned into any Penalty, comprised in any  
 of the said two Statutes of *Anno Primo & Anno Quinto* of the said  
 Queen. For that especially, both the said two Statutes of *Anno Pri-*  
*mo & Anno Quinto* of the said Queen, be not of Strength, Force or  
 Power, to condemn the said *Edmond*; both for that the same Sta-  
 tutes ought to have had the Consent of the Lords Spiritual and  
 Temporal, and also the Consent of the Commons in that Parliament  
 assembled: And also, for that the said *Edmond*. was not convented  
 or called, herein before a lawful Bishop, or competent Judge, such  
 as might require any such Oath enjoined in eyther of the said Sta-  
 tutes; neyther the said *Edmond* in Law or Conscience bound in any  
 wise to give the said Oath, which hath not his due Companions, *Ju-*  
*dicium, Justitiam & Veritatem*: nor could be given by the said  
*Edmond*, but by the Death and Loss of his own Soul; and the Dan-  
 ger and Loss of divers other Mens Souls, of whom he hath Care  
 and Charge of.

Item, That the said Mr. *Robert Horne*, not being lawful Bishop  
 of *Winchester*, but an Usurper, Intruder, and unlawful Possession-  
 thereof; as well for that according to the Laws of the Catholick  
 Church, and the Statutes and Ordinances of this Realm, the said  
 Mr. *Robert Horne* was not Elected, Consecrated or Provided, as  
 also according to the Canons of the Catholick Church, he, the said  
 Mr. *Robert Horne*, came not to the same Dignity, or was Eligible to

*ANNO* 1563. the same; but as a Person infamed, unworthy, and utterly unmeet for the same, did take upon him the said Office, most worthy to be repelled from the same.

III. *Item*, That the said Mr. *Robert Horne*, conspiring with other Schismatical Bishops of this Realm, did by sundry and unlawful Means go about at sundry times to put the said *Edmond*, both in extreme and certain Danger of his Life, and also of loosing of all his Lyving and Goods.

IV. *Item*, That the said Mr. *Robert Horne*, forgetting his own Souls Helth, and following the Sensualitie of his own Mynde, of late did make an unlawful, untrew, and false Certificate, into the Quenes Majesties Bench, surmyling the said *Edmond*, peremptorily and obstinately to have refused to give the said Oath, required in the said Statute of *Anno Primo & Anno Quinto*. Whereas he the said *Edmond* so did not; but alledged, That he was not bound to give the said Oath, for reasonable Causes, then and above also expreised.

*Other Exceptions of Boner.* Other Exceptions, which the aforesaid *Boner* made against the Bishop of *Winchester*'s Proceedings with him, in the Court where he was indicted; were these:

*Foxii MSS.*

THE Summons of the said Defendent concerning his Appearance was not good, nor agreeable to the Laws and Statutes of this Realm.

*Item*, The Inditement is not good and right, because that the Matter whereupon the Inditement is grounded, will not bear the Inditement. Which maketh a great fault to be in the Defendent refusing the Oath. Which the said Defendent in his Conscience and Larning thinketh he ought not to give. Forasmuch as he cannot give it without committing of deadly Sin.

*Item*, Concerning the special Oath, the Defendent saith, That the said Oath, like as all other Oaths, ought to have three Companions, appointed in Scripture to be *Veritas, Judicium, & Justitia*. And seeing that this Oath hath not these three Companions, the Defendent pleadeth that he ought not to runne into any Penalty at all.

*Item*, That this Oath hath not the said three Companions, it appeareth manifestly, for that the said Defendent, if he should give it, he should do first against *Veritie*, and commit Falstye. And also should do against *Judgment*: Whereby is here to understand Discretion. And also he should not observe *Justice*, which giveth to God, and to every thing their due Right. In Consideration whereof, and that the Quenes Majestie (whom Almighty God long preserve) myndeth not her Subjects to runne into Perjury, but to keep to their Conscience and bounden Duty; this Defendent firmly believeth, that her said Majesty being truly informed of the Truth herein, which he is able to justify, will not be in any wise offended.

*Item*, The Statute of *Anno Quinto* saith, That the Oath shall be promoted in open Place, where there shall be a convenient Assembly of People to witness the same. And in the Inditement there is no mention made of the Oath offered before any Assembly of People.

*Item*, That Dr. *Horne* is no lawful Bishop, neyther concerning the Tendering of the said Oath, nor other things foresaid, nor Exercise

cise of other Ecclesiastical Office; for many Causes, and especially for that he the said Dr. *Horne* was not lawfully Consecrated, according to the Laws and Statutes of this Realm. Especially the Statute of 25 of *Henry 8. Cap. 20.* Where in effect is required, That he that is to be Consecrated, must among other things have one Archbishop and two Bishops, or else four Bishops, at the Consecration. Which the said Dr. *Horne* had not.

*Item,* That the said Dr. *Horne*, by reason of the Premises, and that he hath not duly Certified according to the Statute of *Anno Quinto*: And over that, the said Dr. *Horne* hath without Warrant, Commission or Authority, called the said Defendent out of the Quenes Majesties Prison of the *Marshalsea* in *Southwark*, putting the said Defendent in manifest and notorious Danger of his Life many ways, and especially by reason of the naughty and unruly Multitude, which the said Dr. *Horne* and his Complices, purposely of Malice had caused then and there in the Streets riotously to be assembled, and by them and their Bedle to be thereof advertised; and then and there to cry out Wonder, and make Exclamation against the said Defendent, and them dangerously to use and advertise against all good Order, and Law, and Reason: And moreover, for that the said Dr. *Horne* without Warrant, Commission or Authority, did return the said Defendent again in the *Marshalsea* foresaid, and put the said Defendent in Danger of his Life, and to great Costs and Losses: Therefore the said Defendent most humbly beseecheth this Honourable Court, first for the Quenes Majesties Honour and Advantage, the said Dr. *Horne* to be called to answer before your Honours for his wilful, heady and lewd Enterprize; and to graunt to the said Defendent Liberty and Licence to sue him and his Complices, for the manifest outrages, Injuries [and Dammages] attempted and done against the said Defendent.

A Part of another of *Boners* Declarations in his own behalf ran thus:

*A Part of another of Boner's Declarations.*

*Item,* That where there was much adoe to frame the Act, Doctor *Horne* sometime inditing it, the Scribe Writing it; and by and by smiting it out by his Commandment. I the said *Edmond* told unto them, saying, 'If you cannot make your Act your selves, let me help you. And it shall do well in my opinion if in the first place [you write] your own sayings and doings and then write mine.' Which thing with much adoe being agreed upon, and the Writing left with the Scribe, which doth declare all the whole matter; I departed thence, and afterwards divers times did send to *William Bydell* the Scribe, to have a true Copy thereof: And in no wise could get it.

*Item,* That by the said Premises it doth appear, that I the said *Edmond* made no such precise, peremptory or obstinate Refusal, as is Certified in this behalf. And therefore neither the Certificate brought herein, nor the Indictment proceeding thereupon, are to be credenced, nor to be taken for good and Lawful; but clerely to be rejected and cast away. And the said Dr. *Horne* for his unlawful doings herein to be duely punished, and from the Dignitie of the Bishoprick of *Winchester*, as an Intruder, Usurper and unlawful Possessioner

*ANNO* Possessioner to be excluded and rejected; especially, being a notorious  
 1563. Lecher, Advouterer, Schismatike, and Heretike, and in no wise a  
 Lawful Bishop; especially to exact any such Oath, or to make such  
 Certificate, as is before mentioned.

All this Scandal, Trouble, and Disturbance had this good Bishop, in venturing to be so hardy as to meddle with such a Man as *Boner* was.

Another Troubler of the Peace of the Church, tho' of a quite different Strain from the former, this year also arose, and appeared in *London*, namely, one *Justus Velsius*, a Foreigner of the *Hague*. He was a Man of Learning, but a great Enthusiast, pretending much to the Spirit, and to great Illuminations, a Foreteller of God's Wrath at hand, and a Discoverer of Errors and Heresies. This Man, being one Thursday in *March*, at a Prophecy (as it was called) in the *Dutch* Church in *London*, where *Nicolas* one of the Ministers preached upon the Doctrine of *Regeneration*, stood up, and contradicted him, as delivering false Doctrine, nay, many gross Errors and Heresies concerning this Point of Religion: And in fine, made a Challenge to the said *Nicolas* and *Peter Deboene* the other *Dutch* Minister, to dispute on this Argument with them the Thursday ensuing. And the Account of this Enterprize of his he thought fit to write to the Secretary: Telling him, ' That he was present and heard the said *Nicolas* discoursing concerning the Regeneration of Man, as a blind Man of Colours, introducing he knew not what Monsters of Heresies, and withdrawing from the People the true Doctrine of Regeneration, and bringing in certain false Doctrines in the room of it, surpassing the Absurdities of all Heresies. Yet he keeping a Temper, followed the Counsel of *Dionysius Areopagita*, and thought not fit to contend against him with manifold Gainsayings, which would have been a long Business and of no great Use; but in simple words he had plainly laid down the very Truth concerning Regeneration, confirmed by Scripture. But that they with much Bitterness recompensed his kindness and Goodwill, and with Jeers and Reproaches, the Property of such Men to do. Insomuch that all good and moderate Men, even of their own Flock, grieved and complained of it. That he therefore perceiving by the Spirit of God, that now the Time was come, wherein Christ would work by him the Salvation of Men, and demolish the Enemies Power, he had challenged these Ministers, these Spots and Blemishes, sporting in their own Errors, to the said Contest. And this Challenge he advised the Secretary to give the Queen notice of: that she might send whom she would of her Servants, who might not only be present, and Witnesses, at this Contest, but also endeavour that all things (as God willed and desired) might be done orderly and without all Tumult: And that she would not endeavour to hinder it by any Means, unless she taking up Arms against the Invincible God and Christ, had a mind suddenly to perish with those Fighters against God, and Fighters against Christ. This was written in *Latin*, *March* the 20th. 1563.

The Form of the Challenge. The Challenge abovesaid he soon drew up in a Form, and published it abroad, and enclosed it in his former Letter. ' Since according to *Paul* in these our last days, there be many Men (alas!) who being blinded with the Love of themselves, attribute much to themselves, being

being arrogant, proud, evil Speakers, disobedient to Parents, un-  
thankful, wicked, wanting the Affection of Charity, Truce-breakers,  
Slanderers, &c. whom *Paul* biddeth to avoid; and of this Number  
are *Peter de Loene* and *Nicolas*, who give out themselves for the  
Ministers of the Church of the *German* Congregation in *London*;  
who as *Jannes*, and *Jambres* withstood *Moses*, so do they resist the  
Truth, denying by the Spirit of Antichrist the Force of the coming  
of *Jesus Christ* in the Flesh, who therefore appeared that he might  
demolish the Works of the Devil: that is, that adulterous Stamp  
and Coin; to wit, Original Sin, which he [the Devil] impressed  
upon Men, and from Man himself [Christ in the Flesh] he might re-  
ceive the true Coin of God, impressing upon him the Image of the  
new and heavenly Man.

ANNO  
1563.

I, by the Spirit of God, whom to resist is an horrible thing, for  
the asserting of the Glory of *Jesus Christ* our Saviour, (which those  
false Apostles, deceitful Workers, in whom Satan transfigureth  
himself into an Angel of Light, endeavour to take away from him)  
am come hither, that I may publicly resist these very Persons in  
the Power of our Lord *Jesus Christ*. Therefore we make known to  
every one, because the Kingdom of God doth not consist in Word  
but in Power, that we challenge those same *Peter de Loene* and  
*Nicolas*, Slanderers of the Truth of Christ and God, the next Thurs-  
day, the 25th of *March*, not to an empty Strife of Words, but to  
the Demonstration of the Spirit and Power. That so as I assert, ei-  
ther their false and Devilish Doctrine, or rather our true and Di-  
vine Doctrine, be confirmed by signs, which the eternal Truth of  
God, which cannot lye, hath promised, shall follow those that truly  
believe.

And because they now of a long time, according to their Lusts,  
have urged much false Doctrine, persecuting Christ in his Members;  
there are many (for not these two alone, but others also with them,  
defend this false Doctrine) whom they may assume their Aiders, and  
so as the false Prophets of *Baal*, do multiply and heap up to them-  
selves, I being alone, but joyned to Christ, it is very agreeable to  
reason, and equal, that they first joyn themselves to this Touch-  
stone, and declare of what sort they are; afterwards, when they  
shall be found reprobate Silver, and cast away by the Lord, then  
the Grace of God shall be reveled, what kind of Treasure we carry  
about in this earthen Vessel, that it may be the Abundance of the  
Power of God, and be ascribed to him and not to us; to whom all  
Glory and Honour is due for ever and ever, *Amen*.

By this Challenge it seems, that which gave this *Velsius* offence, was  
the *Dutch* Ministers Assertion of Original Sin; utterly denyed by the  
Sect of *Dutch Anabaptists*, of which Sort this Man I suppose was.  
And it is remarkable, so heated was the Fancy of this Sectary, that  
in this Challenge he seemed to promise some Signs and Miracles to  
accompany his Disputation, for the confirming of the pretended Truth  
he should defend against these *Dutch* Ministers.

I will relate another Exploit of this conceited Man. It was but a  
few days before this happened, that, as tho' it were by some Inspira-  
tion, he required the abovesaid *De Loene* to put his whole Congre-  
gation

Original Sin.  
He gives the  
Dutch Mini-  
ster up to Sa-  
tan.

**ANNO** 1563. gation upon entering into a second Covenant with God (Baptism their first being broken) and enjoying him to propose to them accordingly for their Salvation. But the said *De Loene* not complying with this Proposal, *Velsius* took upon him, as one having some extraordinary Authority from God, as *S. Paul* had, to Anathematize him in that Apostles Words.

A second Covenant with God, moved by Velvius.

*The renewing and restauration of the dissolved Covenant, as Velvius* intituled it, to be propounded to the Congregation, ran in these Words: ' Because in the Initiation of Baptism we stuck not to the ' Abrenunciations and Sponsions made for us, but by intolerable ' Breach of Faith, turning away from Christ, and the Life of God, ' as Children of Disobedience, we fell off wholly from them, again ' as Dogs returning to their own Vomit, and Swine washed to their ' wallowing in the Mire, being conformed to our former Lusts in Ignorance, doing the Will of the Flesh and of our Thoughts, walking as other Nations which know not God, in the Vanity of the ' Mind, loving the World, and the things of the World, the Lust of ' the Flesh, the Lust of the Eyes, and the Pride of Life, and giving ' heed to Spirits, Impostors, and Doctrines of Devils; which fill the ' Soul with Knowledge that puffeth up, Envy and Contention, and ' putting away a good Conscience; have made Shipwrack concerning Faith, wandering from the Simplicity which is in Christ: ' Therefore with the lost Son coming to ourselves, desiring to bring ' forth Fruit worthy of true Repentance, We do this Day renounce ' wholly the Devil, and all his Suggestions, the World with all its ' Poms; and also ourselves, and the Vanity of our Minds, and our ' Carnal Cogitations and Lusts, with a firm Purpose of never returning to them again. To Christ also and to God we give our Names, ' to do henceforth according to his Sayings, Precepts and Laws, to ' be put into our Minds, and to be written upon our Hearts by the ' Goodness and Grace of him, and the Communication and Leading ' of the Holy Ghost, all our whole Life according to our Strength. ' To the Eternal Father we Religiously Promise and Vow these ' things, from a pure Heart, a good Conscience, and Faith unfeigned; by this Aid and Help without which we can do nothing ourselves, as of ourselves. This we know, acknowledge and Confess, ' imploring that thou wouldest vouchsafe in us these very things in ' the Name of our Lord Jesus Christ, by that holy and sanctifying ' Spirit. Amen.

Velsius Letter to De Loene thereupon.

The Letter he wrote to the *Dutch* Minister aforesaid, to propose this Covenant to his Congregation, may deserve also to be taken notice of, which was as follows.

' My Friend, whom I love with a pure Heart in Christ Jesus, and ' whose Salvation I do not less desire to further than mine own. ' How long at last will you so miserably deceive yourself and all ' others, and draw them with yourself into eternal Perdition? For ' who is not ready again to renew and enter into this Covenant ' with God and Christ, and firmly to adhere to it; Whence (as every one ought at this Day to acknowledge) he is fallen? Ready, ' I say, to enter into this Covenant after the manner as it is here propounded from the Holy Scriptures; without which he is neither a ' Christian,



Christian, nor can at any time ever be. And for that Cause, convert yourselves; be converted, I say, before it be too late, from your evil ways, and yield your Ears to Truth, which Christ by his unspeakable Mercy hath sealed in us, and is ready to confirm the same by Signs (set down in the last Chapter of *Mark*) of those that truly believe. To which I, because the Righteousness of God consisteth not in Word but in Power, challenge all the Adversaries of Truth, to the Praise and Glory of the Omnipotent God, and the Salvation of all Men. *Amen.*

But *De Loene* thought not good to follow this Conceit of *Velsius*, and delayed the offering of this New Covenant of his drawing up, to his Flock. Whereupon he exerted his pretended plenary Power, and published a Writing solemnly denouncing his *Anathema* against the said Preacher in these Words: 'To the Hand of him to whomsoever this Writing shall come. Since he suppresseth it, [*i. e.* The renewing of the dissolved Covenant] and proposeth it not presently, and at this very day, to the whole Congregation of *Lower Germany*; let the Indignation of God be upon him; and in the Power of our Lord Jesus Christ, let him be delivered to Satan, to the Destruction of his Flesh, that the Spirit may be saved in the Day of the Lord Jesus. *Amen.*

*Velsius* also about this time wrote a Letter to a *French* Ambassador then in *London*, foretelling therein what terrible Judgments (which he said were already begun, *i. e.* by War and Plague) God was bringing upon them for their Obstinacy: And bad him know for certain, that God had revealed to him, by his Spirit, that they were inwardly possessed by Satan; because (as it seems) he had not listened unto some Propositions that he had made to him and his Nation about Religion.

He wrote also to Queen *Elizabeth*, and dealt as freely, in a long Letter, with her, telling her, That he had writ to her for her own Safety, and the Safety of her Kingdom: and that the Spirit of Christ compelled him to write, and to propose before her and the Nobles of the Kingdom, a *Norma recti Judicii*, *i. e.* *A Rule of right Judgment*; which he sent to her to be embraced and professed by all her People. It was a Paper of his own drawing up, consisting of several Articles of Doctrine, by way of Question and Answer, wherein were some very odd Notions. As, That a *Christian is made by Participation and Grace, that which Christ was of himself and by Nature, namely, First, God in Man, and then Man-God.*

In the Year 1556. he held a Dispute at *Frankfort*, with one *Horne*, who appeared in behalf of *Calvin's* Doctrine for absolute Predestination, and against Free-Will: and him he called *Ambitionis & avaritiæ vilissimum mancipium*: *i. e.* a most Vile Slave of Ambition and Vain Glory. He asserted, That he that was born again might not Sin, and in effect could not Sin, that is, if he remained in the Grace of Regeneration.

To conclude concerning this Man: He was brought before the Ecclesiastical Commissioners; and at length two of them, *viz.* the Bishop of *London* and the Bishop of *Winchester*, forbad him the Kingdom;

*ANNO* dom ; and that by the Queen's Authority. This he took notice of, 1563. in the End of his Letter to the Queen : but that it should be by her Authority, he said, he could not be induced to believe ; having been by them commanded to depart hence for no other Cause than for the true Confession, which the Queen had heard, and for his Endeavour of setting on foot a more pure Life, by the Leading of the Spirit of God. And that therefore he could not obey them, since God himself had confirmed his Vocation here by an open Miracle of *Cosmus* ; who was a Mad-man, and lately put into *Bethlem*. Which Madnefs *Velfius* fancied he had inflicted on him as a Judgment ; saying, He was posselt by the Devil.

## C H A P. XXXV.

*The Bishop of Worcester's Vindication of himself against Sir John Bourne, before the Privy Council. Bourne's Imprisonment and Submission.*

*Sir John Bourne complains against the Bishop of Worcester.*

**D**R. *Edwin Sandys*, who deserved well of Religion, and suffered for it, now Bishop of *Worcester*, had a great Enemy in that City, namely, Sir *John Bourne*, Kt. the late Q. *Mary's* Principal Secretary of State. He was High Steward of that Church of *Worcester*, and a Beneficiary thereof : And, however an Enemy he was to the Religion reformed, yet he resorted to his Parish Church for the most part daily, (as he asserted himself to the Privy Council) ever since *Sandys* coming to the Diocess, and yet was reported to have *Masse* said at his House : and he came now and then to the Bishop's Table, who treated him civilly. But *Bourne*, notwithstanding, had an angry Stomach against the Bishop, which at length appeared more openly ; when upon some pretended ill Treatment of him from the Bishop and his Folks, he wrote Letters to the Privy Council, complaining of him by way of Information. Which the Bishop by Word of Mouth before the Council, *Bourne* himself being present, answered so clearly and satisfactorily, that his Accusations appeared to be unjust, false, and scandalous. He wrote also a very rude Letter to the Bishop, and received a Reprimand from the Council for the same.

*Rebuked by the Council.*

*Bourne's Charge of the Bishop.*

*Par. House.*

But *Bourne* ceased not ; but again sent to the Council a Writing, which he called a *Declaration* of the Matters wherein the Bishop of *Worcester* had vindicated himself before the Council. In this Declaration, consisting in Thirteen Articles, he laboured to reply upon what the Bishop had said. It was writ superciliously and spitefully, and slanderously upon that grave Father's Assertions, Sermons and Person. As, ' That he had thought himself ill entreated by his ' Lordship, the Bishop, and his Folks ; and thereby fore provoked ' he wrote that Letter to the Bishop, [which their Honours had seen] ' for which he had received Correction and Rebuke from them. ' That, his Lordship said, That being in Prison in the *Tower* for Religion, he understood that he [Sir *J. Bourne*] was his Enemy so much, ' that

that where Queen *Mary* was enclined to pardon and release him of *ANNO*  
 his Fault, he fell on his Knees before her, beseeching her Grace to *1563.*  
 stay, saying, He was the greatest Heretick in *Cambridge*, whereby  
 he remained in great Danger of his Life, till God delivered him.  
 To this Sir *John Bourne* said, 'That he was not sent to the *Tower*,  
 (as the Bishop had said) but to the *Marshalsea*, and remained there  
 not for Religion, but for Treason. That in his Sermon which he  
 made at *Cambridge*, when the Duke of *Northumberland* came down  
 thither upon the Lady *Jane's* Business, being neither commanded by  
 the Nobility or the University, and without the Advice of the  
 Learned Men there, he touched the Births of Queen *Elizabeth*,  
 and her late Noble Sister, and pronounced thereof that which be-  
 came him not. That he never knew Queen *Mary* intended his Par-  
 don: If she did, he never laboured the contrary. That corrupt La-  
 bour was made for his Deliverance under Queen *Mary*, to which he  
 [*Bourne*, then Secretary] assented not; and when he was dischar-  
 ged he know not; but sure he was there was no plain Order for it;  
 and that he had heard; he conveyed himself away by breaking  
 Prison with the Aid of Sir *Thomas Holcroft*, or his Man. That  
 customably in the Bishop's Talk he termed Queen *Mary*, plain  
*Mary*, or *Mary Marral*, Bloody *Mary*, and Drunken *Mary*; and  
 that as a Token of her Clemency, she was Drunk the same Night  
 she granted his Pardon. That out of Displeasure to *Bourne*, he  
 removed two Servants from his Service (one put to him by one of  
 the Honourable Board, and the other had served the Lady *Chandois*)  
 for no Quarrel, but that one had served him, and the other he had  
 praised, as being of his Acquaintance. And had received two more  
 into his Service, whom he [*Bourne*] had removed from him. That  
 the Bishop had charged him to have Mass commonly said in his  
 House; which he denied he had: and that he called Priests Wives,  
 Whores: and that when he was at the Bishop's Table, he seemed  
 to be displeased with him for drinking to his Wife, (whom *Bourne*  
 gave this Character of, that she was Fair, Well-nurtured, Sober  
 and Demure, so far as he had seen) and for calling her *Lady*:  
 Whereat (said *Bourne*) he chafed, and said he mocked both him  
 and her. *Bourne* added, that he frequented his Parish Church for  
 the more part daily ever since the Bishop's coming to his Diocess:  
 and verily believed he had been there more often for the Quarter,  
 than his Lordship in his Cathedral Church, or in any other in one  
 Year, of any Intent to pray. That in a Sermon of the Bishop's about  
 Matrimony and the Virgin State, he had said, that there was no  
 Imparity, but the Vow and Dignity of both was equal, and equally  
 seemed in the Sight of God. That indeed he praised both Estates  
 well. That he affirmed all Contracts and Bargains of Matrimony  
 to be damnable, and of no Validity, made privately and without  
 Consent of Parents; alledging *Evaristus* for that purpose. That  
 concerning Virginitie and the Single Life, he handled the Case so  
 finely, that to his thinking, if he should have believed him, he could  
 not find three good Virgins since Christ's Time. And that so he left  
 the Matter with an Exhortation to all to *Mary, Mary*. Further,  
 That he said in that Sermon, that single-living Men, that is to say,  
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- **ANNO** 1563. unmarried, and especially unmarried Priests, lived naught. And that there in the City were lately presented five or six unmarried Priests, that kept five or six Whores a-piece; though there were not above four unmarried Priests in the City in all. That not one of them had purged himself of that Crime whereof he was detected, nor had fulfilled any publick Penance, or private, as he guessed. And he had learned, the Law to be, that the Ordinary should keep the Detection secret till the Party were called to answer; nor was the Party openly in the Pulpit to be traduced, till the Visitor should call him to answer, were he Lay or Spiritual Person.
- Then *Bourne* spake of the Church of *Worcester*, whereof he was High Steward, and a Beneficiary. And then of the Covetousness of those Spiritual Persons belonging to it that were married; and how they did dispense the Lands and Goods of Holy Church to them committed where he dwelt. That in the Bishop's Visitation he had commanded the Altar-Stone in Sir *J. B.*'s Parish Church to be pulled down and defaced. And whereas the Bishop had said, Sir *J. B.* had commanded the contrary, and that it should not be broken nor defaced, but reserved; and in Contempt of him caused it to be born out of the Church, and carried home to his House; Sir *John* said, It was untrue, for the Altar was taken down, as he said, a Year before he came to the Church, and was reserved and laid aside, toward the paving of one Ile of the said Church; and bestowed in the paving thereof accordingly, and never brought to his House, nor carried out of the Church.
- Bourne* had also charged the Bishop with Frenzy: And that he heard this first by Report of the Duke of *Northumberland*, he being present at his Examination in the *Tower*. Which Duke, being then charged that he should cause the said Bishop [then *Dr. Sandys*] to make that Sermon at *Cambridge*, for which he was committed to the *Marshalsea*, had said for Answer, That he was so much offended with the said Sermon, that no one thing offended him more. And further said, He was once minded to have punished him for Example, till for Excuse, he learned, that he was once out of his Wits, and beside himself for Love, or some such other Matter: Which his Infirmary, *Bourne* added, he had heard from others.

The Bishop answers *Bourne's* Declaration against him.

Of these and many other Particulars, did *Bourne's* said Declaration consist. To this calumniatory Writing the Bishop was not silent; nor would his own Care of his Reputation in the Church suffer him, but answered this Declaration in two or three Sheets of Paper, offered to the Council. To which Answer was added the Blazon of his Coat of Arms, signed by *Will. Harvey Clarenceux*; wherein it appeared he was sprung of an ancient Gentile Family in *St. Bees* in *Cumberland*, against the Slander of the said Sir *John Bourne*, that he was no Gentleman.

Now because the Reputation of so eminent a Father in our Church, and of whom so much use was made in reforming of corrupt Religion, and settling the Church of *England* in the beginning of Queen *Elizabeth's* Reign, might be cleared from the Calumnies of his Enemies;

mies; I shall here set down this Bishop's Vindication of himself against this Gentleman, which the said Bishop sent to the Privy Council, and his Letter with it. His Letter ran to this Tenor: ANNO 1563.

‘ **W**HERE, at such time as Sir *John Bourne* and I were before your Honours, there was declared unto me by your Honours the Substance of an Information, which the said Sir *John* had made to your Honours against me: Whereunto I prayed leave, that I might presently answer: And having Licence of your Honours, briefly and truly answered the most part thereof accordingly. And thereupon your Honours did order, That the said Sir *John* should Article in Writing all such Matters of his Information as he had to charge me with; and that I afterward should in Writing answer the same; and further Object against him: It now plainly appeareth by his Book of Articles, that the said Sir *John* doth not use his Articles by way of Information according to the said Order, but by way of Answer unto that which I spake before your Honours. And because he taketh upon him to report that in Writing which I uttered by Mouth, and so to answer: And in his said Report doth far alter the Tale which I told; and so hath answered in many Places that which by me was never objected, but by himself: I am constrained, first, briefly to iterate my said Tale uttered before your Honours, to the Intent to put your Honours in remembrance of the Truth thereof; and to shew you likewise how far the said Sir *John* mistaketh and misreporteth the same. And because his Articles, which he useth by Name of an Answer to me, are rather in themselves a new Accusation, I will truly answer to the Substance of the same: And where he doth charge me and mine in his said Articles, with many and sundry great and hainous Crimes, Misbehaviours and Defaults: Wherein, if he should say Trouthe, I were far unmeet the Office and roome wherein the Queen's Majesty hath placed me; so if his Sayings shall appear to be vain, and not true (as they be most untrue) and many of them devised by himself, and of his Malice, not only born towards me, but also towards all that Preach the Doctrine of the Gospel, as I do; Then are they such an heavy burden of Slander wrongfully laid upon me, so much to the Discredit of me unto your Honours, the defacing of my Preaching, and Hindrance of the Execution of my Office; that I shall most humbly beseech your Honours, that he may at the least openly deny them with the same Tongue, or by like Writing, as he hath most slanderously, maliciously and untruly uttered them.’ Then followed the Bishop's Paper, *Viz.*

*The Repetition of my Answer made before your Honours in such Matters, as Sir John Bourne had laid to my Charge before the same.*

‘ **I** Most humbly thank your Honours, that it will please you to give me leave to answer for myself. I being Prisoner in the Tower, Suit was made to Queen *Mary* and the Privy Council for my Enlargement: and it was reported unto me, the Bill of my Delivry The Bishop's Answer for himself, spoken before the Privy Council. Pap. House.

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livery was allowed by the Privy Council, and sent up in the Docket to be assigned by the Queen. When it came thereunto, Sir *John Bourne* hindered that Bill, by reporting, what my Father was; what my Brother was; and how that I was the greatest Heretick in *Cambridge*, and a Corrupter of the University. And so I was stayed until it pleased God to deliver me, as may now appear. This Displeasure long since I had cast out of my Mind, and freely forgiven; wherof God will bear me Witness.

At my Coming to *Worcester*, Sir *John Bourne* resorted unto me twice or thrice, whom I entertained so friendly as I could; minding that way to win his Favour, and conforme his Opinion in Religion. And altho' I was informed by divers honest Men of the City, that he had Mass in his House, which his Fool could openly report, and was otherways diversly bruited and suspected; and moreover in reasoning with me, and in defending Transubstantiation, reproving *Peter Martyrs* Book, he protested he would never be of my Religion. And where I directed forth Proceſs for a Widow, whom his Brother *Thomas Bourne*, having Wife and Children of his own, had gotten with Child, being a Woman before in honest Name, and having a good Living, Sir *John Bourne* hindred the sending forth the said Proceſs; shewing my Register that he would take upon him to satisfy me in that behalf, as my Register did and will testify. And wheras I commanded an Altar-Stone in his Church to be broken, according to the Queen's Majesties Injunctions; and resorting thither to preach, I asked the Church-Wardens whether they had so done, or no? They answered, That Sir *John's* Man had caried it away into his House; and they could not have it, nor break it. Also, in a Sermon that I made at a Mariage, shewing how fit and necessary it was, that Children should not Contract without the Consent of their Parents, bringing the Saying of *Eccaristus*, a Bishop of *Rome*, *Matrimonia tunc sunt, cum expetuntur a Parentibus; alioqui non Matrimonia sed stupra sunt. i. e.* Mariage is that which is sought by Parents; otherwise it is not Mariage but Whoredome. This Doctrine Sir *John* depraved; labouring thereby to discredit my Preaching.

Besides, I sending for divers of his Parish to detect Faults and Disorders in my Visitation, he detained them back, and would not suffer to come. All these Displeasures and Inconveniences I suffered, lest I should seem to revenge old Displeasure, and to work upon Affection.

But the Cause of his chief Grief towards me rose upon this Occasion. Two Ministers Wives, who be both Honest and Sober, (the one a Gentlewoman) were going over *Severn* in their own Boat. My Lady *Bourn*, her eldest Son, and devers Servants entered into the Boat. Sir *John Bourne's* eldest Son blaspheming and swearing, said, *Now you are among Papists. As for you Mrs. Avice, you are a Shrow. And, Mrs. Wilton, your Husband is a good Fellow. Yee can want no Help; if yee do, send for me.* It is no mervail if Sir *John Bourne's* Son use such Talk; for he himself calleth Ministers Wives *Whores*. One of the serving Men rushed on Mrs. *Avice's* Shoulders with his Buckler, and tear her Coat almost a

Foot

Foot long, and pierced unto the Skin, and hurt her; and put them both in great Fear. Upon this Occasion a Servant of mine, being Cousin to Mrs. *Wilson*, as he reported, was offended, and meeting with one *Jones*, Sir *John Bourne's* Servant asked him, Is not thy Name *Jones*? Yea, said he, What wouldst thou with that? Mary, thou art a Knave, and hast abused a Gentlewoman, a Friend of mine. Whereupon they drew their Weapons, and my Man smote the Sword out of his hand at the first Blow. After, bad him take it up again: Saying, I might kill thee, if I would. But fight if thou darest. My Brother being my Receiver, going on hunting with others, came and ended the Fray. This Servant is called *Kilkow*, altho' supposed to be a Coward. For his Master going in the Streets of *Worcester*, a serving Man met him, and forgot to put off his Cap. Whereupon Sir *John Bourne* called him *Knave*. And this his Man, (as should appear and was reported) at his Commandment went and found the serving Man in a Shop, and cometh behind him and smiteth him, that he was in great danger of death hereby. *Anthony Bourne* Son and Heir of Sir *John Bourne*, offended herewithal, sent his Sword to the Cutlers to make it sharp; and came soon after himself with three or four Men, neer unto my Palace Gates, and called, *Where be the Bishops Boys? Tell them that Anthony Bourne is come.* Hereupon my Men went forth, and they buckled together with their Weapons, and had made a Fray upon my Men, if the Bailiff had not parted them, I being in my Consistory all the while. At the length making an end of Matters, and repairing home into my House, having but one Man left with me, coming into my Palace, my Porter seemed to be troubled. And I asked, what the Matter was? Said he, *Anthony Bourne*, and divers of his Fathers Servants called out your Men to fight with them. Whereupon I hasted to the Street, where I found them newly fet asunder. I went with the Bailiffs into the Town-house; where the Parties were also called. I required the Bailiffs, that if any of my Men had offended to Punish them most extremely to the Example of all others. And when they had done, I would expel them my House. But as for young Mr. *Bourne*, use your Discretion. And so I departed, leaving the Examination to the Bailiffs. And of any Quarrel between my Men and Sir *John Bourne's* Men before that, of my Honesty I never knew, nor heard. And of all this I minded never to have complained.

Within two Days after, I having occasion rode to *Ludlow*, to my Lord President [Sir *Henry Sidney*.] And he asked of *Worcester* Matters. I told him of the Disorder that was like to have been at *Worcester*. Whereupon he wrote to the Bailiffs to examine the Matter truly, and to send unto him the Examination. Which they did. *Anthony Bourne*, with some others, was sent for by Letters. And he after sharp Rebuke was bound to the Peace against me, and all my Folks. - Whereupon it may appear where the Fault was. All this notwithstanding, when I perceived that Sir *John Bourne* a little before *Christmas* came into the Country, with my Lady his Wife, and minded not to keep House, I required my Chancellor, who is his Friend, to tell Sir *John*, that if he and my Lady his Wife would keep *Christmas* with me, they should be welcome.

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‘ After I had received a Commission from your Honours, directed to me, Sir *Thomas Russel*, Mr. *Blount*, Mr. *Hawks*, and Mr. *Foliot*, for the disorder made at *St. John’s* by *Thomas Bourne* and others, as we were together reading the same, and directing forth Precepts for the Parties to appear, Sir *John Bourne* sent me a Letter, which your Lordships have seen. I read it presently to the said Commissioners, and immediately after sent my Man to Sir *John Bourne*, who was in the City, praying him to dine with me. as they all misliked the Letter, so they marvelled I would send for him. He refused to come : If he had come, truly I had cast the Letter into the Fire.

‘ And these be the Dealings which have been between Sir *John Bourne* and me. Hitherto I have not accused him : for I take that to be the worst Part. Neither will I, except I be commanded : altho’ I have to say against him such Matters which I would be loth to utter.

‘ This was my whole Talk. I minded to have answered certain Objections against me, made by Sir *John Bourne*, concerning his Brother, Mr. *Arden*, Mr. *Norfolk*, Mr. *Cecil*, and certain whom he termed his Servants : but that with kneeling down, and crying, *All was false, I had said*, he interrupted me. And your Honours being long troubled with our Talk, ordered that we should Article in Writing.’

This was the Bishop’s Speech to the Privy Council. Then followeth his Answer to Sir *John Bourne’s Declaration*. Which being very long, I was in some suspence about inserting it, inclining to abreviate or wave it wholly : but considering how many Notable Historical Remarks there will be found in it, of Matters relating to Religion and the State of Men and Things in those times, and proper to illustrate the Life, Spirit and Acts of this worthy Bishop, and vindicate one of our chief Reformers ; and withal to preserve an Authentick Paper of State ; I will take the Pains to transcribe it, and hope the Reader will find it worth his Time to peruse it.

*Bp. of Worcester’s Answer to Bourne’s Declaration against him.*

*An Answer to the Declaration of Sir John Bourne, Kt. which he hath made to my Answer uttered before your Honours. The said Declaration being indeed a new and untrue Accusation.*

*First,* **T**HE said Sir *J. B.* misreporteth my Words uttered before your Honours, as may appear by my Repetition thereof now made in Writing according to the Truth, as I trust ye do Remember.

1. To the first Article which he nameth I answer. I say that every Sentence in the same contained is most vain and untrue : and he proceedeth against me maliciously with manifest Untruth in the Residue of his Book.

The said Sir *John* saith, that *I was not Prisoner in the Tower*. I answer that I was there Prisoner under the Custody of Sir *Edward Warner* and Sir *John Brudges*, Knts. Lieutenants of the said *Tower*, Twenty nine Weeks. Some of your Honours know I say Truth, and did

did see me there. Immediately before Mr. *Wyats* Apprehension, I *ANNO*  
was by order removed into the *Marshalsea*.

Further, he saith, *I was in the Marshalsea for Treason*. I answer, *1563.*  
that I neither was, nor by the Law could at any time be charged  
with Treason. For the Matter objected against me was, for Words  
uttered in my Sermon at *Cambridge*. Which were not within the  
Compass of any Law of Treason.

He saith likewise, *I made a Sermon at Cambridge, (for which I  
was imprisoned) not commanded by the Nobility or the University,  
and without the Advice of the Learned Men there*. I answer to that,  
that the Duke's Grace of *Northumberland*, and others of the Council  
then there, both commanded me, and gave me Instructions. Divers of  
the Masters and Heads of the Colleges both conferred with me, and  
consented to my doings, which were not in such sort as Malice hath  
reported them.

He moreover saith, *That I spake that which became me not, of the  
Birth of the Queen's Majesty that now is*. Thereunto I answer, that  
I neither spake of her Birth, nor made any mention of her Highness in  
my said Sermon; saving only that according to my bounden Duty I  
prayed for her, as I have already sufficiently declared before the  
Queen's Majesty, and to some of this Honourable Board in that behalf.  
And yet am not to prove the same by good and certain Testimony.

He saith also, *That he never bindred my Pardon*. Truth it is, my  
Friends never sued for my Pardon, but only for my Delivery and dis-  
charge of Imprisonment. Which he a great while by untrue and un-  
honest Surmises stayed; as Sir *Tho. Holcroft* and others, then Suitors  
for the same, reported to my Friends.

He furthermore saith, *That Corrupted means were used for my De-  
livery; and that he is sure that I was discharged by no plain Order;*  
and as he heard say, *I conveyed myself away by breaking of Prison,*  
*with the Aid of Sir Tho. Holcroft, or his Men*. I answer, that I  
never promised nor assented to give, or that any of my Friends should  
give for my Deliverance, any one Groat. I was delivered by Q. *Ma-  
ries* Warrant, signed with her own Hand, and subscribed with the  
Hands of divers of her Privy Council, as the Bishop of *Winchester*,  
then L. Chancellor of *England*, the Rt. Honourable the Earl of *Pem-  
broke*, my L. *Hastings* of *Loughborough*, then Master of her Highness  
Horse, and others. I had also the said Councils several Letters di-  
rected to the Sheriff of *Westmerland*, to the Bishop of *Peterborough*,  
and to the Vicechancellor of *Cambridge*; Commanding them to restore  
my Goods which they had seized. That I brake not Prison, Mr. *Waye*  
yet Keeper of the said *Marshalsea*, who brought me forth of the same  
by the Authority aforesaid, and set me at Liberty, can well testify.

Where he chargeth me with many foul and unfitting Terms spoken  
by me of Queen *Mary*, when I used to make mention of my Pardon,  
(which I could not do, because I never had any of her) As the Affir-  
mation is most untrue and odious, so shall he never be able to prove it.  
And thus may your Honours evidently perceive the great Impudency  
of my Accuser, and the manifest Untruth of this Accusation; and that  
in every Sentence of this Article.

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2.

2. In the second Article he misreporteth my Words, uttered before your Honours. Yet for Answer to his Arguments of Displeasure, I do not remember, that any of this Honourable Body ever put any Servant to me, nor that I put away any such Servant. At the Request of my L. Grey of Wilton, I received one Colyng, who had served the Lady Chandos : whom for brawling with one of his Fellows named Adam Twidall, and giving him a Blow, I discharged out of my Service, according to certain Orders prescribed and kept within my House. That *he praised any to me*, or that this Colyng was ever his Servant, truly I cannot remember. One Dyer served me till I heard an evil report of his Life, but that he ever served Sir John Bourne, before now I never heard. Dacys being discharged of Sir J. B's Service, offered his Service to the Steward of my House, who being received into the Stable upon further liking ; and mistaking his Labour my Steward discharged him again. John Fisher hath been Servant to Sir J. B. and by surviving his Father with whom he was joined in a Copy and a Patent, is now my Tenant and my Bailiff and Woodward of my Manour of *Hallowee* and *Gymley*. And because there is some Controversy between Sir John and me, for certain Tenements or Rents, parcel of my said Manour of *Grimley* ; my Officers thought he could not truly serve us both : and thereupon required him to leave Sir John's Service, and to serve me, or else to take the Fee, and to leave the Execution of the Office to some other honest Man, during the time of the said Controversy.

Touching Mr. Thomas Cecil, being a Man in his Youth well brought up in Learning, and also in good Religion in *Cambridge* ; and after that, serving Mr. Goodrick ; because he obtained not his purpose in a Suit, he upon Displeasure departed from Mr. Goodrick, and revolted in Religion, as I heard it credibly reported. Coming to *Worcester* he hath shewed himself a most obstinate Papist, and Adversary to the Gospel : and hath there professed and practised both the Temporal and Spiritual Law, being sufficiently instructed in neither. Wherefore, and for his frivolous Delays and dishonest Shifts daily by him used in Defence of evil Causes, being charged therewith by me, by my Chancellor I discharged him of my Consistory-Court. And for these Causes only, and for no respect of Sir J. B's Familiarity with him, I so did. The like before removed the same Thomas Cecil out of *Bristol*, as I was then credibly informed. He is brought in here for his Names sake, not for his Virtue sake.

Mr. Bourne may alledge the like Arguments as these, of my Displeasure ; for that I deprived *Arden* and *Northfolk*, two obstinate Papists : and for that I have punished many notorious Offenders. Whereof many be of his Acquaintance and great Familiarity, and as it is said, the more Stubborn by his Supportation.

3.

For answer to the Third Article, I say, that my Lenity and Softness was such, that as I was not willing to touch him, so I laid not watch for his Doings, which I might easily have found out, if I had used Diligence therein according to my Duty. But it is very true, that it was commonly bruited in *Worcester*, and yet is (and that of honest Men) that he had Mass in his Houe divers times after my coming into the Country ; and his Fool spake it. And Fools often speak as truly as they who would seem to be wise.

To

To the Fourth Article, where he saith, That I charged him before your Honours, that *he favoured not Priests Mariages*; how untrue it is, your Honours can remember: and likewise *for his not coming to the Church*. These are his own, because he hath pleasure to talk in them. So likewise much of the rest was not spoken by me. But to answer his Article.

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He saith, *He hath been oftener at the Church than I; for the intent to pray*. He setteth forth so much his own Holiness, and so much chargeth me with Want and Negligence of my Duty, that he forceth me to speak that which otherwise I would not utter. I may safely thus much say, That there hath not six Days passed me, since I went first to *Worcester*, but I frequented Common Prayer, either in mine own Chapel with my Family, or in Churches abroad in my Diocese, or elsewhere. And those six Days, Sickness made me keep my Chamber. I can moreover safely say, That there hath passed me neither Sunday nor Holiday, saving too only, (and then let as before) wherein I preached not once or twice, besides my Visitation Sermons and Workday Sermons. And I never came in Church, nor never preached, but I prayed. And for proof thereof I shall be able to bring sufficient Testimony.

Where he supposeth, that *Harwel* told me, how *he depraved my Doctrine*. Truth it is, he depraved my Doctrine; which was told me by as worshipful a Man, as Sir *John Bourne* is himself, and one of much more Credit. He bringeth in my Wife to speak evil of her, if he could; that I should be offended with him, because he drank unto her. I would gladly know, how he understood it, by Word or Countenance? I need not fear Sir *J. B.* of all other Men. For he misliketh all Priests Wives, and dare call them *Whores*. And I suppose none of them have great Cause to favour him. In calling her *Lady*, which is not her Name, neither ever was so called, either before or since (and he then did it to mock her) I told him that therein he abused us both.

Where *he heard but three Sermons*, it declareth what good Will he beareth to God's Word. Where he misliked the last, and a learned Man called it *pernicious*, I would pray that that learned Man may be named. I preached at a Mariage, and so had good Occasion to speak of Matrimony; which I wished to be made by Consent of Parents. Among many other Scriptures and Authorities for that purpose, I also brought in that Saying of *Evaristus*, *Matrimonia tunc sunt cum expetuntur à Parentibus: alioquin non Matrimonia sed stupra sunt*: Not precisely affirming, but only alledging his Opinion: Neither minding thereby to make dampnable, or of no Validity any Matrimony so made according to the Order of Law received, as by him I am charged; but only to persuade how convenient Parents Assents be. To make Equality between Matrimony and Virginity, I never did. I am not so ignorant in the Scriptures and Writers. Mary I said, that neither Matrimony nor Virginity deserve Heaven. For that was the free Gift of God, attained by a lively Faith in Christ Jesus. That I called all Contracts without Consent of Parents *damnable*; or that I cried, *Mary, Mary*, it is most vain and untrue.

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And where also he chargeth me, That I said five or six Priests were detected of Whoredome; of my Truth it is a most vain Fable. For neither did I speak it, neither was there any one Priest in my Diocess detected of Whoredome. And therefore I could punish none.

Where he alledgeth the Law what I ought to do in Detection; This Shaft cometh out of a Lawyer's Quiver; who helped him to pen this vain Book.

Where he saith, *He never reasoned with me, nor none of mine*; it is very untrue. For he reasoned with me in Defence of Transubstantiation, and condemned *Peter Martyrs* Doctrine and Learning in comparison of Dr. *Gardiners*, late Bishop of *Winchester*. He at that time said, he would never agree with me in Religion. The like he spake to my Chaplain, Mr. *Wilson*. And also took upon him to defend Transubstantiation at my Lord President's Table. This Man taketh Liberty to deny and say what he listeth.

Concerning the Discourse which he maketh against the Mariage of Ministers, I think it not necessary to be answered by me, but leave it to the Judgement of your Honours, to whom, as he saith, he hath therein declared his Opinion. What he liketh or misliketh, it maketh not much Matter. For he misliketh the Gospel, true Religion, and these our Times. But he ought of right, most of all to mislike himself.

I was never charged before with Covetousness. For it is a Sin far from me of all others. For my greedy getting is such, that I am in Debt a great Sum. His further vain Talk needeth no Answer. Where he alledgeth that he never called Priests Wives *Whores*, it is untrue. For three Women going through his Park, wherein is a Path for Footmen, he supposing they had been Priests Wives, called unto them, *Ye shall not come through my Park, and no such Priests Whores*.

Where he calleth himself a *Beneficiary* of the College of *Worcester*; your Honours may well perceive, how well he requiteth them for their Benefits; who now accuseth them before you, the Parties being absent. Indeed the College hath benefited him with some part of his Living, and it benefited his Father before him; who was an Officer in the same Church. But I have not heard of a Courtesy used by him towards them. If he have to charge the Dean and Prebendaries of the said College, they have Age, and can answer for themselves.

5.

To the Fiveth Article, I say, That his Answer is most untrue and slanderous. I commanded Proceſs to be given forth for that Woman, whom his Brother had polluted. When she appeared not, I charged with that Fault my Register. Who answered, That Sir *J. B.* sent unto him to stay, and said that he would satisfy me. And this my Register shall not deny. I shewed such Favour unto his Brother that I caused him to do open Penance, and also to pay four Marks to the Poor. How Sir *John* hath misliked his Brother, it doth well appear, since the beginning of this Matter. For in his Brother's Quarel he wrot this undiscrète Letter [which was brought before the Council, and he received a Rebuke for it] and proceedeth to rail upon me, and slander me, as your Honours may perceive. And where he saith, That my Chancellor put me in remembrance of *Goodfellowship*, as he calleth it, wherewith he saith, I am said to be acquainted in my Youth

Youth in such Causes; I humbly beseech your Honours, that my Chancellor may be examined in that behalf: that if it shall appear that he used no such Talk to me, it may be evident how slanderously this is invented and forged of himself. ANNO 1563.

And further, I shall most humbly pray your Honours, even for the Love that you bear to Innocency, that Sir *John Bourne* may be put to a further Trial and Proof of his Hear-say, and I cleared of so hainous a Slander. My Life hath never been impeached nor blotted since I was born. How I have lived from my Youth until this Day, I have good Testimony, since I was Twelve Years of Age. My Lord of *London* for the most part hath known my Conversation, as one with whom I have ever lived familiarly; except between 13 and 18 Years of Age, we have ever to this time lived as Brothers together. His Testimony, I shall pray, may be heard. Besides him Mr. Secretary from 18 Years, till that I was 22, can tell of my Life. It pleased him to use me familiarly. After that time until I came from *Cambridge*, My Lord of *Canterbury* [*Dr. Matthew Parker*] Mr. *Dr. Haddon*, Sir *Thomas Smith*, and Mr. [*Peter*] *Osburn*, with many others, can report of my Conversation. I past through all the Degrees in the Univerlity orderly without any Dispensation. I was chosen to all the Offices of the Univerlity, which were bestowed upon Students. I was Scrutitor, I was Taxer, I was Proctor, and I was Vicechancellor. If my Life was so leud as Sir *John* reporteth, the Univerlity would not thus have preferred me. And my Rowme was to be Master of a College. When I was in Prison no Malice could or did charge my Conversation. My Life beyond the Seas I pray your Honours, that it may be testified by my Lord of *London*, my Lord of *Salisbury*, Sir *Anthony Coke*, and Sir *Thomas Wroth*. And since my coming home, I report me to the World: Having this Testimony of my honest Life, I trust ye will not suffer Sir *J. B.* thus impudently to slander me with Hear-say.

*The Bishop most of all concerned, when the Sobriety of his Life was touched.*

To the Sixth Article I say, that the Article is untrue. The Altar-Stone remaining in the Church I commanded to be broken. At my coming thither it was removed out of the Church, but not broken. The Church-Wardens openly affirmed (which they cannot deny) that Sir *J. B.*'s Men had carried it into his House; and they durst not set it out, nor break it. What his good Devotion is of late I know not; but sure I am he hath Devotion to pull down Church and Chapel, as hereafter I will remember unto you.

6.

To the Seventh Article I say, that in the same he untruly slandereth me, my Chancellor and Apparitor. We never called any without just Cause, and worthy of Correction. Those that were appointed to appear, were appointed by the Discretion of his unlearned Parson, and altogether by Sir *J. B.*'s Direction. Those appointed were his Tenants, and not well affected towards Religion, and durst do no other than he commanded. I sent for other two which favoured the Gospel, that they might detect his unlearned Parson; who in the Pulpit moved the People to Auricular Confession, as a thing necessary to Salvation, as the Auditors did report. These two Men the said Sir *John* so used that

7.

*ANNO* that they durst not come: and so I could not orderly procede to the  
 1563. Correction of the Priest.

8.

To the Eighth Article he reporteth my Tale very untruly in divers Points, as may appear by my own Repetition. To his Declaration in this Article I answer, that my former Words be true. And Mrs. *Gerys* whom he alledgeth for a Witness, will affirm the same, I doubt not, if she be examined upon her Oath. I termed not my Man a Gentleman: and yet his Brother may dispend One hundred Marks by Year, as I hear, and sure I am he himself might spend Twenty Mark in Land: His Name is *Acres*. And that I should not offend Sir *J. B.* after the Examination of that Affray, I put him out of my Service: who from me went to serve at *New Haven*: and being come over again from thence, he returned thitherwards with Sir *Thomas Fynch*, and as I hear say is drowned. The Wife that had her Coat torn almost a Foot long, (and not down to her Skirts, as Sir *John* reporteth) was no Gentlewoman, yet an honest Woman. The other was a Gentlewoman, whom his Son used with so vile Talk. And this will be deposed.

Whose Servant he was that Sir *John's* Man smote, Truth is, I know not. But whether be meet that Sir *John's* Servant should smite in Peril of Death, all such as will not put off their Caps when Sir *J. B.* passeth by the Common Streets of a large City, I refer to the Consideration of your Honours. My Brother came to the parting of that Fray made between my Man and his, as I credibly was informed; and neither procured it, nor called any Man Knave for it. Whereas Sir *John* reporteth my Brother called him *Knave*; All that I know I will truly say, not to defend my Brother's Evil, but to report a Truth. Sir *John* met my Brother riding towards *Oxford*; who put off his Hat to him. Sir *John* disdainfully looking at him, saluted him with these Words, *Farewel Sir Knave*, (for it is to be noted that it is common with him to term many honest Men so.) My Brother answered, *Sir, You are no less*. Whereat one of Sir *John's* Men buckled to fight with him. But Sir *John* stayed his Man. It was some time after I heard of this. When I heard it, I earnestly reprov'd my Brother: and six Weeks after never spake unto him. And for these his uncomely Words used to a Knight, I put him out of my House and Service. For I will keep none that either will brawle, or abuse his Tongue towards any Man of Worship.

Where Sir *John* chargeth me, by Hear-say, that I should speak the like Words in effect, he doth me great Wrong. For I have used no Words of Reproach towards him: And my Brother never offended me so much in any thing as in that. I suppose it is some Correction which I have used, and will make him smart. But whether it be fit for Sir *John* to give such occasion as then he did; and as in his Letter, and in his Book also he doth, I refer it to you Wisdoms. More than these there past no Words that ever I heard of.

9.

In the Ninth Article Sir *John* reporteth my Tale made before your Honours far otherwise than I spoke it. But that it is true so far as I reported it before your Honours, I will refer me to the Testimony



ny of my Lord President: That his Son came near to my Gates, *ANNO*  
and said as I before reported, I can prove by good Witnesses. That *1563.*  
the Examination, and my Report to the said Lord President was all  
one, I refer me also to the said Lord President. That I laboured the  
Bailiffs in that Examination, or that I either spake with the Town-  
Clerk, and set forth with him, or the Bailiffs, that is most untrue.  
Wherein I refer me to the report of the said Town-Clerk. Indeed  
my Lord President gave Commission to the Bailiffs to bind a Conjuror  
to answer before the Queen's Commissioners at *London*. The Town-  
Clerk made the Bond, and appointed no Day, nor what Commis-  
sioners. Which Bond was of no effect, wherewith I found fault. And  
this Conjuror is one of Sir *John Bourne's* Friends. For whom he  
laboured earnestly with my Lord President.

In the Tenth Article he uttered more Untrouth. As he began so *10.*  
he continueth. I hearing by my Chancellor, that he and my Lady,  
his Wife, were comen from *London*, and would not keep *Christmas*  
at their own House, but with some Friend; I required my Chancellor  
to pray him and my Lady, his Wife, to keep *Christmas* with me.  
Which thing I trust my Chancellor will Witness. Where he saith,  
he kept House and Hospitality, it is untrue. For he made his Abode  
with Mr. *Michael Liggon*, who is his Brother-in-Law. What his  
Number is, I know not. Sure I am, he may by Report spend more  
than I. Yet I trust my House-keeping will be better reported than  
his. As the Gentlemen and I which were in Commission, were read-  
ing your Honours Commission, and making out Precepts for the Parties,  
I received his Letter; all they will bear me Witness. So your Ho-  
nours may see how true Sir *J. B's* Reports be.

To the Eleventh Article I answer, I mervail what moveth Sir *J. B.* *11.*  
to enter into my Parentage. It is not pertaining to this Matter. He *Bishop Sandys*  
reported, That *I was neither Gentleman nor Honest Man*. I friendly *Parentage.*  
told him of it, and said I would not contend for *Gentry*, but would  
defend my *Honesty*. My Father was an Honest Man, and served the  
King, and was a Justice of Peace in his County. And I suppose was  
much better known to divers of your Honours, than Sir *J. B's* Father  
was. What Sir *J. B's* Father was, I will not call into Question.  
They which list to enquire may soon learn. Where he accuseth me  
for giving the Armes pertaining to divers Families, whereof I am not  
issued, he doth me wrong. For those I have, the Herald sent me, as  
due unto me. And that this is true, here you may see his Testimony,  
for my Armes, House and Descent.

Here was enclosed a Certificate of *Hervey* alias *Clarencieux*, with  
Bishop *Sandys* Coat tricked. Which was Or, a Fesse indented Gules,  
between three Crosses Croslets Fitché of the same. Being the Bear-  
ing of *Sandes* of *St. Bees* in the County of *Cumberland*.

In the Twelfth Article he chargeth me with *Frenzie*: and bring- *12.*  
eth for his Author the Duke of *Northumberland*; who if he lived  
would teach him another Lesson, than so impudently to report so ma-  
nifest an Untrouth. It went hard with that Noble Man, when Sir *J. B.*

*ANNO* 1563. *B.* was become his Examiner. The Duke was so far from being offended with me, that he gave me hearty Thanks, and commanded me to write the Sermon, that it might be put in Print, as Mr. *Lever* can report. And when he retyned to *Cambridge*, he sent for me; was careful for me; and sought by many ways my Safty. If Sir *J. B.* hath heard by Report of others this Untrouth, I trust your Honours will cause him to bring them forth. Those to whose Testimony I referred my Life can also declare, how vain, malicious and scandalous this Report is. I think it too much to be born of him, except he can prove it, considering whereunto this Slander tendeth.

13. To the Thirteenth and last Article I answer, That concerning his Brother, I never reported any such Matter against him, as Sir *John* reporteth. Which thing shall evidently appear, when the Matter cometh to the Trial. His Brother hath entred an Action upon the Case against me: and I have to answer; *viz.* There cometh two Quarellers unto me, and abused me with Words, and gave me the Ly thrice. Against the one Good abearing is granted, and he is fled the Country. The other contemned the Council of the Marches Letter, till Proclamation went forth against him. They were both of late Mr. Dr. *Pates* [late Bishop of *Worcesters*] Men: and now be without Living or Service; earnest Adversaries to the Gospel. They termed by Occasion *Thomas Bourne*, an honest Gentleman. I said, *If Whoredom were Honesty, he might be Honest.* And moreover, I said unto them, *If he and you bear Rebellious Minds towards the Queens Majesties Proceedings, thereunto, I trust, you shall answer another day.* This was all I said; and being Ordinary there, and of the Commission for the Peace, I supposed I might use quick Words against Vice, and sharply rebuke such stubborn Fellows: and not to be called to answer such Actions of the Case, as by Procurement of the said Sir *John*, he hath taken against me. The said *Thomas* for his tumultuous Disorder is now attendant before your Honours, and in his Country bound to the good Abearing for his lewd Behaviour.

He saith, *He is sory for those Letters he wrote to me in his Warmness.* He may appear in his long Book, made at good Leisure, and not without learned Advice had of his Friends, how sory he is; that from undiscrete Writing of a private Letter hath proceeded to slander me most despitefully and unjustly, before the Face of so Noble a Council, only upon his malicious Mind; to the intent to put into your Hands an evil Opinion of me. I trust your Wisdomes will consider, what he will do at home, that dare do thus much before your Honours. And thus I have truly answered.

And because Sir *John* hath in this Book spotted me with many slanderous Reports: for which I can have neither Action upon the Case, nor Libel of Defamation (as I do learn) the same being exhibited against me before your Honours: And for that also he hath craftily uttered them in his Book, not directly affirming them, but adding Hear-say, or such like Words thereunto; to the intent to put me without remedy in Law for the same: And also because I do suppose he hath delivered Copies of the said slanderous and untrue

true Book to many of his Fautors, or at least shewed it unto them; *ANNO* (as I am sure he did shew the Copy of his indiscrete Letter to divers of his Friends:) Therefore my most humble and earnest Suit *1563.* is unto your Honours, (and that for the better Preservation of my Credit in that Office and Function wherein the Queens Highnes hath put me) that it may please your Honours at this Honourable Board openly to hear and determine these Matters betwixt him and me, in such Order as shall be thought meet unto your Honours. Left if they should be otherwise ordered, I shall not seem to the World sufficiently purged thereof. From the Popish Dealing with this Bishop may be collected the Spirit of Popery in those Times against the Gospel, and especially the chief Ministers thereof.

That which followed in this Affair was, that by Order of the Council Sir *John Bourne* was committed to the *Marshalsea*: and remained six or seven Weeks there, as some Punishment for his evil dealing with the Bishop. Notwithstanding, after this, he received so much Favour, upon Pretence of having some great Accusations to exhibit against the Bishop for wronging of the Bishoprick, that he was allowed to bring in what Complaints he would against him: still shewing his Rancour of Mind was not abated. Accordingly he with his Counsil, drew up one Paper concerning the *Doings* of the Bishop of *Worcester*: and another long Scrole of the *Abuses* of the Dean and Chapter.

*First*, Concerning the Bishops *Doings* in prejudice of his Revenues; As how the Queen had delivered unto him in Lands and Tenements, a Thousand Pounds by the Year, to maintain the Estate of him and his Successors. And among other Things, how she had assigned these Bishops for their Habitation and Access, four Houses, that is, the Palace at *Worcester*, the Castle of *Hartlebury*, the House of the Manour of *Grimley* and *Hallw*, and the Manour House of *Northwike*. That the said House of *Grimley*, built in the Third Year of King *Henry VIII.* (In which the late Archbishop of *Tork* [*Heath*,] and *Pates*, the late Bishop there, kept their Households; and left the same sufficiently repaired) this present Bishop suffered to go down for lack of Repairs, and took a great Quantity of Bricks and other Stuff, parcel of the said House, and made therewith at his Palace, a Washing House, necessary for the Womens Laundry. [Sir *J. B.* is ready to interpret any thing to shew his *Odium* against the Wives of the Bishops and Clergy-men.] And that the Bishop minded, as it was said and feared, to pull it down, and to sell the Brick, Lead, Iron, Glass, Tile, Timber and Pavement of it; which would make a good Portion of Money. That the Manour House of *Northwike* (built in the beginning of *Henry VII.* his Reign) he had already pulled down, and razed from the Bottom of the Foundation: and having sold the Hall, and the most part of the Matter and Stuff unto his Friends, making thereof a great piece of Money; with some part of the rest had raised at his Palace a pretty Building, which he called his *Nursery*: to which it was also put, his Wife being of good Fecundity, and a very fruitful Woman, [flinging again against the Bishops married Estate.] And that for the Furniture and finishing

**ANNO** finishing of the said Nursery, he had likewise razed and pulled down  
 1563. a fair long vaulted Chapel of Stone, standing within his said Palace.

That his Wife being thus fruitful, he had for one of his Children procured, in his Brother's Name, one Lease of the Parsonage of *Flodbury*. Which Benefice was yearly worth 400 Mark, and better; being one of his own Patronage, having a goodly Mansion, and a goodly Demeane: whereof was wont to be kept great Hospitality. 'Tis too long to set down the rest of this Gentleman's Cavils; as, that another of the Bishop's Sons had got a Lease of *Wharton*, another Parsonage in *Lancashire*. That at one Place the said Bishop had sold his Common Woods; and in another Place had offered Sales of his Timber; That he had granted Reversions of Farmes and Leases, divers of them after forty Years and more to come. That his Officers had moved his Copyholders, to take Reversions of their Tenements. And lastly, that the Bishop's long Tale to the Privy Council against him was most untrue and vain: Only he confessed his misliking of Priests Marriages, and especially his, as being a thing that shewed their Covetousness, Wantonness and Carelesness to do their Office. All which no question the Bishop replied unto, as well as he had done to the rest.

Information of  
 Abuses in the  
 Dean and  
 Chapter.

Then followed Sir *J. B.*'s Scrole of the *Abuses* of the Dean and Chapter, and of their Wives. As, that the Petty Canons served Cures, some two a Piece, whereby the Quire there was oftentimes unserved; and the Service sung in haste. That the Singing-men were chosen out of such as had little or no Skill in Musick. That divers of them were Taylers and Crafts-men, and served the Dean and Prebendaries, and had no other Wages. That the Pipes of a great Pair of Organs which cost 200 *l.* the making (being one of the solemn Instruments of this Realm) were molten into Dishes among the Prebendaries Wives; and the Case had made them Bedsteads. That the Silver Plate was divided among the Prebendaries: and likewise that it was intended to divide the Copes and Ornaments; and that they had so done, had not some unmarried resisted. That divers of the Almesmen were lusty and Men of Wealth, and lay abroad by Sufferance. That the Places of Scholars were not always bestowed gratis. That the Wives of the Prebendaries married (their Husbands keeping no Hospitality) sold the Grain allotted to their Portions; not in *Worcester* Market, but at the dearest in the best Market for the Seller. That Money appointed to High-ways was not bestowed. That the great Cloche, or Steeple, called *The Leaden Steeple*, which King *Henry III.* built, and the Charnel House built by that Noble Man, *Walter de Cautehupo*, sometime Bishop of *Worcester*, and Son to the Earl of *Hereford*, for reposition and preserving dead Men's Skulls and Bones, as a Miroir, wherein Christen Men should behold their Mortality, and frail Condition, being two of the goodliest Monuments of that Part of the Realm (the Lead whereof was worth 500 *l.*) were lately appointed to be pulled down; the Steeple by the Dean and Chapter, if Order to the contrary had not come from this Honourable Board, or her Majesty, as it was said: the Charnel House by the Bishop, if the Dean and Chapter had consented. That Stock in Money they had little or none, whatsoever need the Queen,

Queen, the Realm, the Church should have : All Fines, Perquisites, *ANNO*  
 Profits of Corn, &c. being once a Year divided between the Dean *1563.*  
 and Prebendaries, and put into their private Purfes : Wherewith  
 they decked their Wives so finely for the Stuff and singular Fashion  
 of their Garments, as none were so fine and trim in that City. Which  
 Fashion of Habit, (as he maliciously and jeeringly said) was called  
 the demure and sober Habit. And as by their Habit and Apparel  
 you might know the Priests Wives, and by their Gate in the Market  
 and the Streets from an hundred other Women : so in the Congre-  
 gation and Cathedral Church they were easy to be known by placing  
 themselves above all other of the most antient and honest Calling of  
 the said City, &c. Thus did this virulent Popish Gentleman detain the  
 Queen's most Honourable Privy Council with his Impertinencies.

But in fine, he was adjudged by them to make his Submission in *S. J. Bourne's*  
 Writing to the injured Bishop : and was left to draw it up himself. *Submission to*  
 Which he did after such a sort, that he strove still in some things to *the Bishop.*  
 justify, and in others to excuse himself. So that the Form of his Sub-  
 mission, brought before the Council, some one of the Bishop's Friends  
 made several Exceptions against. As, that in one place of it, by a  
 Protestation he justified himself in those things which the Bishop had  
 charged him with ; and did burthen him to be the first Occasion-giver,  
 and an Offerer of Injuries and Ungentleness towards him and his.  
 Which seemed rather as a Defence of himself, and an Accusation of  
 the Bishop, than a Submission. Wherefore the Bishop's Friend desi-  
 red the Privy Council, that that Protestation might be left out, or  
 otherwise reformed, or at least somewhat expounded, by adding after  
 the Word *Injuries*, these Words, *As I did then take it.* Which  
 would, he said, much satisfy the Bishop. Further, he had not parti-  
 cularly recited all the Matters wherewith he had charged the Bishop.  
 For he had omitted, Presumptuous giving of Armes ; dissolute Life  
 in Youth, Preaching against the Queen's Majesty that now is, Preach-  
 ing of unsound and erroneous Doctrine. He added, (addressing him-  
 self to the Council) that the Bishop had already humbly submitted  
 himself to such Order as it would please the Lords to make : That  
 therefore if they would direct their Honourable Letters to his Lord-  
 ship, he would gladly accomplish the same. That as he was sure  
 the Bishop was in perfect Charity with Sir *J. B.* so he knew he would  
 be well contented to shew the same by any reasonable Ways or  
 Means. And therefore he moved their Lordships to direct their Let-  
 ters to the Bishop with the Submission enclosed ; and to appoint that  
 Sir *J. B.* should deliver the same to the Bishop. Which he supposed  
 would well satisfy the Bishop : And besides be an Occasion, that pri-  
 vately between themselves they might fully be reconciled. And this  
 I suppose was done, and so this Discord seemingly ended.

“ Sir *John Bourne* from the *Marshalsea* wrote this humble and sub-  
 missive Letter to Secretary *Cecil*, acknowledging his Fault, calling  
 himself a *naughty Wretch*, and terming his late Dealings towards the  
 Bishop of *Worcester*, *His Folly and ill Behaviour.*

ANNO

1563.

*His Letter to  
the Secretary.  
MSS. Cecilian.*

Right Honourable,

I Durst not be bold to crave of your Goodness and Benignity, were [it] not your good Nature, having indeed smally deserved any Fruit of it. Yet as you have graciously begun with my poor Wife, so for the Love of God shew further of the Fruit thereof to her Comfort and mine. You may do me good: And I, a naughty Wretch, much need the same. And therefore as I am necessitate to crave it for Relief in this Affliction of my poor House, only procured by my Folly and evil Behaviour, which I most humble and unfeignedly confesse and bewail with all my very Heart, so let me not be forced to sue too late for Favour. And my sad Wife, Children and Servants, and we all shall pray for you and yours, to continue and increase in Vertue and Honour.

From the Marshal-

Anno 1563. sea the 21. of April.

Your Honour's woful Orator to command,

Jo. Bourne. "

*Still vexations -  
to the Bishop.*

But in what Terms the Bishop stood afterwards with this Knight, may be seen by this Passage in a Letter of his to the Secretary some Years after, that is, Anno 1569. 'But I have at Hand a constant and cruel Enemy, who desires nothing more than my Destruction. He daily molesteth me, and maketh me weary of mine Office. He will, if he can, work my Woe. None love him for himself, but for his Religion many like him.' And the Uneasiness in this good Bishop might hasten his Translation to another See: which happened soon after, viz. that of London.

## C H A P. XXXVI.

*Some Remarks of Coverdale; Fox; Parkhurst Bishop of Norwich; And Bishop Guest the Queen's Almoner. The Emperor writes to the Queen in favour of the Papists. Dr. Richard Marshal Subscribes. Sir Francis Englefield. The Queen's Spy at Rome. Counsils there. State of the Churches abroad. Council of Trent ends. A godly and necessary Admonition concerning the Decrees of that Council.*

AND these are some of the main Matters that passed in this Church hitherto. Now let us take up some other Historical Notices falling out about this time; relating to some other Bishops, or eminent Fathers of this Church.

*Coverdale  
Collated to  
St. Magnus  
Parish.*

*Miles Coverdale*, formerly Bishop of *Exeter*, (He that with *Tindal* and *Rogers*, since *Wickliff*, first Translated the Bible into *English*; He that assisted at the Consecration of Queen *Elizabeth's* first Archbishop of *Canterbury*, and was one of the Exiles that returned home upon

upon that Queen's happy Access to the Crown; but had remained *ANNO* without any Preferment from that time hitherto: the Reason whereof *1563.* was, because he could not, or cared not to, comply with some Ceremonies and Habits enjoined to Church-men: Which was the Cause that at the Consecration of the Archbishop, he wore only a plain Black Gown.) This Reverend Man, being now old and poor, the Bishop of *London* committed to his Charge the Church of *St. Magnus* at the Bridge foot. But the first fruits being *60 l. 16 s. 10 d. ob.* he was not able to pay. Which made him, in the Month of *January*, address a Letter to the Archbishop; as he did likewise to the Bishop of *London*, and to his Friends, the Lord *Robert Dudley*, and Secretary *Cecill*; That they, setting his Age and his Poverty before the Queen, would prevail with her to forgive him that Debt. Which Favour was at length obtained for him.

And this year the said Father *Coverdale* went out Doctor of Divinity in one of our Universities; which Degree he had obtained long before in the University of *Tubing* in *Germany*. And the same Degree in Divinity this same year did *Barkley* Bishop of *Bath* and *Wells* take *per Gratiam*. *Coverdale* after two or three years deceased (*viz.* *May 20. 1565.*) at the Age of Eighty one; Living (as he promised the Abp.) Quiet, tho' not coming up probably to the Uniformity required; and was buried in *St. Bartholomew's* Church behind the *Exchange*: and these *Latin* Verses wrote upon his Grave Stone, *viz.*

*He goes out Dr. of Divinity.*

*Hic tandem, requiemque ferens finemque laborum*

*Offa COVERDALI mortua tumulus habet.*

*EXONIAE qui Prasul erat dignissimus olim,*

*Insignis vitæ vir probitate suæ.*

*Octoginta annos grandævus vixit, & unum,*

*Indignum passus sæpius Exilium.*

*Sic demum variis jactatum casibus, ista*

*Excepit gremio terra benigna suo.*

To this Father I joyn another Grave, Learned, and Painful Divine, *John Fox* *viz.* Father *John Fox*, who as yet also was without Preferment. He seemed most of all to desire a Prebend at *Norwich*; partly I suppose, that he might be near his Friend Bishop *Parkhurst*, his Fellow Exile, and partly, that he might be near the Duke of *Norfolk*, his great Patron, and whom he had once instructed as his *Præceptor*. Therefore attempts were made to remove some Prebendary thence to other Preferment, to make way for *Fox*. Concerning this he wrote to the Bishop of *Norwich* for the remove of one *Fowles*. And of this the Bishop wrote these Words. 'That as touching the Prebend what I with other your Friends have done in that behalf, I am sure you have heard. Howbeit the Success is not such as we hoped at Mr. *Fowle's* hands. But he added, that there was one Mr. *Smith* in *Cambridge*, that had another Prebend: who as he heard could be content to part from it upon reasonable Conditions.' And to Comfort this deserving Man all this while unprovided for, he added, 'Good Mr. *Fox*, appoint you to come down as soon as conveniently you may; and doubt you not, God will provide for you either that or some other



**ANNO** 1563. 'other thing as good. Whereunto there shall want nothing in me that I am able to do.' But his Lot was afterwards to obtain a good Prebend [*viz. Shipton Under Wichwood*] in the Church of *Sarum*, which continued to his Heirs.

*Dutcheffs of Norfolk interred.*

This Year the Illustrious Duke of *Norfolk* buried his Wife in *Norwich*, I suppose in the Cathedral Church. The Duke's Counsil appointed the Dean of *Christ's Church* [*Sampson*] to preach at the Interriment of the Dutcheffs. But the Bishop hearing of it, for doing the greater honour to the Duke, sent his Letter to the Counsil offering his Service in that behalf. For altho', as he said, the other could do much better than he, yet he thought it his bounden duty to do all things that he might, to God's glory, to do honour to the Duke's Grace. Therefore the Dean buried her, and the Bishop made the Sermon *Jan. 24.* Her Burial was very honourable; and yet without the Popish Ceremonies of carrying Lights and Crucifixes. Of this the Bishop certified Mr. *Fox* by Letter, who was related in Service to that Family; telling him after his jocosse way, 'All things were done Honourably *sine Cruce, sine Lux, at non sine Tinkling.* There was neither Torch, neither Taper, Candle nor any Light else, beside the Light of the Sun; Ringing there was enough;' [according to the old Custom of Ringing the Bells at Funerals; which was now thought to be superstitious.]

*Gesner sends into England for MSS.*

*Gesner*, that great Learned Man of *Zuric*, was minded to publish the Antient Ecclesiastical Authors from good Copies. For which purpose he sent here into *England* to his Acquaintance, the Bishop of *Norwich* (with whom he became acquainted, as it seems, in his Exile) a Catalogue of Books of that sort; that Search might diligently be made in all our best Libraries for *MS.* Copies of them. The Bishop was very diligent in carrying on this good Design: and accordingly sent to his Friends in both Universities to search their Libraries, and to *Fox* to search the Queen's Library. An account of what the Bishop did in this matter may be seen by this Extract of his Letter to Mr. *Fox*, conversant in *MSS.* to whom he sent also *Gesner's* Letter.

*Bp. Parkhurst thereupon to Fox. Fox's MSS. The Queen's Library.*

'I have sent you here enclosed a Letter written to me from D. *Gesner*, and two Catalogues, the one for you, to search by that the Queen's Library, according to D. *Gesner's* Request, and to ask of other Learned Men concerning the same. The other I pray you send to Mr. *Sampson*, or Dr. *Humphrey*, that search may be made in *Oxford* also. One I have sent to Mr. *Beaumont* in *Cambridge* [Master of *Trinity College*] that he may do the like. I would rather be negligent in other things than in setting forth old antient Writers. And yet to say the Truth to you, I like no old Writers worse than *Dionysius*. The which, altho' he be somewhat antient, yet I am perswaded, that it was not *Areopagita ille de quo Act 17.* I pray you Certify me of these things assoon as you may. And if a Blood-hound or twayn might be sent to *Zuric* according to D. *Gesner's* request, I would rejoyce not a little, and would be content to pay for the charge thereof. I write this unto you because you be so good a Hunter, and have plenty of Dogs. [*Fox* being now probably with the Duke of *Norfolk* at his House at *Rygate* in *Surry*.] I pray you when you have perused D. *Gesner's* Letters, that you will send them again forthwith to me, that I may make answer to the same

against

‘ against the next Mart. Commend me to Mrs. Fox, to Mr. Day [the ANNO.  
Printer] and his Wife, and thank him for the Book of the Relicks 1563.  
of Rome, which he sent me. I will thank Mr. Bacon [the Author]  
which Dedicated the same to my Name, another time, if God so  
will. If you see the Bishop of London, the Dean of Pauls, Mr.  
Whitehead, and other of my Friends there, I pray you Salute them  
in my Name.

Your John Norwic.

A Law Suit happened this Year between *Guest* Bishop of *Rochester*, The Queen's Almoner sues the Sheriffs of London. and *Allyn* and *Chamberlyn* Sheriffs of *London*. The Case was this. This Bishop was Lord Almoner to the Queen. She had, as it seems, allotted for her Almoner (according to the Custom of former Princes) such Goods and Chattels as should be forfeited to her from Persons laying violent hands upon themselves. There was now a Citizen that had mortally wounded himself. But before this Fact, there came into the hands of these Sheriffs 330*l.* ready mony of this Person's, whether he were their Prisoner or otherwise, I cannot tell. But upon his Death the Bishop required this Mony of them, which they refusing, claiming it as theirs, he sued them and recovered it for the Queen's use. In *July* the Council wrote to the Sheriffs for account to be made to them of the Goods of this Person deceased. Whereunto they gave this Answer. ‘ Of the Person mentioned in your most  
Honourable Letters, before the hurt to hym happened, came to our hands cccxxx*l.* in ready Mony, which Mony the Reverend Father  
in God *Edmond* Bishop of *Rochester*, high Almoner to our gracious  
Sovereign Lady the Queen's most excellent Majestie, by reason of  
his Office, received of us, after suit therefore against us made by  
him : As by the acquittance of the said Almoner for our discharge  
concerning the same to us made ready to be shewn (if Case so re-  
quire) may and doth more fully appear. And other or moo Goods  
of his came not to our hands, as knoweth the Holy Ghost, &c.’ I find the like Case happening in the year 1489, when one *Roger Shavelock* Citizen of *London* slew himself; for whose Goods there was Contest between the King's Almoner and the Sheriff. But the Almoner recovered them. And I read in *Dyer's Reports*, that K. *Edward VI.* granted the Office of Almoner to Dr. *Coxe*, Dyer's Reports. Fol. 77. *durante Beneficentia* : and after by Letters Patents granted him, *In augmentatio- nem Eleemosynæ suæ, omnia Bona & Catalla Felonum de se tam infra Libertates quam extra, infra Regnum Angliæ habend. quamdiu in Officio prædict. steterit.*

*Ferdinand* Emperor of *Germany* wrote this year two Letters to the Queen in behalf of the *Roman Catholics* her Subjects. The one was in behalf of the Bishops imprisoned, and others professing the same Religion as himself did; that she would not prosecute them too rigorously, if they would not, nor could not with a safe conscience comply with that which She and the States of the Kingdom had established about Religion; that is, in making such liable to be punished as Traitors, that refused Swearing the Supremacy. To which request of the Emperor She gave so grateful an Answer, that in another Letter to Her he commended her Modesty, Gentleness and Clemency, Virtues truly

**ANNO** truly worthy a Queen and a Princess. In *Sept. 24.* the same Emperor  
 1563. wrote again to her, that She would rather favour and cherish her  
 ~~~~~ Catholick Subjects, than to Prosecute, Banish or Oppress them. He  
 requested moreover that they might be allowed a Church in every  
 City, and have the free use there of their Religion. Of this Letter  
 many Copies were secretly dispersed. See this Letter in the Second

**D.** *Appendix.*

*Her Answer  
 concerning  
 granting them  
 Churches.*

As to his first Request, the Queen in her Answer dated *Nov. 3.* from  
*Windsor*, shewed him, 'How favourable She was to her Popish Sub-  
 'jects in suspending Punishment, tho' they did that which was very  
 'dangerous to the Commonwealth, in acting so openly against the  
 'Laws. And the chief of them such, as in the Reigns of her Fa-  
 'ther and Brother, by their Sermons and Writings, propounded to  
 'the People that same Doctrine which they did now so much oppose.  
 'But as to the second, to grant them Churches where they should  
 'celebrate their own Service without impediment, She could not do  
 'it, being against the Laws of her Parliament, and so highly dange-  
 'rous to the State of her Kingdom, and having many difficulties at-  
 'tending it. That it would be to sow various Religions in the Na-  
 'tion, to distract the Minds of Honest Men, to cherish Parties and  
 'Factions, and to disturb Religion and the Commonwealth in that  
 'present quiet State, wherein it was. That it was evil in itself, but  
 'worst of all for the Example of it, and not very profitable and safe  
 'for them for whom this favour was desired. And lastly, that She  
 'and her Subjects followed not any new or strange Religion, but that  
 'very Religion which the Antientest Fathers did indeed approve and  
 'practise.' This excellent Letter I found among *Fox's* Collections.

**E.** It is preserved in the Second *Appendix.*

Being entred upon Popish matters, I shall mention something con-  
 cerning two eminent Persons under *Q. Mary*, falling within the Com-  
 pass of this Year: The one a Churchman, and a chief Member of  
 her University of *Oxford*, and the other a Statesman, and a chief  
 Officer of her Court; viz. *Richard Marshal* D. D. late Dean of  
*Christ's* Church, and *Sir Francis Englefield*, Kt.

*Dr. Marshal  
 subscribes.*

*Dr. Marshal* was a violent promoter of the Papacy, and Enemy to  
 all Opposers of it in his University, under that Queen; where he  
 reigned Tyrannically. Which was the more noted, because under  
*K. Edward* he seemed as forward the other way. He watched nar-  
 rowly to have caught *Jewel*, when he fled from *Oxford*. One Act  
 that shewed the Man, was his digging up the Body of *Peter Martyr's*  
 Wife out of her Grave in *Christ's* Church, where she had been some  
 years buried, and casting it into his Dunghil. This and other Doings  
 of his in the former Reign made him to be the more watched in this.  
 He lurked about in the North, and had been with the Earl of *Cum-  
 berland*: but was at last taken up, and being brought before the  
 Council, he was committed to the Bishop of *London* in Custody.  
 And on *S. Thomas* day made this formal Subscription:

*His Subscrip-  
 tion.  
 MSS. Cecili-  
 an.*

**E**GO Richardus Martialis, *Sacræ Theologiæ Professor, olim Ecclesiæ  
 Oxonien. Decanus, ad respondendum de negotio Fidei coram Re-  
 verendo in Christ. Patre, Dno* *Edmundo Londinensi Episcopo, ex man-  
 dato*

*dato Illustrissimorum Clarissimorumq; Virorum, ac Dominorum meorum, Sacra Regia Majestatis Consiliariorum postulatus, deliberatione ANNO 1563. matura satis habita, paucis hoc Reponsum volo; atq; per Scriptum præfens, cujus Tenor subsequitur, planè respondeo.*

*Articulis omnibus ac Singulis, de quibus in Synodo Londinen. An. Dom. 1562. ad tollendam Opinionum Dissensionem, & firmandum in vera Religione Consensum, inter Reverendiss. Patres D D. Archiepiscopos, Episcoposq; utriusq; Provinciæ, necnon universum Clerum convenit: Quibus omnibus Articulis Sereniss. Regina nostra D. Elizabetha Dei gratia, Angliæ, Franciæ, & Hiberniæ Regina, Fidei Defensor, &c. Regium suum præbuit assensum: Ego Richardus Martialis præfatus ultro volens consentiensq; mea manu subscripsi. Datum Londini in Aedibus Reverendi in Christ. Patris D. Edmundi Londinenf. Episc. superius nominati 12<sup>o</sup> Calen. Januariæ, Festo D. Thomæ Apostoli.*

*Richardus Martialis mea manu scripsi.*

On the back side of this Paper is writ by the Bishop of London's hand, *Copie of D. Marshall's Subscription.* To which the said Marshall would have given a more publick Testimony by word of mouth in St. Paul's, had not his Death prevented. For thus a Writer in those Times tells us: That Marshall made a publick Retraction under King Edward; returned to his Vomit under Queen Mary: and under Queen Elizabeth he played the Vagabond. But afterwards was taken and examined at London. Then again he changed his Opinion, and this third time sung another Song. And if he had lived longer would have again testified it in Paul's Pulpit. I suppose therefore he died in Custody, and not in Yorkshire, as a late Author writes. The other Gentleman I am going to mention was more steady, viz.

Sir Francis Englefield, Privy Counsellor to Queen Mary, a great Man with her, and Master of her Wards and Liveries, not complying with the change of Religion under this Queen, in the Year 1559 fled abroad with some few others. And now his Lands and Goods were seized to the Queen's use, for his Disobedience in not coming home after the Queen's Revocation of him, and for consorting with her Enemies. Whereupon Aug. 18. he wrote the Privy Council a large Letter, Expostulating and Apologizing on the account of his Conscience: 'That he was rather an unwilling Offender, than a Malicious; and that his Cause was not unworthy of their Honours accustomed Commendation unto her Majesties Clemency. 'That where he was charged with adhering to her Majesties Enemies and Rebels, he answered, that he never yet had been in place where any one so shewed himself, nor was so manifested, that he might know him for such. That where he was called once, tho' not often, and commanded to make a speedy return, he granted he did not perform it. But he prayed them to call to mind of what Faith and Conscience they had known him always to have been in Religion, Consonant to that he had been taught and bred up in, and the present Orders, Proceedings and Laws in England so dissonant and varying therefrom. Which two layd together

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together did shew how hard a Choise was left to him: *viz.* either in following the Laws to wrest and strain his Conscience, or by not obeying them to offend his Prince. And therefore to shun these two most sharp and grievous, he yielded to embrace a Third, and to sequester himself unto a private Life in some other Place. That his Conscience was not made of Wax. That many of their Lordships had tasted largely of the invincible force of Conscience, and her untractable nature, on which side soever she take. She might, he said, be crazed and cracked by things infinite that seemed but small: And being once forced to fail in the least, that Canker was never Curable after. But to change and alter she could not be framed by Man's Power or Policy, till God pleased to draw her, being once firmly fixed. That tho' that little he was threatned to loose could not draw him presently to the offence of his Prince, yet what Lack and Necessity might hereafter do, he dared not Warrant, nor take on him to say. He prayed their Lordships therefore to be means unto her Majesties Clemency for him in this Cause: that he might be spared, as hitherto, to enjoy that small portion of Living yet left him. And he bad them to reject his Suit, if he sought to find more Favour now, than heretofore, when his Lot served, he was willing to shew, or than by his help others had enjoyed. That if the Place or Company where he lived, did offend, he should be always willing to change the same, and to Conform himself to the Queen's devotion.' This was the Sum of Sir *Francis* his Letter. Where we cannot but observe his great Argument for himself is Conscience (and a very good Argument indeed) and so was it commonly urged in this Reign by Papists, as we have seen before: And yet in the last Reign, when it was urged by others, what little regard did they give to it themselves?

King Philip  
moves the  
Queen for fa-  
vour to En-  
glefield.

Jan. 25.

But to let the World see how favourably this Gentleman was dealt withal, notwithstanding his Complaint, let me bring in another part of his Story, tho' it happened three or four years after; when I find him still in *Spain*, and greatly esteemed by King *Philip* there. Who in his behalf had moved *Man* the *English* Ambassador at that Court, to solicit the Queen to allow him the Income of his Estate, and to live abroad where he listed: and so had the *Spanish* Ambassador also here dealt with her for the said *Englefield*. Hereupon the Queen commanded her said Ambassador in a Letter wrote to him in the latter end of the Year 1567, to give her Answer to the said King about this matter. Whereby it appeared, that Sir *Francis's* Servants to that time received the Rents of his Lands, which there was no doubt were disposed of according to his will; except some small part of the same reserved for the maintenance of the Lady *Englefield* his Wife, upon her Petition. And as to his Conscience, there were many Papists then living under the Queen in *England*, without any disturbance for their Opinion in Religion, carrying themselves peaceably under the Government; such was the Mildness of a Protestant Ruler.

The Queen's  
Answer.  
Pap. Office.

For these were the Queen's Instructions to the Ambassador; 'That she perceived by sundry his Letters, and by the *Spanish* Ambassadors frequent treating with Her, what earnest means Sir *Francis* *Englefield* used toward the King there, and others of his Council, for

for the obtaining of her Graunt, that he might enjoy the Profit of *ANNO*  
 his Lands, to live thereupon, and contrary to her Laws, where he *1563.*  
 would in any Part of *Christendom*. In which matter she thought it  
 good, that the King her good Brother should understand her Doings;  
 what Mercy and Favour she had used towards him: and how far  
 otherwise she thought surely the King would use any Subject of his  
 in such like case. First, How he had been required to repair [home.]  
 That it was well known how he might live here at home, being  
 disposed to Quietness, without Molestation of his Conscience, which  
 the Example of her Clemency towards a great number, his Inferiors,  
 might well teach him. And that yet upon his often refusal to return,  
 though the Profits of his Lands were stayed by order of her Laws,  
 to be answered unto her; yet she never received unto this Day,  
 neither did dispose to any other Person, any part thereof: Saving  
 only that she directed to his Wife upon her lamentable Petition,  
 (being an Heir, and by whom the said Sir *Francis* had a great Por-  
 tion of Living) a small Part to maintain her, in a meaner Degree  
 than belonged to his Wife. And the rest of all his Living had  
 been for any thing she knew, disposed by his Friends and Servants  
 to the Use of the said Sir *Francis*, as he appointed. So as the  
 Matter being well considered, he had no Cause to complain of any  
 thing past.

And that seeing her Clemency had been such to him, and yet,  
 as it seemed, he had made Complaint of her Usage, she trusted the  
 King would forbear to press her any more, or otherwise, in this  
 Matter, than he would have her do, if the like Case were for a  
 Subject of his. And this she told her Ambassador she would have  
 him declare concerning this Matter of Sir *Francis Inglefield*, to  
 the King her good Brother. Whereunto he might add, That if  
 the Queen were disposed to give ear to such Reports as were made  
 unto her of the Misbehaviour of the said Sir *Francis* at sundry  
 times contrary to his Loyalty and Duty, she should insted of this  
 Clemency and Lenity, shew some Severity without breach of Ju-  
 stice.

There was a Paper that some way or other fell into the Lord Trea- *Englefield's*  
 surer *Burghley's* Hands in the Year 1574. containing a List of *Eng-* *List of the K.*  
*lish* Men and Women in *Spain* and the *Spanish* Dominions, that *of Spain's*  
 were the Kings of *Spain's* Pensioners; wrot by this *Inglefield*, and *Pensioners.*  
 sent by him to the Duke of *Feria*; who though he had married one *Duke of Feria.*  
*Dormer*, an *English* Woman, and lived in *England* in Queen *Ma-*  
*ries* Time, yet hated *Elizabeth* from the beginning of her Reign,  
 and had stirred up Pope *Pius IV.* to excommunicate her, and the *Vid. Camd.*  
 King of *Spain* to be her Enemy. By *Inglefield's* Correspondence *Eliz. sub ann.*  
 with such a Man, and by being able to draw up such a List, one may *1560.*  
 conjecture how well he was acquainted with Queen *Elizabeth's* Trai-  
 tors; and that he must be little better than the rest himself. This  
 List was as followeth:

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Persons provided for here.

|                      | Lib. |  | Lib.   |
|----------------------|------|--|--------|
| MSS. Burgh-<br>lian. |      | <b>T</b> HE Countess of Nor-<br>thumberland }      |        |
|                      | 200  | Mr. Titchburn                                      | 30     |
|                      |      | Mr. Geo. Smith                                     | 30     |
|                      | 200  | Mr. Bach   | 30     |
|                      | 100  | Mr. Rob. Owen                                      | 30     |
|                      | 100  |  |        |
|                      | 84   | Not yet granted.                                   |        |
|                      | 60   |  |        |
|                      | 60   | Mr. Powel, Priest                                  | 10     |
|                      | 50   | Mrs. Story, Widow                                  | 16 di. |
|                      | 56   | Mr. Olyver   | 8      |
|                      | 60   | Thomas Kinred                                      | 16 di. |
|                      | 36   |  |        |
|                      | 40   | Persons gone towards Spain to<br>sue for Pensions. |        |
|                      | 30   |  |        |
|                      | 30   |  |        |
|                      | 36   | My Lord Edward Seymour                             |        |
|                      | 30   | Mr. Southwel                                       |        |
|                      | 60   | Mr. Carew  |        |
|                      | 40   | Mr. Harecourt                                      |        |
|                      | 50   | Mr. Francis Moore                                  |        |
|                      | 30   | Mr. Blackstone                                     |        |
|                      | 40   | Mr. Pridieaux                                      |        |
|                      | 40   | Mr. Geo. Moore                                     |        |
|                      | 30   | Williams   |        |
|                      | 30   | John Story.  |        |

Dennum the  
Queens Spy  
in Italy.

But the Queen and Kingdom, notwithstanding the fair Pretences of the Fugitives, had cause to be suspicious of them; the Popish Faction endeavouring to do her Mischief by her own Subjects of that Persuasion, which they had with them at hand, to instil into them their dangerous Instructions. And she knew well how enraged the Pope and his Church would be at the Reformation she had established; and being apprehensive what dangerous Devices they would meditate against her, she and her Secretary made use of a diligent Man, one E. Dennum, sent over to Italy about 1562 or 1563. to send her Majesty Intelligence of Foreign Conspiracies and Contrivances: and having made use of Money, got several Notices of the Pope, and what he was doing in his Privy Cabals and Councils. A List whereof he sent from Venice, together with a Letter to Secretary Cecyl, April 13. 1564. A Copy of this Paper fell afterwards into the Hands of that diligent Antiquary, Sir James Ware. But the Original was kept private in the Queens Closet among other Papers of Secrecy. The Contents thereof were these:

Resolutions  
taken at Rome  
against the  
Queen.  
Fox & Fireb.  
Pt. II. p. 49.

I. That Pope Pius had consulted with the Clergy of Italy at an Assembly which he had called; When it was voted, that the Immunity of the Roman Church, and her Jurisdiction was required to be defended



defended by all Princes, as the principal Church of God. And to encourage the same, that Council voted, that *Pius* should bestow the Queens Realm on that Prince, who would attempt to Conquer it. ANNO 1563.

II. That there was another Council ordered by way of Committee: Containing Three of the Cardinals, Six of the Bishops, and as many of the Order of the *Jesuits*, who daily now increased, and came in great Favour with the Pope. These did weekly present Methods and Ways, and Contrivances for the Church of *Rome*. And these were prepared for a great Council to be holden afterwards; whose Business was how to order all things for the Advancement of the *Romish* Sec. Some of these Contrivances were as follow:

*First*, To offer the Queen to Confirm the *English* Liturgy, some things being altered; provided, she do acknowledge the same from *Rome*. But if denied, then to asperse the Liturgy of *England* by all Ways and Conspiracies imaginable.

*Secondly*, A Licence or Dispensation to be granted to any of the *Romish* Orders, to Preach, Speak or Write against the new established Church of *England*: to be done among Protestants in other Parts, on purpose to make *England* odious to them. These Persons so Licenced and Indulged to be seemingly as some of them: and not to be either taxed, checked or excommunicate for so doing. They were also to change their Names, lest they might be discovered. And they were to keep a quaternal Correspondence with some of the Cardinals, Archbishops, Bishop, Abbots, Priors, and others of the chief Monasteries, Abbies, &c.

*Thirdly*, For the preventing of any of these dispensed Persons from flinching off from them, or falling from this Correspondence by some good Reward, there should be several Persons appointed to watch the Parties so licenced, and to give Intelligence to *Rome* of their Behaviour. And these Parties were to be sworn not to divulge to any of the Persons so Licenced or Indulged what they were, or from whence they came, but to be strange, and to come in as one of their Converts.

*Fourthly*, In case any of the hypocritical Ministry of *England* should become as those who had these Licences, it was deliberated what was then to be done. The Bishop of *Mentz* answered, That that was the thing they aimed at: And that they desired no more than a Separation among the Hereticks of *England*; and the more Animosities there were among them, there would be the fewer to oppose the Mother Church of *Rome*, whenever Opportunity served.

*Fifthly*, A Pardon to be granted to any that would Assault the Queen, or to be any Cook, Brewer, Baker, Vintner, Physician, Grocer, Chirurgion, or of any other Calling whatsoever, that would make her away. And an absolute Remission of Sins to the Heirs of that Party's Family, and a perpetual Annuity to them for ever, and to be of the Privy Council to whomsoever afterwards should Reign. .N. B.

*Sixthly*, For the better assurance of further Intelligence to the See of *Rome*, Licences were to be given to dispense with several Baptisms Marriages, and other Ceremonies of the Church of *England*, to possess and enjoy any Offices, either Ecclesiastical, Military or Civil;

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Civil; to take such Oaths as should be imposed upon them, provided, that the same Oaths be taken with a Reserve for to serve the Mother Church of *Rome*, whenever Opportunity served. In which Case the Act of Council passed, that it was not sin, but meritorious; and that when it so served for *Rome's* advantage, the Party was absolved from his Oath.

*Seventhly*, That the *Romish* Orders cherish all Adherents to the Mother Church. And whenever Occasion served, to be in a readiness at the times appointed; and to contribute according to their Capacities for the promoting the *Romish* Cause.

*Eighthly*, That the *Romish* Party shall propose a Match for the Queen of one of the Catholick Princes.

*Ninthly*, Excommunication, and a perpetual Curse to light on the Families and Posterity of all those of the Mother Church, that will not promote or assist, by means of Money or otherwise, *Mary* Queen of *Scotland's* Pretence to the Crown of *England*.

*Tenthly*, Every *Roman* Catholick within *England* and *Ireland* to contribute to those *Romish* Bishops, and Parish Priests, that were privately, or should be, sent over to them; and to pay all the Church Duties, as if they were in Possession: and this upon Pain of Excommunication to them and their Posterity.

*Eleventhly*, The See of *Rome* to dispense with all Parties of the *Roman* Faith to swear to all Heresies in *England*, and elsewhere. And that not to be a Crime against the Soul of the Party; the Accused taking the Oath with an Intention to promote or advance the *Roman* Catholick Faith.

And all these afore said Articles were decreed and ordered by the Pope's Council.

The State of  
the Churches  
abroad.

And now let me subjoyn the State of the Foreign Churches, in *France*, *Italy* and *Switzerland*; which at this time was very sad, and the Gospellers that lived in those Countries were under great Apprehensions of extreme Calamities to befall them, by means of the Council of *Trent*, that studied nothing so much as the ruin of the Reformed, and the House of *Guise* active with the Pope to bring the same to pass.

MSS. Foxian.

Some brief Account of this *Bullinger* gave to *John Fox* in a Letter from *Zurick* writ in *March*, 1563. *Dolemus Nos vehementissime casum florentissimi Regni Galliae, quod Guisiana Domus Sanguinaria, Domus Achab, hoc anno propemodum (Quis credidisset?) everit; ac calamitissima subinde ceremur. Orandum est ergo Dominum, ut is nostri misereatur, & Fratribus in Gallia Pacem restituat, ac Tranquillitatem. Ex Italia nuntiatur, Lotharingum Cardinalem, qui Italiam prae-textu Concilii Tridentini adeundi ingressus est, commovere ad Arma Principes Italiae contra Fideles. Consilia & auxilia communicat Caput omnis mali Antichristus Papa. Molitur mira Concilium ipsum Tridentinum. Ut si Deus non dissipaverit cruenta illorum consilia, sicut hactenus fecit, vix absque bello simus hac aestate futuri.* That is, 'We do extremely lament the misfortune of the most flourishing Kingdom of *France*, this Year well neer destroyed (who would have believed it?) by the bloody House of *Guise*, that House of *Ahab*. And ever and anon we fear worse still. Let us therefore beseech

beseech God to have mercy on us, and to restore Peace and Quiet-  
ness to the Brethren in *France*. The News is from *Italy*, that the  
Cardinal of *Lorraine*, who is entred *Italy* upon colour of going to  
the Council of *Trent*, stirs up the Princes of *Italy* to take Armes  
against the Faithful. Antichrist the Pope, the Head of all Mischief,  
contributes his Counsils and his Aids. The Council of *Trent* itself  
is contriving strange things. That if God do not scatter their bloody  
purposes, as hitherto he hath done, We shall hardly scape War this  
Summer. And what the same Party was doing here in *England*,  
as well as elsewhere, to undermine Religion, and to bring in the old  
rejected Superstitions, we saw afore: And what odd Counsils were  
hatching at *Rome* for that purpose.

This Popish Council, beginning *Anno* 1545. concluded this present  
Year 1563. Which this State and Church of *England* utterly disown-  
ed; And therefore would send no Representatives thither; whereat  
the Papists were angry. Which one of that Party soon after the Con-  
clusion of it, exprest in Print in a taunting way. For thus we find  
*Dorman* telling Dean *Nowell*, 'That it was Fear to be vanquished  
in their Herenes, that they durst not come to the late General *Tri-*  
*dent* Council, where they were called; and that therefore like  
cowardly Yeomen fearing the War, they caused their Wives to bind  
Clouts about their Heads; and then their Kerchiefs being sick; must  
need tarry at home forsooth.' To which thus *Nowell* replied in his  
own Language, 'But who could fear any vanquishing at your Coun-  
cils, who after so long sitting at *Trident*, hatched us out such a sort  
of goodly Decrees, worse than addie Eggs, as any Popish Lad  
meanly learned, sitting under a Summer's Hedge, might in two or  
three Afternoons right well and as well have written, as they are  
written and set forth by your worthy Council. No, Sir, your Pre-  
lats sat not there about conning of Articles of Religion, or to Dispute  
with Hereticks to vanquish them. A few louzy Friars, whom no  
Man would fear but in his Potrage or Egg-py, did serve that Turn  
well enough. And your great Prelates devised the while by that  
long Consultation, how by Sword and Fire they might most cruelly  
murder all true Christians, whom they call Hereticks; and now do  
labour to put in Execution such their bloody Devices.

Yet to fortify and arm our People against the Decrees of this Coun-  
cil, and that it might have the less Regard taken of it here in *Eng-*  
*land*, there came forth seasonably now a Book intituled, *A godly and*  
*necessary Admonition of the Decrees and Canons of the Council of*  
*Trent, Celebrated under Pius IV. Bishop of Rome in the Years of*  
*our Lord 1562. and 1563. Written for those godly disposed Persons*  
*Sakes, which look for Amendment of Doctrine and Ceremonies to be*  
*made by General Councils.* It was translated out of *Latin*, and im-  
printed at *London* by *John Day* dwelling over *Aldersgate*, the 19.  
*Febr.* 1564. No Name of the Author, but it seems to be done by  
*Archbishop Parker*, or his special Order. The Method of the Book is  
to set down the Decrees in convenient Paragraphs: and then to subjoyn  
Observations and Answers to each. Near the beginning, the Author  
writes thus, That if we diligently weighed a few Words, *viz.* 'That  
the Council must be celebrated according to the Form and Letters  
of

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The Trent  
Council ends.

Confutat. fol.  
423. b.

An Answer to  
the Decrees of  
the Council of  
Trent.

ANNO ' of our Holy Lord *Pius IV.* we should easily understand, that the  
 1563. Bishop of *Rome* with his Council of *Trent* mocked and dallied with  
 all *Christendom*.

“ But what further our Church and Kingdom could say, for their  
 not coming or sending to that Council, and disowning it utterly, we  
 may have recourse to a Letter of *Scipio*, an *Italian* Gentleman, wrot  
 to Bishop *Jewel*, formerly his Acquaintance at *Padua*; (where  
*Jewel* formerly went to study) and the Answer which he gave to the  
 said *Italian*.

Bishop Jewel's  
 Letter to an  
 Italian, con-  
 cerning that  
 Council.

Scipio's Letter  
 to Jewel.

*Scipio* wondered, that the Realm of *England* alone had sent no  
 Ambassador to that *General Council*, summoned by the Pope for the  
 settling of Religion; when all other Nations were there assembled:  
 No, nor so much as excused their Absence by any Message or Letter;  
 but that we had altered without any Council, all the Form of the an-  
 cient Religion. The former arguing a proud Stubbornness: the other  
 a pernicious Schism. That it was a Superlative Crime to decline the  
 Pope of *Rome*'s Sacred Authority, or to withdraw themselves from a  
 Council, being by him called to it. That it was not lawful to debate  
 Controversies about Religion otherwise than in such Assemblies: Since  
 there were the Patriarchs and the Bishops and the learned Men of all  
 Sorts. And from their Mouths the Truth must be required. That  
 there was a Light of each Church: and there was the Holy Ghost.  
 And that all godly Princes still referred any Doubt arising in God's  
 Worship to a publick Consultation. That *Moses*, *Joshua*, *David*,  
*Hezekiab*, *Josias*, and other Judges, Kings and Priests, did not ad-  
 vise concerning the Matters of Religion, but in an Assembly of Bishops.  
 That Christ's Apostles and the Holy Fathers held their Councils.  
 And *Arius* was vanquished; and *Eunomius* and *Eutyches* and other  
 Hereticks. And by the same Means the Distractions of the World  
 might be composed.

Bishop Jewel's  
 Answer.

And how shall the Bishop of *Sarum* answer all this specious Dis-  
 course: as much as could be said surely on this Point? It is worth  
 reading the Answer he made, which I proceed to rehearse from his  
 own Epistle to that Nobleman. ‘ That it was not for him to take up-  
 ‘ on him to answer in the Behalf of the Realm of *England*, by what  
 ‘ Advice every Thing was done, seeing the Counsil of Kings were  
 ‘ secret and hidden: and so ought to be. And yet because of their  
 ‘ old and intimate Acquaintance, and because he saw *Scipio* desired  
 ‘ it so earnestly, that he should briefly shew, what he thought, and  
 ‘ doubted not but that it would satisfy him, he proceeded thus: Ask-  
 ‘ ing him, Why should he wonder, that no Ambassadors came from  
 ‘ *England* to that Council, since not *Englishmen* alone come not thi-  
 ‘ ther. That he himself who was a publick Person, and employed in  
 ‘ the Affairs of his Commonweal, was not present at it. Why did he  
 ‘ not as well wonder, that neither the three Patriarchs of *Constantino-*  
 ‘ *ple*, *Antioch*, and *Alexandria* were there; nor *Presbyter John*,  
 ‘ nor the *Grecians*, *Armenians*, *Persians*, *Egyptians*, *Moors*, *Ethio-*  
 ‘ *pians*, and *Indians* came not: For many of them believed in Christ,  
 ‘ had their Bishops, and were baptized Christians; nor had any Am-  
 ‘ bassador

‘bassador come from those Parts of the World. Or rather well would  
‘he see, that the Pope did not call them; and that his Ecclesiastical  
‘Decrees took not hold of them. ANNO •  
1563.

‘That it was more to be wondred at that the Pope should call such  
‘Men to a Council, whom he had before condemned of Heresy, and  
‘openly pronounced *excommunicate*, without hearing either them or  
‘their Plea. The Bishop said, he would fain be resolved, whether  
‘the Pope’s Meaning were, to advise with them in the Council, whom  
‘he accounted Hereticks, or else that they should plead their Cause  
‘at the Bar: or either change their Opinion presently, or out of hand  
‘be condemned again. The former was denied heretofore by *Julius*  
‘III. to those on our Side. The other was ridiculous, that the *Eng-*  
‘*lish* should come to the Council, only to be indicted, and plead for  
‘themselves: especially before him, who long since was charged with  
‘hainous Crimes, not only by our Side, but also by their own.

‘Nor did *England* alone seem thus stubborn. For where were the  
‘Ambassadors of the Kings of *Denmark, Sweden*, and the Princes of  
‘*Germany*, the *Switzers*, the *Grisons*, the *Hanse* Towns; those of  
‘the Realm of *Scotland*, and the Dukedom of *Prussia*. Nay, the  
‘Pope himself came not to his own Council. And *Pride* was  
‘it for one Man at his own Pleasure to assemble together all Christian  
‘Kings, Princes and Bishops, when he listed, and require them to be  
‘at his Call; and not to come himself. But perhaps *Pius IV.* the  
‘present Pope might remember what happened heretofore to *John XXII.*  
‘that came to the Council of *Constance* Pope, but returned *Cardinal*.  
‘Therefore the Popes had provided for themselves in the Rear, and  
‘kept home, and had withstood all Councils and free Disputes. That  
‘above 40 Years before, when Dr. *Martin Luther* was cursed with  
‘Bell, Book and Candle, because he had begun to preach the Gospel;  
‘and to reform Religion out of God’s Word; and had requested, that  
‘his Cause might be referred to a General Council, he could have no  
‘Audience. For Pope *Leo X.* might see well enough, that if the  
‘Matter should have come to a Council, his own State might come  
‘in danger.

‘That indeed the Name of a *General Council* carried a fair Shew;  
‘so it were assembled, as it ought, Affection laid aside; all things re-  
‘ferred to the Rule of God’s Word; the Truth only aimed at. But  
‘Religion and Godliness be openly beaten down; Tyranny and Am-  
‘bition established; if Men studied Faction, Gluttony, Lust; then  
‘was nothing more pernicious to the Church of God.

‘That this that he had hitherto spoken, was as if that Council sub-  
‘sisted somewhere and were indeed a Council, which he thought ab-  
‘solutely to be none, or surely very obscure. For we could by no  
‘means learn, what was done there; what Bishops were met, or ra-  
‘ther whether any at all were met. That twenty Months ago, when  
‘the Council was first summoned by Pope *Pius*, the *Emperor Ferdi-*  
‘*nand* much disliked the Place: *Trent* not being commodious enough  
‘seated for so many Nations; nor able to receive so great a Multitude  
‘of Men, as were likely to meet at a General Council. And the  
‘same Answer was returned from other Christian Princes. Therefore

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that we believed, that all these things with the Council itself, were vanished away into Smoke.

Next, he questioned the Power of Pope *Pius* to call a Council, more than another Bishop. That while the Empire flourished, it was the proper Right of the Emperor of *Rome* to do it. But now since the Empire is lessened, and Kingdoms by Succession share Part of the Imperial Power, that Power was communicated to Christian Kings and Princes. That if the *Annals* were searched, the Memorials of Antiquity laid together, the ancientest Councils, the *Nicene*, the *Ephesine*, &c. were called by the *Roman* Emperors, *Constantine*, *Theodosius*, &c. And the Popes of *Rome*, when *Ruffine* had alledged a certain Synod against *Hierom*, he asked, Tell me, what Emperor caused it to be called? And accordingly Bishop *Jewel* demanded, what Emperor caused the Bishops to be called at this Time to *Trent*? And that therefore this triumphant Council was not lawfully called. That Pope *Pius* had done nothing rightly or orderly. And that in so saying, no Man could justly find fault with our Absence.

Then he went on to mention the Wrongs the Popes of *Rome* had done us. That they had as often as they pleased, armed our People against their Sovereign; pulled the Scepter out of our Kings Hands, and the Crowns from their Heads. They would have the Kingdom to be theirs, and held in their Name. That of late Years they stirred up against us sometimes the *French*, sometimes the Emperor. That it was needless to rehearse what the Intention of *Pius* himself had been towards us: what he had done; what he had spoken; what he had practised; what he had threatned: nor by what Course he made himself Pope: by corrupting of Cardinals; buying of Voices; Underminings and Ambushes: That he cast Cardinal *Carotta* into Prison; and there murdered him. And did he [*Scipio*] wonder that we came not to a Man of Blood, that purchased Voices; that denied to pay his Debts; to a Simoniacal Person; to an Heretic? That it was not the Part of a wise Man wilfully to run into a Place infected; nor to consult of Religion with the Enemies of Religion.

That it was fit, that Councils should be free; and that every Man may be present that will. That in the *Nicene*, *Ephesine*, &c. Councils, Princes then were not called together in such a slavish Manner, that if any one of them stayed at home, or had not sent Ambassadors to the Council, presently every Eye was upon him, every Finger pointing at him. That the Popes in those Times were so patient, as not to condemn them of *Contumacy*. That this Tyranny of Popes was not yet grown up. That it was lawful then for holy Bishops and Fathers, as it stood with their Convenience, to stay at home without Prejudice. That *Athanasius* the Bishop, tho' the Emperor summoned him to the Council at *Casaria*, yet would not come. And in the *Syrman* Council, when he saw the *Arians* were like to prevail, presently withdrew himself, and went his ways. *Chrysostom* came not to the *Arian* Council, tho' the Emperor called him, both by Letter and Message. That the Bishops that met in a Council at *Constantinople*, being called to a Council at  
*Rome*,

‘ *Rome*, refused to come. And their Excuse was, that they were to *ANNO*  
intend the Charge and Reformation of their own Churches. 1563.

‘ What if our Bishops, added *Jewel*, gave now the same Answer;   
‘ that they could spare no Time from their own sacred Function;   
‘ That they were wholly employed in setting up again their own   
‘ Churches: That they could not be absent five, six, seven Years:   
‘ especially there, where they should be able to do no good. For   
‘ that our Bishops were not so idle, as those at *Rome*, that frolicked   
‘ it in their Palaces, danced Attendance upon their Cardinals, and   
‘ hunted after Livings. That our Churches were so miserably wasted   
‘ and ruined by them, that they could not be repaired in a small Time,   
‘ or with ordinary Diligence.

‘ That the Pope did indeed but make a Shew of a Council, and   
‘ meant it not. And that he did nothing sincerely or truly. That   
‘ that See was wholly supported by mere Hypocrisy: which the less   
‘ natural Strength it had, so much the more Colour it needed. That   
‘ if the Pope thought a General Council so effectual for removing of   
‘ Schisms, why did they defer a Thing so necessary, so long:   
‘ Why did they sit quiet Thirty Years together, and suffered *Lu-*  
‘ *ther's* Doctrine to take root. Why did they assemble the *Trent*   
‘ Council with such Reluctancy and Unwillingness: more by the In-   
‘ stigation of *Charles* the Emperor, than of their own Accord: and   
‘ that they had been at *Trent* well nigh Ten Years; and had done   
‘ just nothing. That the Popes in Truth were not in Hand to keep a   
‘ solemn Council, or to restore Religion. which they made a Mock   
‘ of; that which they intended, and sought and laboured for, was to   
‘ elude the Minds of godly Men, and the whole World with a pom-   
‘ pous Expectation of a General Council.

‘ That they saw their Wealth had been now a pretty while sink-   
‘ ing; that their Tricks did not find the same Credit now, as hereto-   
‘ fore; that an incredible Number of Men did every day fall from   
‘ them; that Men did not now run to *Rome* in such Troops; that   
‘ there was not now-a-days so high an Estimation, or so dear a Price   
‘ for Indulgences, Blessings, Absolutions and empty Bulls. That   
‘ their Mart of Ceremonies and Masses were slighted. That a great   
‘ Part of their Tyranny and Pomp was shrunk; that their Revenues   
‘ were slenderer than they were wont to be. That they and theirs   
‘ were laughed at every where, even by very Children. That their   
‘ whole Rest lay now at Stake. That this was the Force of God's   
‘ Word: This the Power of the Gospel: These the Weapons by   
‘ which was overthrown every Fortification raised against the Know-   
‘ ledge of God. And this Doctrine should be preached through the   
‘ whole World, in Despight of them all. God's Word.

‘ The Merit-mongers Shops waxed cold now at *Rome*. Their   
‘ Wares, as if *Porfenna's* Goods were put to Sale, were very low   
‘ prized; and yet could scarce find a Chapman. The Indulgence-   
‘ Broker trussed up, and down, and found no Fools. Thence grew   
‘ their Grief; and this vexed the Pope. They saw that this so great   
‘ Light broke forth from one Spark. What was it like to do now,   
‘ when so many Fires were kindled in all Places of the World; and   
‘ so many Kings and Princes acknowledged and professed the Gospel?   
‘ And therefore Councils were summoned, the Abbots and Bishops   
‘ The Decay of Popery.



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The Design of  
the Council.Monies raised,  
and why.The Abbots  
and Bishops of  
the Council.The Ambassa-  
dors of the  
Princes of Ger-  
many come to  
the Council.Hereticks :  
who.Papal Pride  
and Tyranny.

called to make a Party. For this they thought the cunningest Plot to spin out the Time for some Years, to hold Men's Minds in suspense with Expectation; and many things, as it useth, might fall out in the mean time. Some Wars might be raised. One of these Princes might die, &c. Men's Minds might wax cool ----- That now-a-days the Intent or Scope of Councils is not to discover Truth, or to confute Falshood. But this hath been the only Endeavour of Popery, to establish the *Roman* Tyranny, to set Wars on Foot, to set Christian Princes together by the Ears: To raise Money, sometimes for the *Holy Land*, sometimes for the building of *St. Peter's* Church; sometimes for other Uses, I know not what, or rather Abuses all. Which Money was to be cast into some few Bellies in Gluttony and Lust, &c.

That the Abbots and Bishops, upon whose Fidelity, Learning and Judgment, the Weight of this whole Council, the Discussing of Questions must lie and rest; they were indeed grave Persons, and had fair Titles; but take from them these Titles, the Persons they bear, and their Trappings, and there would nothing that belonged to an Abbot or Bishops remain in them: For they were not Ministers of Christ, Dispensers of the Mysteries of God; applied not themselves to reading, nor to preach the Gospel, nor to feed the Flock ----- but intangled themselves in secular Businesses. They hid the Lord's Treasure; they took away the Keys of the Kingdom of God. They went not in themselves, nor suffered others. They slept, snorted, feasted and rioted: Clouds without Water, Stars without Light. That they would not hear any of our Men speak.

That in the last Convention of the Council of *Trent*, ten Years before this, the Ambassadors of the Princes and free Cities of *Germany*, came thither with a Purpose to be heard; but were absolutely refused. For the Bishops and Abbots answered, that they would not suffer their Cause to have a free Hearing, nor suffer Controversies to be discussed out of the Word of God. And that our Men were not to be heard at all, except they would recant. Which if they refused to do, they should come into the Council upon none other Condition, but to the Sentence of Condemnation pronounced against them. For that *Julius III.* in his Bull of *Indiction* of the Council declared plainly, That either they should change their Opinions, or else be condemned for Hereticks, before they were heard: And that *Pius IV.* that had now a Purpose to re-assemble the Council, had already prejudged, for Hereticks, all those who had left the *Roman* Church: (that is to say, the greatest Part of the Christian World) before they were ever seen or heard. That they said, and said it often, that already all was well with them; and that they would not alter one Jot of their Doctrine or Religion. Was this, said the Writer, to restore the Church to her Integrity? Was this to seek the Truth? Was this the Liberty and Moderation of Councils?

Further, that whereas the World complained of the Papal Pride and Tyranny, and believed that nothing could be amended in the Church of God, until he [the Pope] were reduced into Order; yet

‘ yet all things were referred unto him, as unto a most conscientious *ANNO*  
 ‘ Peace-maker and Judge. He [*Jewel*] would not call him an *1563.*  
 ‘ Enemy to the Truth, Ambitious, Covetous, Proud, intolerable ever *The Pope.*  
 ‘ to his own Followers: that they would make him a Judge of all  
 ‘ Religion, who avouched, that he could make Injustice to be Justice;  
 ‘ and who commanded all his Determinations to be of equal Value  
 ‘ with those of St. *Peter* himself: And that he said, In case he car-  
 ‘ ried a Thousand Souls with himself to Hell, yet no Man ought to  
 ‘ reprehend him for it. And whom some of his own Followers, *viz.*  
 ‘ *Joachim Abbas, Petrarch, Marsilius Patavinus, Laurentius*  
 ‘ *Valla, &c.* did clearly pronounce to be the *Antichrist*: That all *Antichrist.*  
 ‘ was referred to the Judgment of this Man alone. So that the same  
 ‘ Man is the Party arraigned, and the Judge: the Accusers were  
 ‘ heard from an inferior Place, and the Party accused sat in his Tri-  
 ‘ bunal, and pronounced the Sentence concerning himself.

‘ And that therefore *Scipio* at length, (as the Bishop applying to  
 ‘ him concluded) seeing all things were most unjustly handled, no-  
 ‘ thing sincerely and fairly carried in Council; he needed not wonder,  
 ‘ that our Men had rather tarry at home, than take so long and so  
 ‘ idle a Journey: in which they should both lose their Labour, and  
 ‘ betray their Cause.

And whereas he had said, ‘ It was not lawful to make any Change  
 ‘ in Religion without Order from the Pope and Council;’ the Bishop  
 replied largely to that. As, ‘ That the State of God’s Church was  
 ‘ most miserable, if there being so many Errors, so generally spread,  
 ‘ so gross, so blind, so foul, and so perspicuous; and yet nothing  
 ‘ could be done without the whole World should meet in a General  
 ‘ Council. The Expectation whereof was very uncertain, and the  
 ‘ Event much more. That as for our Part, we did not fear and fly,  
 ‘ but desire and wish for a Council, so it were free, ingenuous, Chri-  
 ‘ stian. So that Men did meet as the Apostles did: So that Abbots  
 ‘ and Bishops were freed from their Oath, by which they were bound  
 ‘ to the Pope; And our Men modestly and freely heard; and not *A free Council*  
 ‘ condemned before they were heard: and one Man might not have *required.*  
 ‘ Power to overthrow whatsoever was done. But seeing it was im-  
 ‘ possible, as the Times then were, that this should be obtained, We,  
 ‘ said the Bishop, thought fit to provide for our Churches by a Na-  
 ‘ tional Council,----- And that for themselves they had done nothing,  
 ‘ but with very good Reason; and what they saw to be lawful, and *The Reforma-*  
 ‘ to have been practised by the Fathers of the Primitive Church, *tion lawfully*  
 ‘ without any Reprehension at all. That therefore they had called a *done.*  
 ‘ full Synod of Bishops; and by Consent of all Sorts purged this  
 ‘ Church of those Excrements, which either the Negligence or the  
 ‘ Malice of Men had brought in. That they had restored all Things,  
 ‘ as much as possibly they could, to the antient Purity of the Aposto-  
 ‘ lical Times, and to the Similitude of the Primitive Church. And  
 ‘ this, he added, was justly in their Power to do. And because they  
 ‘ could do it, they did it boldly.

And much more excellent Matter of our Reformation, and in Vin-  
 dication thereof, did this Learned Bishop’s Letter contain. Which is  
 deservedly

*ANNO* deservedly preserved at the End of Father *Paul's* History of that  
1563. Council: Printed in *English* at *London*: Worthy every Protestant's  
diligent Perusal."

## C H A P. XXXVII.

*The Kingdom and Church vindicated against Oforius a Popish Writer. Dr. Haddon writes in Answer to him; and so doth John Fox. Oforius printed in English: And Musculus Common Places. The Bible and other Church Books published in Welch. Some Miscellaneous Matters. A strange Effect of Joy. The Queen at Windsor this Winter reads much.*

Dr. Haddon  
answereth  
Oforius's  
Letter.

THIS Year came forth a State-Book, being a necessary Quarrel of this Church, and Defence of this Country, writ in Answer to *Hieronimus Oforius*, a *Portugueze*, who the last Year published a malicious Libel against *England*, and the Reformation of Religion here, by way of Letter to the Queen; intending to persuade her to return to the *Roman* Catholick Faith; as hath been mentioned already. The Answerer, who seems to be pitched upon for this Work by Secretary *Cecil*, was *Dr. Walter Haddon*, Master of Requests to the Queen, a Man of great Abilities in Learning, and Experience of the State and Affairs of this Nation, and withal, had an excellent *Ciceronian* Style: to be even with the said *Oforius*, whose *Latin* was the only thing that recommended his Book. But his Treatment of the Queen and her Kingdom and People was so rude and uncivil, and his Arguments so weak and childish, that the said *Haddon* gave this short Character of him, 'That he was a most perverse, overthwart Brawler, who besides a commendable Facility in the *Latin* Tongue, could profit the Publick nothing at all.

Oforius's  
Character.

*Haddon* framed his Answer in a Letter to him, entituled, *Gual. Haddonus Hieronymo Oforio Lusitano S. D.* Therein answering all the trite Objections of Papists, then tost up and down against the late Proceedings of *England*, and clearing the Steps that were taken by the Queen and her Council and Parliament. And therefore very well worthy to have some Account given of it in this Place; having been drawn up by great Deliberation; and overlookt by the Secretary and Sir *Thomas Smith*; and serving for a publick Vindication of this Nation: the like to which I know none as yet set forth, except Bishop *Jewell's Apology* the last Year. This choice Letter remaineth among *Haddon's Lucubrations*, published in the Year 1567. but being out of the Hands of most, and in *Latin*, I will give some brief Account of it.

Some Account  
of Haddon's  
Answer.

He told *Oforius*, the Reason he wrote this Letter to him was, to correct (yet without Offence or bitter Difference) his Mistake of the State of *England*, taken up from false Surmises and Reports, and to rectify the Opinions of others, which perhaps his Writings had prejudiced.

judiced. That whereas *Oforius* had ascribed the publick Decrees, *ANNO* made for reforming Religion, to a great many uncertain obscure Men, *1563.* and excluded the Queen from this Transaction; it was to be attributed either to his Dissimulation, or his Ignorance of our Customs. For the Custom of *England* is, that no Laws are made, to which the whole State is obliged to submit and obey, but by the Assent and Consent of the Common People, the Nobility, together with the Approbation of the Prelates of the Church, and the Command of the Prince. Therefore, if any thing else had been told him, it was a Lye in the Author of it, and in him, too much Credulity.

He observed, how *Oforius* began with a terrible Complaint, that a Multitude of Men, he knew not who, had estranged themselves from the Truth of Apostolical Religion, and had brought in a new one, unknown before, but boasting much of Pleasure and Liberty: but that in truth that Religion was most pestilent, and abounded with Floods of innumerable Evils. Then he assaulted the Authors of this new Religion; against whom he thundered out thick and horrible Flames of Reproaches; and that nothing could be thought more detestable than they. Then he roared out against the Religion itself; that it was to be accursed, avoided, abhorred: and that the Authors of it were Murderers, Sorcerers, Overthrowers of Commonwealths, Enemies of Mankind. But to this *Haddon* challenged him to come to Particulars, and to shew, who these were, and wherein this Religion came to have such a Character. That for his part, he could not but lift up his Hands to Almighty God, most heartily thanking him that he had dispersed the deep Darkness of the former Times by the Sun-shine of the Gospel. By the want of the Knowledge whereof first, and afterwards the trusting in Superstitions, we wallowed securely in the Sink of Sin; believing that, whatsoever Wickedness we had done, to have it pardoned by the Lead of the Popes Bulls, and by muttering over of Prayers not understood. But the Authority of the Holy Scriptures at length sounded in our Ears, and so terrified our Consciences, that laying aside and casting away the Inventions of Men, we took refuge in the free Mercy of God only; in like manner attending to that which was commanded by the Prophet, to conform our Manners to Holiness and Righteousness.

And whereas in a long Address to her Majesty, *Oforius* advised, That she and all Princes should provide and take care they were not dethroned by this new and hitherto unknown Sect; *Haddon* shewed how she flourished in all Prosperity, loving her Subjects, and being beloved by them: and not perceiving the least Air of those Tumults vainly prophesied of by him. 'Tis true, there had been some danger of a *French* Tempest; but that was now pacified. And whence it first blew, it was easy to tell. [He means, not from the Professors of Religion, but from the *Guistsans*, a bigotted Popish Faction.]

Then *Oforius* mentioneth a sort of Men lately come in, who were to purge the Church from all the Dregs of the Errors of the Schools, and to reduce it again to the Sincerity of the Institution of the Apostles, and to represent to the Christian World the Truth founded in the Gospel of Christ, long since oppressed by Gain and Ambition: that the Glory of God obscured by the Dreams of Men might be advanced by the

*Oforius's  
slandrous Ex-  
clamations.*

**ANNO** 1563. the clear and broad Light of the Holy Scriptures. These Men whom he had thus scoffingly described, sometimes he makes sport with, sometimes shews his Stomach against, and sometimes declaims and exclaims upon them. And this new Sect was the Enemies, which (as Pests of this Realm) he would have cut off from the Queen's Majesty, and cast away. But *Haddon* on the other side esteemed these Professors of the Gospel to be the Servants of God, sent from Heaven to us, to awake us out of our Sloth in these dangerous Times of the declining World: That these Men quickned our Lingring, refuted our Errors, and rebuked our Impieties. And then biddeth *Osius* see how wide his Opinion of these Men was from his.

Our Reformers.

But now *Osius* begins to take the Persons of the chiefest Reformers to task; and asketh, if they were more perfect in all the Praise of Piety, than *Athanasius*, *Basil*, *Ambrose*, *Hierom*, and *Augustin*. *Haddon* replied, That these Reformers, many of them, were of excellent Learning, and most blameless Manners. But not to make odious Comparisons between worthy Men, he asserted in behalf of these Modern Doctors, that they did conspire with those Venerable Fathers, that they went the same way with them, and delivered the same Sum of Religion as they did: And if so, Comparison between Persons that agree was idle. If not, he bad *Osius* shew, wherein they differed. That *Augustin* complained, that in his time, they were overwhelmed with Floods of Ceremonies, that the Condition of Christians was almost worse than that of the *Jews*. *Hierom* wished the Holy Scriptures (which from the *Romanists* Churches were wholly thrown off and hidden) might be learned by Women and Children. *Basil* employed all his Leisure in Learning himself, and Teaching others the Holy Business of Divinity. And if Monks had lived according to *Basil's* Institutions, not a Man had touched them so much as with their Finger. That *Athanasius's* Creed had a just Veneration, nor was there any question between him and us. But *Osius* had only named these antient Fathers barely, and no more.

Luther.

He passed on to reprove our later Reformers: beginning with *Luther*; whose Ghost he tore with evil Speeches, reproaching him for a bold, for a popular, nay, for a Madman. That Man of God, said *Haddon*, whom you thus miscall, rendred a sound and sober Account of his Faith in an august Assembly before the Emperor *Charles*; that Madman stood safe against the wisest Patrons of your Church thirty Years, however they raged against his Safety.

Bucer and Martyr.

As for *Martin Bucer*, and *Peter Martyr*, they by the great Goodness of God to this Island, were brought over hither. Let all their Enemies lay their Head together; and then let us see what Envy itself can lay to their Charge, as to the Lives of those Reverend Fathers. O golden Pair of aged Men, of most happy Memory! Whose Books by them made, were the Witnesses of their Doctrine. And had as many Approvers of their Manners, as they had Men that lived with them, and knew them.

Our Doctrine.

Then *Osius* skippeth to our *Doctrine*. And therein he disapproveth of our urging the holy Scriptures only; and that we admitted only the Holy Scriptures to be our Counsil, rejecting all Humane Authors. If it were so, said *Haddon*, we should in that but follow the

the Practice of our Lord Jesus Christ, the Custom of the Apostles, and of the ancient Fathers in the first Times of the Church. But it was otherwise. For we made use of the Opinions of the approved Interpreters of all Times, as our Books testify, which openly confuted this Calumny of his. ANNO 1563.

Next, *Oforius* played with our *Perfection*, which some of ours, as he gave out, boasted of in their Lives: and yet he said they were convinced of wicked Deeds daily. But *Haddon* said, It was false that they arrogated any thing to themselves above the Condition of humane Nature. And it was a Slander to defame their Conversations.

He found great fault, that such Companies of Virgins and Monks, Monks and Nuns. shut up to celebrate the Glory of God, and defend the Chastity of their Bodies, were sent forth by us, and exposed to Lusts and all Licentiousness of Life: and their Houses disposed of for Gain; and that Laws were made, that Religion should not hinder Lust. *Haddon* freely confessed those Dens of Wickedness were demolished, by the good Advices of some among us. Into which places tender Maids were thrust, and poor Boys, with so great a Violation of Manners, as his Modesty would not suffer him to declare. That those Workshops of Wickedness had almost nothing else, by *Pharisaical* daily Prayers in an unknown Tongue; the rest of the things performed there within might be resembled to the old *Bacchanalia* of Rome. And that therefore God had stirred up the Minds of our People, who piously advised, that such numerous Companies skulking in most corrupt Corners should be called out, from Vices to Virtue, from Copulations not fit to be spoken to honest Wedlock. And the Houses were disposed to the Use of Schools, Universities, Hospitals. And it was provided by Laws that the Sows should not again wallow in such filthy Mire. This, he added, was a great and extraordinary Favour of God; whereby more were drawn out of the dark Kingdom of the Devil, than by all the little Constitutions of the Popish Church heaped together.

*Oforius* then lamented the taking away of Images and Pictures, and such like Monuments out of the Churches; which being gone, there Images and Pictures. remained nothing whereby the Mind might be raised to the Meditation of Divine Things. But replied *Haddon*, Our Nation, remembering the Blindness of the late Times, was much afraid of the Frenzies of Idolatry: against which there was an express Command of God. And the Gospel bad us take heed of Idols. But though this Fear were not, yet the Doctrine of our Lord Jesus Christ ought to have the highest Authority among Christian Men: whereby it was pronounced that *God is a Spirit*: and they observe the right manner of praying to him, who Worship him *in Spirit and in Truth*: and that God the Father *sought such Worshippers*. And that this was the safe manner of praying, if we weighed whence it came, [*i. e.* from the inward Man] and whither it ought to return [*i. e.* to Almighty God alone.] Nor did Prayer want the help of outward Things, by which it might ascend to the Throne of God. Yea, that our outward Man while it was too much busied in these Shadows of holy Things, the inward Sense of the Mind grew cold: and taking in the unwholesome Nutrition of a too gaudy Religion, lost the true Fruit of Celestial Meditation. He said, moreover, that the ancient Church of the Apostles and

*ANNO* 1563. Martyrs had nothing of these Monuments; but in the declining of sincere Religion, Pictures by little and little crept in: and that former Heat of Religion glowing in Mens minds, grew languid: and at last a degenerate School-Divinity, deformed with Superstition, came in: And presently all was stuffed with Pictures and Images. And that outward Veneration of them, when in all Places it encreased, the inward Worship of God fell off.

*Ceremonies  
and Sacra-  
ments.*

*Oforius* goes on, and writes, That in short all Sacred Things, *Ceremonies* and *Sacraments* were overthrown from the Foundation by us. *Haddon* smartly answered, This was too impudent an *Hyperbole*: and proceeded to shew, how false this Imputation was, by giving Account briefly of the Divine Worship and Observance of Rites in this Nation. And first, because Faith came by Hearing, we had Teachers of the Holy Scriptures sent forth to all the Borders of our Country to instruct the Common People in all the Offices of Piety, and to teach them the true Worship of God. Then we had a publick Form of Prayer, collected out of the Scriptures; strengthened by Authority of *Parliament*, (so we call the Consent of the Three Estates of this Realm) whence we did not suffer any to depart, providing in both as well as we could, that the Command of the Holy Ghost be obeyed, that faith, That he that speaketh in the Church should use the Words of God in it; and then, that all agree in one. Further, that we took care that the Sacraments were, as near as might be, administered according to the Precept of Holy Scripture, and the Example of the antient Church, as our Lord Jesus Christ himself with his Apostles instituted them. That all these things were propounded in our own Tongue. Because it would be a great Madness to blatter out that before God which one knows not what it is: And which opposed manifestly that wholesome Doctrine of *St. Paul*, with all the antient Examples of Apostolical Churches. Furthermore, that we performed the Imposition of Hands, the Celebration of Wedlock, the bringing of Women lately delivered of Child to Church, the Visitation of the Sick, the Burial of the Dead, with solemn and publick Offices, composed according to the Truth of Scripture. And to these we added so much of Ceremony, that all things were done in the Church conveniently and in Order, as we knew we were admonished to do. That of Times, Places, Days, and other Circumstances, there was in effect no Change made with us. Nor in the whole of our Religion was there any thing new, unless what before had either evident Absurdity, or express Impiety. So that [whatsoever the other had most rashly and falsely affirmed] our Church was not spoiled, neither of holy things, nor Sacraments nor Ceremonies: but in every kind so much was kept, that he would treat us too injuriously, who should slanderously give out, that there was nothing of these remained, when nothing of them was wanting, needful to the true Worship of God.

*The Pope.*

Another Charge of *Oforius* upon us was, that we had shaken off the Yoke of the Pope. True, said *Haddon*: for it was too heavy for us or our Fathers to bear. Nor did we acknowledge any Superior Bishop unless our Lord Jesus Christ, to whom the Holy Scripture assigned this peculiar Honour. Nor did we rend Christ's Coat, as *Oforius* had said; but we only picked a hole in the *Roman* Bishop's Cloak. Neither opened



opened we a way to Sedition by casting off the Pope, as he had said, *ANNO* but we shut up the way that led down to the greatest Perverseness of manners, by the means of his licentious Leaden Bulls. 1563.

*Oforius* then fell upon the *Manners of the People of England*, reproved their Pride, their Impudence; to which he joyned their Robberies, Conspiracies and all manner of Wickedness. And that the former wholesome Discipline was wont to correct Mens manners; but that in our times was gone, and therefore that Divinity that was void of good Fruit ought to be rejected. But *Haddon* answered, that this was false which he had taken up concerning the Perverseness of our People. And were it true, he could never make out what he collected thence. Tares had always been mixed with the Harvest. He led *Oforius* home to his own Church, and demanded of him, if they of his Communion were not guilty of Sins enough. And that therefore he might throw away his Argument; which was either of no force, or was of equal force against him and his own Church: nay of more force. For if our People were to be compared with theirs, or our Doctrine with theirs, we were ready to make the comparison as soon as he would. That as for our Doctrine, he might most truly defend it to be the same with the Apostles, derived from the Gospel itself. He required, *Oforius* to shew him his Church, and desired this might be the Controversy between them, Whether Church was nearer to the Apostles in sincerity of manners, and Truth of Doctrine. And if they would accept of this Challenge, he would presently joyn Issue with him.

Then *Oforius* falls to exclaiming against *Our Gospel*, uttering all manner of evil speaking here. But *Haddon* bad him roar as much as he would or could, yet he should never effect it, but that the Truth of the Antient and pure Gospel would be preached to all by us. And that when we should come to stand before the dreadful Tribunal of Christ the Judge, and an account required of our Faith, it would not be out of the Decrees and Decretalls which *Oforius* so vehemently embraced, nor out of the *Julians* and *Bonifacians*, in whose Authority their People acquiesced; but out of this very Gospel, which he had so pleasantly derided: the Gospel, which their Church had buried so long, but was restored publickly from Heaven by the Intervention of some of our pious and learned Men. He shewed further, how the People of *Oforius's* Church had, instead of the Gospel, some Sermons preached by Friars, who made Declamations to the People after their manner at certain times, and at all other times were silent. And for the most part they used such tedious and trite forms of Exhortations, as might invite the Auditors to sleep, rather than regard what was said. In the holy things and the Sacraments the People enjoyed their Ease; nothing for them to do, and the Priests performed the whole Business by themselves in an unknown Tongue. They went to Mass, wherein they would have the very Substance of Religion placed: The Priests indeed were very busy, but the People had no part therein but to look on. Nor did the Gospel in the mean time come in, to trouble them, and all Exhortations out of it were wholly silent. Once perhaps in a year they went to the Lord's Table, more in solemn Ceremony, than in a contrite Heart. Nor was that done which the Institution of our Lord Jesus Christ required, that his Death be shewed forth until he

*ANNO* 1563. came. Again, how much soever the People defiled themselves with Sins, there was no public Medicine of Souls applied. They transacted all privately by Whispers in the Priests Ears. And if the Impiety were of a greater size, it was redeemed by Lead, [*i. e.* the Popes Bull.]

Such a various, manifold and vast Provision of Ceremonies, that a greater outward pleasure of the senses could scarce be invented, while the amending the inward Temper of the mind was little or nothing at all. And this was their Service.

*Our Divine Service.*

Then *Haddon* went on to shew what *Our Divine Service* who professed the Gospel, was. First, there were among us constant Sermons grounded upon the Gospel: the Authority whereof either brake the Stubbornness of Sin by the Terrors of the Law, or allured to Vertue by the greatness of the Promises. And in case any Men neglected, or cared not for these Spiritual things, the Magistrates caused them to be present at the holy Services; wherein they heard not so much the Interpretations of Men, as openly perceived God and Christ sometimes thundering out Threatnings against their Sins, and sometimes offering their Treasures of Mercy. These Recitations of the Prayers were accompanied with variety of Psalms, Hymns, and Lessons out of the Books of both Testaments. So that he must needs be a most unhappy Man, that could reap no private Benefit to himself, when the Word of God sounded so much about him. Then followed the Sacrament of the holy Table of the Lord, which was constantly used on the Festival Days. The Minister of God called all publicly to come forth, who had agreeably prepared themselves for so divine a Banquet. Some came forth, and kneeled humbly upon their knees, being alone by themselves, and left in the midst of the Church, and when it was due time, they, in the Eyes and Ears of all, did openly declare their abhorrence of the naughtiness of their Lives; and with one Voice beg God's Pity and Forgiveness. The Minister bespake them with chosen Places of Scripture, partly declaring Threatnings against Sin, and partly opening the abundant Fountains of God's Mercy. So that those who were to partake of the holy Table did often tremble; and after being refreshed with the hope of Pardon, were revived again. Such as had given a dangerous example, either by slander of others, or by some profligate deed, were struck with *Anathema*, [*i. e.* excommunicated] that Shame and shutting them out of Communion, with others, might call them back to their Duty again.

Thus *Haddon* layd the Matter open in particulars, for every one to judge which of the two Forms of Religious Services tended most to Edification. He added one thing further, that there was more of Sighs and Groans in one Access of ours to the Table of the Lord, than in six hundred of their Solemn Masses.

*Osius* insisted again upon the infinite Wickedness of our reformed People, and quoted the old Prophets who cryed out against the Impiety of the backsliding *Jews*, applying their Words hither. But *Haddon* averred, that the greatest Part of ours lived by most upright Statutes; and many Companies of People joyned themselves to the true Worship of God; and were as far distant from those impious Courses of Life which *Osius* mentioned, as his Speech was from all Shame and Modesty. And that if he would do any thing to purpose, he

he bad him compare the Darkness of their times with the Light of our Gospel; and then consider what a Difference there was between the one and the other, since in laying Wickedness to our charge, he did urge their own Reproach, and his own slandering Practice, too common throughout his Epistle.

ANNO  
1563.

The last Charge of *Oforius* was, that we were divided into Sects; and that we were entred into Consultations together how to destroy all God's Religion. So far from that, saith *Haddon*, that there was a perfect Consent and Agreement among us. Which if he doubted, he required him to have recourse to the *Apology*, which the Church had placed openly in the Eyes of the Christian World, as the common and certain Pledge, or Token of our Religion. And bad *Oforius* refute it if he could. But he could not, (he said) nor could any of their Party do it; however of late their was one, as well as he could, barked at it. And as for our plotting the Destruction of Religion; that was not possible to be done by us who most stedfastly believed the Immortality of Souls. That that was an Accusation he should lay upon some Nation that doubted of that, if he could find any such in the Christian World. And to satisfy him further, he bad him remember, how firmly our Nation had espoused the true Worship of God, and the sincere Doctrine of the Gospel, not only by their Tongues and Writings, but by their Banishment, their Hunger, their Nakedness, by their Blood and Life itself.

Our consent  
and Union in  
Religion.

Jewel's Apo-  
logy.

When *Oforius* towards his Conclusion had writ, that he was longer than he intended, our Answerer added, and more indeed than was decent too; especially in the learned Ears of the Queen's Majesty: whose Sharpness and Judgment he had been afraid of, if he had considered with himself, how much Strength of Reason and Understanding she was endued with; that she read the holy Scriptures much and often; that she compared the best Interpreters together; that she collected every where the Sentences of the most learned Divines; that of herself she excelled in the Knowledge of Tongues: and that as she was of a prompt and sharp Wit, so she added so much Wisdom to it, as was scarce credible in that Sex. And in a word, that she came to Sermons: and that in these things her Senses were so exercised, partly in reading, and partly in hearing; that she could as well teach him, as learn of him. And then he demanded of him, whether he could have any hope, that this most Religious and Learned Princess could be corrupted by his Praises, or circumvented by his flattering Speeches. And he told *Oforius* roundly, that those, whosoever they were, that had suborned him to be the Accuser of the *English* Nation, especially before the Queen's Majesty, had grossly abused his Easiness.

The Queen's  
Learning.

*Oforius* yet again rubs upon the Fruits of our Doctrine, and bids others take a View of them; and required Religion to be esteemed by its Fruits. But what Fruits, said *Haddon*, would their Church have, which was less fruitful than all others? But to comply with him; Let *England* then be Considered, said he, in the condition wherein it was before, deformed with the filthy Traditions of Men; and be compared with *England* as it was afterwards, living according to the Institution of the Gospel. Let our *Annals* be searched: let Recourse be had to the Monuments of our own Memory. And let the Queen be Judge, and

The Fruits of  
our Doctrine.

*ANNO* and the times compared. Let her give sentence. But if that pleased not, he bad *Oforius*, if he had not heard it before, learn it of him, <sup>1563.</sup> what the present Condition of *England* was; that he might hereafter give no Credit to the infamous Stories of our Enemies. We had, he said, a Princess presiding over the Kingdom, in every respect without Compare; her Court wanting no Ornaments either for the Honour of her Majesty, or for the Safety of the Commonwealth. The Archbishops and Bishops took upon them the Office of Preaching in their own Persons, [a thing not practised in the Popish Church.] And being present in their Dioceses had the Care of all the Churches. The Nobility of the Land did well accord among themselves: and the Common People every way dutiful. And a very great Tranquillity there was throughout all the Realm. Others perhaps had related these Matters to him otherwise: but he put him in mind of what his Master *Tully* admonished, *That many Men spoke many things, but it was not necessary to believe all.* And that our Ill-willers told not what they knew to be true, but that which they would have to be so; because their Eyes were in pain to see the extraordinary Felicity of our State.

At last *Oforius* pretended great compassion for *England*; and that because his Country *Portugal* and ours were Neighbours and Friends. But said his Answerer, if we were their Neighbours and Friends, why did he so load us with false Crimes? Why did he say 'That we had drawn away the People from the most antient and most holy Religion? which was ratified in the Blood of Christ and remained to this very day, and carried them over to another cursed and dreadful Religion?' He asked him closely, whether he himself believed what he said. He knew he did not: Since in the first and best times of the Church, there was neither Popedom, nor buying off Sins by Leaden Seals, nor the Bargains of Purgatory, nor the Adorations of Images, nor the Wandering Visitations of Saints, nor Sacrificings for the Living and the Dead in Masses, and the like. For these Disgraces of Religion, in what times, and by whom they crept into the Church, he could not be ignorant, but dissembled all the while, basely to serve the Ears of those of his own Party.

And whereas *Oforius* would fain have persuaded the Queen, 'To relinquish the Religion received by the Common Consent of the State, and to take up his; and that the way was easy to do it; that the Glory of it would be eternal, and the whole World would applaud her;' *Haddon* said, it was a Question whether this Exhortation had more Folly or Impiety in it. For should the Voice of a *Portuguese*, the Epistle of one *Hierom Oforius*, break through and overthrow the Sacred Doctrine of the Gospel, continually for more than thirty years (except the late turbulent six years) remaining among us; in which Doctrine her Royal Majesty had led all her Life; in which she had found God so favourable to her; in which she had enjoyed already a peaceable five years Reign, flourishing in the greatest Prosperity; in which had been the fullest Consent of all the States; in which very excellent Laws had been made and established. Should this single Stranger by a few Rhetorical Words, writ to the Queen, supplant this true and sincere Worship of God, so carefully on all hands fenced and fortified by her Majesty?

And

And if he hoped for any such success of his Pains, he did but unwisely, to entertain any such Confidence. He might if he would write thousands of *Philippics*; all the Queen's Enemies might flock together, and all that envied and hated her, the great Number whereof *Oforius* pretended to know. [For he had used it as an Argument to the Queen to forsake her Religion on that Account, because the Papists in her Kingdom were more than her Subjects that professed the Gospel.] Yet as God oftentimes before snatched her out of the hands of her Enemies, so he still would preserve her from their Malice, and would confirm her in the Truth of the Gospel, as he did daily; and finally, would grant her everlasting Glory, for her enlarging the Glory of Christ by the Gospel.

ANNO  
1563.

And whereas *Oforius* had by way of Epilogue, adjured and beseeched her again and again to banish from her the Authors of this pestilent Novelty, (as he called *pure* Religion) and to betake herself to his Church, where, with a great deal of Elegancy of Speech, he placed the Quire of all Virtues; *Haddon* told him his Labour was in vain. For what he called Novelty of Error, her Majesty knew to be Antiquity of Truth; and that she humbly gave God continual Thanks for it; and determined not to lay it down but with her Life. And that as for him, she thought him a mere Stranger in the Gospel, if he knew not all this before.

This notable Responsory Letter was sent by Secretary *Cecil* (as it seems) into *France* to the learned Sir *Thomas Smith* the Queen's Ambassador, to peruse it, and then get it Printed there, as *Oforius* his Epistle had been. That such as had read that Calumniatory Writing, might also read this: that Right and Justice might be done to the *English* Nation. The said Ambassador accordingly applied himself to the Chancellor of *Paris* for Liberty to Print it. But he shifted it off, pretending that *Oforius's* Epistle was printed by stealth without any Permission of theirs. Nay the Original Copy had like to have been quite lost. For it having been put into the hands of *Henry Stevens* to print it, by some Wile it was got out of his hands. And great Difficulty there was, and Application to the Chancellor of *Paris*, by the said Ambassador, before it could be retrieved again. In fine, at last it was printed Anno 1563, either in *France* or elsewhere.

Haddon's  
Letter against  
Oforius sent  
into France, to  
be Printed.

The Censure which the foresaid Ambassador gave of this Book to *Haddon* himself the Author, was, 'That nothing could come from *Haddon*, which was not good *Latin* in the Words; neat and smooth in the Speech, and grave in the Sentences. And that there was but one thing that he approved not of in that Work; which was, that he had to do with an Adversary that he so much over-matched; who brought nothing but a bare Imitation of *Cicero*; and was ignorant of the Matter he handled.

Sir Thomas  
Smith's Judg-  
ment of it.

But *Oforius* nettled with this Answer of Dr. *Haddon*, not long after, (being now become Bishop of *Sylva* or *Arcoburge*) gave a Reply to it in three Books, which was all nothing else but a further and more bitter Inveective against *England*; wherein he would seem to post over (as *Haddon* told him) his whole Malice against *Luther* and his Associates; yet he did notwithstanding indict and accuse *England*, by express Words rail on our Bishops with most foul and false Accusation, condemn

Oforius an-  
swers Had-  
don.

Hadd. Answ.

*ANNO* 1563. condemn the Subjects in general of stiff-necked Crookedness; our Temples, our Ceremonies, our Laws, and our whole Religion with a shameless Tongue, and most insolent Invective did deride, condemn and slander.

*Oforius his  
Letter to the  
Queen, printed  
in English.*

*Dr. Haddon  
threatened if  
he writ again.*

Here was work again for our learned Apologist, who thought in Honour he must not leave this Cause of his Country, and the *English* Church. But it is remarkable, how he was dissuaded from it by some Foreign *Englishmen*, and desperately threatned what Danger and what Work he would draw upon his own Head, if he did not stop his Pen, and let *Oforius* have the last Word. For, (to continue our Account of this Controversy) in the Year 1565. one *Richard Shacklock* Master of Arts of *Lovain*, set forth in *English* this Letter of *Oforius* with high Commendations in the Preface, preferring it as far above *Haddon's* Answer (except that he vouchsafed to call him a Man of handsome Eloquence) as the Light of the Sun was before a Link. It was printed at *Antwerp*, *March* the 27th the said year with the Title of *a Pearl for a Prince*: which Title the *French* Translation had given it before. And it had the Allowance of *Cornelius Jansenius* Professor of Divinity of *Lovain*. And in the Conclusion of this Book is an Address to Mr. Doctor *Haddon* from *Antwerp*, trying to affright him from proceeding any further against *Oforius*: For they tell him, 'How *Nazianzen* witnessed; that *Valens* the Emperor, poisoned with the *Arian* Heresy, after he had written with his own hand many Words concerning the Banishment of *St. Basil*, yet could not finish those Writings, for so much as the Pen did three times refuse to yield Ink. However being obstinate in his proposed Malice, did not leave off to write that wicked Decree, and to subscribe unto it, when it was written. Till a great Cramp or Palsy came into his Hand, which did strike such a Fear and Terror into his Heart, that with his own Hand he tore that which he had writ. And then Mr. Dr. *Haddon* was bid for the Love of God to remember this fearful Example. And whereas he did not fear to write against *Oforius* at the first, because peradventure either he knew it not, or else had forgotten it, now seeing he did know it, and had it fresh brought to his Memory, he was warned not to despise it. And that it should be a Warning to him, whether he were moved of his own Head, or pricked forward, by the Suggestion of others; whether he were in his own private Parlour, or the publick Parliament House; to say nothing, write nothing, subscribe to nothing, pertaining to the defacing of the Truth; lest such a Cramp took him in the Hand when he should write; or such a Palsy come into his Tongue, when he should speak: And so become a Spectacle to all Men. Further, they bad him enter into an humble Confession of his own Imperfection: And that in Humanity he could do very commendably, but when he came to declaim in Divinity, he could no more bestir himself than *David* in *Saul's* Armour.

But that if he would not cease, they assured him, 'That he should stir up so many Adversaries against him, that whereas he was *Master of the Requests*, and for that cause ought always to be at leisure to hear Petitions, when Suitors came to him, he should be fain to make them this Answer, I pray you trouble me not, I must go Answer

' fwer *Oforius* in *Portugal*, I must answer *Hofius* in *Polonia*, such a *ANNO*  
 ' Man in such a Country, &c. And that, if he would not make 1563.  
 ' them such an Answer, yet his Brains should be busied with so many  
 ' Books and Letters from his Betters, that his Mind should not be  
 ' upon his Charge. And so he would be put out of his Place for Ne-  
 ' gligence, or else sent from the Court to *Cambridge* for Pity, that he  
 ' might have more leisure to answer his Adversaries, which he would  
 ' not well like of. Wherefore they prayed him to follow their former  
 ' Counsil: to stay himself; and to recompence his troublesome Elo-  
 ' quence with charitable and quiet Silence. And because he was Ma-  
 ' ster of *Requests*, they prayed him to grant them this Request, that  
 ' he encreased not his old Fault with a new Offence, nor made any  
 ' new resistance against antient Verity. And that he might be the  
 ' more afraid to abuse his Hand in Writing against *Oforius*, or any  
 ' other Catholick, they prayed him to turn the Book, named *Symbola*  
 ' *Heroica* into *English*; where among many other Pictures he should  
 ' find a shaking Hand with a Pen leaping out of it, and this Poesy  
 ' written over it, *Ulterius nè tende odiis*; i. e. Proceede no further in  
 ' hatreds. And this Heroical Device, they trusted would terrify him  
 ' from the like Vice.

But notwithstanding all this Counsil, (childish enough) such was *Haddon's An-*  
*Haddon's* Zeal in answering the second angry and malicious Book of *Oforius*, that in the beginning of his Answer, he said resolutely, *He* *swer to Ofo-*  
*stood in the Defence of his Country, and would persist therein so long* *rius's Second*  
*as Breath was in his Body.* And indeed in this Quarrel he ended *Book.*  
 his Life. For he died when he had not gone half way in his Confuta-  
 tion. Whether he had any foul Play, I cannot tell, but by the Warn-  
 ing given above, it may raise a Suspicion; especially since he was at  
*Bruges* in *Flanders*, Anno 1566. the last Year of his Life. He treated  
 his Adversary now more smartly than he had done before; but yet  
 used him like a Scholar. But with what Success he dealt with him,  
*John Fox* will tell us, ' That he so handled his Matters with Argu-  
 ' ments and Reasons, as he seemed not only to have confuted *Oforius*,  
 ' but also to have crushed him all to pieces.' Where he left off the *Fox continues*  
 said *Fox* was thought the fittest for Learning and Divinity, as well as *Haddon's An-*  
 an excellent *Latin* Stile, to go on with the Work: and so at length *swer.*  
 he finished it, by adding above three Parts more than *Haddon* had  
 writ, to it: swelling to a pretty large Book. And at last it was  
 turned into *English* by *James Bell*, and printed by *John Day*,  
 Anno 1581. in *Quarto*. Wherein are fully answered the malicious  
 Slanders and Misreports, raised in those times against our Religion,  
 and what was done in the Reforming of the Church of *England*  
 justified. And to every thing that was writ, I make no doubt Se-  
 cretary *Cecil* was privy, and all went through his Hand, and the  
 Writer had his Directions, since the Work was of such a publick  
 Import, and he had concerned himself with this Controversy from  
 the beginning. *Fox's* Stile was sharp, and oftentimes witty (for  
 so *Oforius* was to be dealt withal) but he shewed also a great  
 deal of good Learning and Knowledge in Ecclesiastical and other  
 History. And thus much for this State Book of *Haddon's*, with the  
 History of it.

Vol. I.

K k k

To



ANNO  
1563.

Musculus  
Common Pleas  
comes forth.  
John Man.

To this let me add another Book of good Use that came forth this Year, printed by *Reginald Wolfe*, viz. *Wolfgang Musculus* his *Common Places*, translated out of *Latin* into *English* by *John Man*, Provost of *Merton College, Oxon*, with an Epistle Dedicatory to the Archbishop of *Canterbury*, who had lately placed him, in spite of Popish Oppolition, in that College. It is a large *Folio*, containing a good Body of Practical Divinity, profitably and plainly handled, for the Use and Help of the Unlearned, not only Lay-men, but Clergy, (of which Sort there were many in these Times) as there were many Translations of learned Protestant Foreigners Writings now printed and published in *England*, very seasonable and useful: This Book among the rest being judged by the Learned to be of good Service, for them that needed by orderly Instruction to be taught the principal Articles and Rules of Christian Religion, as they might easily conceive them, and faithfully keep them. It was the Work of Ten Years, written with good Advise ment, tempered for their Measure for whom it was prepared, as the Preface shewed. As for *Musculus* himself, he was publick Reader of Divinity at *Berne* in *Switzerland*; a Man of most godly Life; trained up in Learning by the Space of near Sixty Years: occupied in continual Reading and Expounding of Scripture: having atchieved thereby to such an Excellency, as the Translator saith, he might be numbered amongst the most profoundly learned Doctors that have written in the Church of God.

The Bible,  
Common  
Prayer and  
Homilies in  
Welsh.

Care was taken for *Wales*, the People whereof were very Popish, very Ignorant, and very Sinful. For the redress whereof, and for the introducing among them the Knowledge of true Religion, the Bible was translated, or ready to be translated, into their Mother Tongue, and also the Book of Common Prayer, Administration of the Sacraments, and the Book of Homilies. And for the printing of these Books, or any other in the *Welsh* Tongue, tending to the setting forth of godly Doctrine, the Queen granted a Patent for Seven Years to *William Salisbury* of *Llanraost*, Gent. and *John Waley* of *London*, Printer, and to their Heirs and Assigns, with a Prohibition to all others; the Bishops of *Hereford*, *St. Davids*, *St. Asaph*, *Bangor* and *Llandaff*, or any two of them, having Knowledge in the said Tongue, first perusing and allowing them.

Miscellaneous  
Matters.

Let me add these scattering Historical Notices of Affairs that fell out within this Year, by way of brief Journal.

The Bastard of  
Navarre.

In *May* the Bastard-son of the King of *Navarre* came into *England* from *Guien*, to see the Queen and this Country. But some thought it was partly for Refuge, fearing Displeasure there, because of ill Usage of *Ferdinando de Toledo*.

Plague.

In *August* the Plague raged in *London*. So that by the 30th of that Month there died about a Thousand in a Week.

Hertford and  
Lady Katharine removed.

The Earl of *Hertford*, and the Lady *Katharine*, Daughter of the late *Henry Grey*, Duke of *Suffolk*, that were both put into the *Tower* for their Clandestine Marriage, (she being of Royal Blood) by reason of the Plague were this Month removed thence: He to remain with his Mother, the Dutches of *Somerset*, as Prisoner; and she with her Uncle,

Uncle, the Lord *John Grey* at *Pyrgo* in *Essex*; where not long after *ANNO* she died with Grief.

*September* the 2. *William Whittingham*, (sometime an Exile, of whom much is spoken in the *Troubles at Frankford*) now Dean of *Durham*, preached at Court. <sup>1563.</sup> *Whittingham preaches at Court.*

In *November*, the *Portugal* Ambassador lately in *London*, being gone thence for *France*, the Queen writ him a Letter thither, both of Thanks and of Excuse: and sent it to Sir *Thomas Smith* her Ambassador, to deliver it to him: and withal she commanded him to tell him, that because he did desire, when he was here, to see her Majesty write, she had subscribed her Letter with a few other Words. Which as she wrote them, so, she said, she meant to perform the Sense of the same.

*November* the 27. The Death in *London* was decreased to 300 the last Week.

The Term was appointed to be kept at *Hartford* Castle, because Term of the Plague at *London*.

*December* the 29. The *French* having elected the Earl of *Leicester* to be of their Order of St. *Michael*, with a Companion, there had been great Debate at Court sundry times, whether he should accept of the said Election. And sometimes it was intended he should accept it alone, and sometimes with a Companion. And for that Companion, sometimes the Lord Marquis of *Northampton* was nominated, and sometimes the Earl of *Suffex*, and sometimes the Duke of *Norfolk*. But in the End, the Queen herself meant to declare all. This Variation cost near Twelve Days: But it seems the Queen thought fit to have it refused at this time: notwithstanding when Two Years after this Honour was offered again by the *French* King after another manner; namely, that she might bestow the Ensigns of that Order upon any Two whom she pleased, she then bestowed them upon the Duke of *Norfolk* and the said Earl. *Leicester elected into the French Order.*

The Cold was now so great, that it gave both the Queen and her Secretary *Cecil* a Disease, called *The Poofs*, which affected the Head. Upon the Secretary it was so much, that he could not see. The Queen was cumbred with Pain in her Nose and Eyes; so that she could not sign any Letter, nor do any Business; otherwise in good and perfect Health. *A Disease called The Poofs.*

Perpetual Frosts from the 16th Day of *December* to the 29th, and how much longer, I know not: So that Men ordinarily past over the *Thames* on the Ice: which they had not done since the 8th Year of the Reign of King *Henry VIII.* which was almost 50 Years ago. *Long and strong Frosts.*

In the Month of *March* died the Lady *Poyntz*, whose Husband had been a great Officer and Favourite with King *Henry VIII.* Her Death I should not have mentioned, but because somewhat happened very strange but a little while before her Departure. She had married one *Dyer*, a Second Husband, whose Carriage to her was so inhumane, that it brake her Heart with Sorrow. While she lay Sick he allowed her not the necessary Help of Physick. And to add to her Grief, she seemed to lye also under the Queen's Displeasure. However, her Majesty hearing of her great Sicknes, took pity upon her, and sent her a kind Letter, and 50*l.* to buy her Apothecaries Stuff; together with *Lady Poyntz strangely transported by Joy a little before her Death. MSS. Cecilian.*

**ANNO** 1563. which came another Letter of Comfort from the Queen's Secretary. With all which she sent *Santon* her Messenger to *Wells*, where the said Lady then lay. The Messenger came to her, *March* the 21<sup>st</sup>, when she had almost lost her Hearing, her Sight and Speech; and on which Day she died. But as soon as the Messenger had delivered his Message from the Queen; and her Letters together with the Secretary's were read to her, she presently recovered perfect Hearing, perfect Sight, and a perfect Voice; which continued with her till her Breath failed. She appointed in what Order her Majesties Letter, and the Secretary's should be answered. And after she had put her Hand to them; and with her own Hands taken and kissed and delivered those Letters, she presently died, with Memory, Speech, Sight, and Hearing perfect, until the last: As Sir *Nicholas Pointz*, her Son, gave Account in his Letter to the Secretary.

The Queen's  
excellent  
Learning.

The Queen abode this Winter at *Windsor*, where she had retired a good while before for avoiding the Danger of the Plague in *London*. Here she still followed her Studies in a constant Course with her School-Master *Ascham*, who was so extremely taken with his Royal Mistresses Diligence and Advancement in Learning, that once he brake out, in an Address to the young Gentlemen of *England*, 'That it was their Shame, that one Maid should go beyond them all in Excellency of Learning and Knowledge of divers Tongues. Point forth, as he made the Challenge, Six of the best given Gentlemen of this Court; and all they together shew not so much good Will, spend not so much time, bestow not so many Hours daily, orderly and constantly, for the encrease of Learning and Knowledge, as doth the Queen's Majesty herself. Yea, he believed, that beside her perfect Readiness in *Latin, Italian, French, and Spanish*, she read there at *Windsor* more *Greek* every Day, than some Prebendaries of that Church did read *Latin* in a whole Week. And that which was most praise worthy of all, within her Walls of her Privy Chamber she had obtained that Singularity of Learning, to understand, speak and write both wittily with Head, and fair with Hand, as scarce one or two rare Wits in both the Universities had in many Years reached unto.

Asch. School-  
Master, p. 21.

And he added in this his Transport, That among all the Benefits that God had blest him withal, next to the Knowledge of Christ's true Religion, he counted it the greatest, that it had pleased God to call him to be a poor Instrument in setting forward these excellent Gifts of Learning in this Prince. Whose only Example, said he, if the rest of the Nobles would follow, then might *England* be, for Learning and Wisdom in Nobility, a Spectacle to all the World beside.

C H A P.

ANNO

1563.

## C H A P. XXXVIII.

*Matters between France and England. New Haven surrendered by the English. Motions for Peace between the Two Crowns. The Rudeness of the French Ambassador's Men in Eaton College. Matters with the Low-Countries. The Duke of Wirtenburgh to the Queen about Marriage. Matters with Scotland. The Scotch Queen's Marriage.*

NOW we shall proceed to continue our Relations of Matters between *France* and *England* this Year.

*March* the 29. The Court still meant to make sure at *New Haven*. New Haven. Neither had they any Apprehensions or Fears, that any sudden Force should there prevail against them.

Matters with *France* now stood thus. The Prince of *Conde*, Head of the *French* Protestants, had made firm Promise, not to agree to any Peace with *France*, without Consideration of the Queen. And his Ambassador here was advised to put him in remembrance that she looked for the same. A certain Nobleman ratified the *Accord* of the Prince, And it was also consented to by Fifteen other principal Noblemen that were in *Normandy*, that the first *Accord* should be kept: which was to make no Peace without the Queen's Majesty's Consent. Conde breaks promise with England.

But *Conde* having now made Peace with the *French*, (besides the former Difficulty) the *French* required him to procure the *English* to leave *New Haven*. And this he did now endeavour, together with the *French* Ambassador, as though they had not put it into the *English* Hands; to detain it till the *French* had restored *Calais* to them. The Queen's Principal Secretary therefore, the better to instruct the *English* Ambassador to treat with that Prince, sent a Copy of the Treaty with the said Prince: which had been stayed some time out of tenderness to him, that it might not fall into the Hands of his Enemies. But now (that Prince being as he was) the Ambassador had it sent him speedily. And the Secretary told him, he might be bold to say, that he and the Admiral had especially covenanted, that *New Haven* should not be delivered, until *Calais* was restored; and that the Queen meant not so to be abused.

In *April*, Monsieur *Bricquemault* came Ambassador from the Prince of *Conde*, to propound Offers for the Surrender of *New Haven*, upon other Terms than the Delivery of *Calais*; and the last Day of the Month departed. And having taken leave of her Majesty, he went to speak to the Lord *Robert Dudley* apart; and with great Asseveration said, That if the Queen refused the Offers he had made, and would of herself devise no others, he knew certainly that she should never have better. The *French* Ambassador also privately sent the Secretary the like Message. But the Court took all this, but for good *French* Brags. Ambassador from Conde.

As yet we were prosperous at *New Haven*, having met with Fifty four Merchant Ships, coming out of *Britain* and *Gaiien*, laden with Wine Many French Ships seized, and stayed.

*ANNO* 1563. Wine and Salt, and gave them *Stabling* (as the Secretary wrot to the *English* Ambassador) in *New Haven*. The Lading of those Ships were very meet for the Victualling of that Place; and therefore would be demanded. Some other Adventurers had likewise met with five or six other of like sort, and brought them to *Plimouth* and *Portsmouth*. These last were stayed, for that the *French* had stayed a number of *English* Ships at *Bordeaux*. But the *French* Ambassador shewing the Copy of Letters from the Queen Mother to *Monluc*, the Governor of *Guien*, for the Delivery of the same; and another Letter from *Monluc* for the discharge of the *English* Ships; Order was given from the *English* Court for the Delivery of the *French* Ships which were in *England*.

May 1. The *French* Ambassador about this time privately sent the Secretary word, That if the *English* dealt after that sort, they should look to have the Siege afore *New Haven* within 15 Days after his Advertisement. But the Secretary could not tell whether to believe it or not.

*The Queen's Declaration falsified in the French Translation.*

Some little time ago the Queen set forth a Declaration in *English*, in Justification of her Doings in *France*. This Declaration the *French* had used their pleasure in varying of; and so set it forth in *French*: But very false. Upon this, two Copies were sent to the *English* Ambassador there; by which he might certainly avow all others, published contrary, to be mere Falshoods. And so he was ordered to signify to them where he was.

*Treachery of the French.*

In *May*, Certain *Frenchmen* were sent to *New Haven*, to set the Ships on fire, that had been taken: But these were taken and confessed the whole Matter. Whereupon the *English* sent for some of the Ships from thence. Others also were taken there, that had a Determination, which they also confessed, to have betrayed the Town. Whereupon the Earl of *Warwick*, the Governor, joining thereto a late Proclamation made at *Paris*, for victualling the Camp, to expel the *English* out of *New Haven*, had by honest means in like manner expelled all the *French* out of *New Haven*: and was stronger hereby by 2000 Men, that is, (I suppose) hereby making room for so many more *English* Soldiers.

*New Haven made strong.*

The Fortification at *New Haven* was now so advanced, that the *English* did but desire to receive some Honour by repelling the *Frenchmen*, if they would but assault them.

Titus C. 10.

"*July* the 6. The *French* made Proclamation to licence all *Frenchmen* to invade the *English*, during the Time that the *English* should keep *New Haven*. And *July* the 13. a Proclamation was issued out from the Queen, to notify the *French* Proclamation made the 6th Day, with a like Licence for *England*, while the *French* should keep *Calais*."

*Mortality in it.*

In *July*, The Mortality was in *New Haven*: and the *French* made their Approaches two ways. And yet had the Death not been so great as it now was in the Town, they should repent them (as the Secretary wrote) of all their Travails. But new Succours were daily sent. And the *English* Admiral was now upon the Seas to bid the Enemy a good Breakfast.

*New Haven surrendered.*

But notwithstanding all the *English* Resolution hitherto, with all their Confidence, Provisions, Charges and Successes, on the first of *August*.

*August* came the News of the Surrender of this Place; seeing it was *ANNO* not possible to be kept longer by reason of the Plague. And since (as *1563.* the Secretary wrote to Sir *Tho. Smith*) it pleased God Almighty to visit it with such incurable Infection, being, as it seemed, a Den of Poison, it was well bargained to part with it. This Plague was *A Plague.* brought into *England*, and the latter End of *August* raged in *London*, about a Thousand in a Week dying.

The same Month Sir *Nicolas Throgmorton*, the Queen's Ambassador in *France*, was put under Restraint. And the Queen to be even with the *French* for this injurious Dealing with her Ambassador, lodged the *French* Ambassador at *Eaton* in Sir *Thomas Smith*'s old Lodgings, very commodiously, but under Restraint: Indeed better lodged than ever he was in *England*; and at Liberty to walk and ride whither he would. And so he used to ride much abroad.

In this Plague the *French* Hostages were put to some Custody abroad; but not as Prisoners: Two of them sent to Sir *Rich. Blunt*'s House near *Reading*: the other to Mr. *Kenelm Throgmorton* and Mr. *Caroo*.

Divers Attempts were now made against the Isles of *Jersey* and *Guernsey*. For the preventing of any Danger thereby, the *English* sent thither Ships and Men.

In *November*, Sir *Tho. Smith*, still in *France*, had Orders to conclude a Peace with that Crown.

On *St. Stephen's Day*, a new Ambassador from *France* for Peace had Audience. He laboured also for Delivery of the Hostages. After his being with the Queen, he had Discourse with the Lord Marquis, Lord Admiral, Lord Chamberlain, the Secretary, and Mr. *Wolley*. He used a long Harangue of half an Hour to move them to Peace; not omitting therewith to set forth the Power of *France*, the Union of all their Faction, and so forth: and concluded in an Article, that he with Sir *Thomas Smith*, the Queen's Ambassador, had allowed. On the *English* side, by Order of the Queen's Majesty, it was answered, that they allowed very well of Peace, and had a long time thought thereon; that they saw no other means more reasonable, for the Honour of both Parties, and Continuance in Amity, than to have the same Treaty renewed which was made at *Cambresy* between King *Henry* and the Queen; the Ministers whereof were known to be the best Counsellors for both the Realms, all being yet alive, saving one. And concluded peremptorily, that no other manner of Peace could be honourable or sure for both Parties.

The *French* Ambassador lodged in *Eaton* College, near the Court at *Windsor*. Where it happened that he and the Provost of the said College had a great falling out. The Provost was a little before commanded to keep his Gates shut, according to the Order of the House. *Malvisier*, an Agent from *France*, being with the Ambassador half an Hour after Eight, and the Gates shut, the Ambassador sent to the Provost for the Keys. Who answered, that he would not break the Orders of the House. But after a multiplication of Language on both sides, *Malvisier* departed to the back Gate, and climbed over to go to his Lodgings. Two or three others disposed to do the like, came back to the Provost's Door with the Ambassador's

*The French Ambassador under Restraint.*

*The French Hostages.*

*Jersey and Guernsey.*

*Peace concluded.*

*A new Ambassador from France.*

*Anno 1559.*

*The French Ambassador's Violence towards the Provost of Eaton.*

*ANNO* 1563. dor's Servants, and brake open his Door upon him *per force* with a Forme; and the Ambassador with a Sword in his Hand, though not drawn out of the Scabbard, was the first that entred, and *Du Bois* his Secretary with another Sword: And took the Provost violently out of his Chamber, having but one young Scholar in his Company; and took the Keys and opened the Gates at their pleasure.

*But makes the first Complaint to the Secretary.*

In the Morning the Ambassador sent two of his Servants unto the Secretary, to complain of the Provost, fashioning a Tale of the Provost's refusal; with a remembrance by the way, that they were forced to break open the Door. The Secretary answered, That he would send for the Provost, and hear him also; and if it should appear that he used himself otherwise than became him, he should bear the blame. Which Speech of his they liked not; but said, he was partial to the Provost, and suddenly departed. Being scarcely gone from the Chamber, they met the Provost coming to the Secretary to complain, as he had cause. And the *Frenchmen* passing out of the Castle [of *Windsor*] met with two of the Provost's Men, whose Hearts, as it seems, did rise against them for misusing their Master: and so they fell to some quarrelling, and drawing of their Swords. But there was no hurt on either Part. Upon this the *Frenchmen* came back to the Secretaries Chamber with another Cry; and finding the Provost with him, who knew nothing of the Matter, the Secretary sent for the Knight Martial, to examine the Matter; and if he saw cause to commit the Provost's Men to Prison. Which tho' the Martial found no great cause, yet it was order'd so to be. After this Fray the Ambassador sent to have Audience, alledging, that he desired to speak with the Queen before *Malvisier* should depart: And perceiving that it was but about that brabbling Matter, he was deferred until *Monday*, considering the Festival Days of *Christmas*. Where-with he was nettled; and sent *Malvisier* away.

Upon this it was meant, that the Ambassador should be removed from *Eaton*, and be taught to provide his Lodgings with his own Money, as the *English* Ambassador did in *France*.

*The Rudeness of the French.*

Thus these haughty *French* Spirits could not restrain their rude and turbulent Behaviour in a strange Country; and that even when they came to make Peace. It was but a little before this Disturbance, in this same Month of *December*, that such another Instance of these *Frenchmens* Heats and Indiscretions appeared. Which was thus:

*Steukley sent to Florida with a Squadron.*

The Queen had sent one *Steukley* with a Squadron abroad to the Seas for *Florida*. Who afterwards in *November* came to the Court with certain *French* Captains, whom he took coming from thence, by some of his Ships, which he sent out against the *French*. *Steukley* put the chief of these *French* Captains, his Prisoners, to Liberty upon his Faith, conditionally, that he should speak with no *Frenchman*. But yet the Prisoner stole to *Eaton* to speak with the Ambassador there. *Steukley* hearing thereof, sent for him, and beat him. Where-upon the Ambassador hearing thereof, sent to the Secretary to complain. And the Secretary rebuked *Steukley* roundly, altho' the other did reasonably justify what he had done. The Day following the Ambassador's Secretary came to know what the Secretary had done. Who told him how he had rebuked *Steukley*, and what his Answer

was.



was. Well, said the *Frenchman*, my Master will advise the King, *ANNO* who will revenge it. What? replied the Secretary, you are too hot; 1563. you speak herein but *foolishly*; using the Word *Sotte ment*. Why, quoth he, call ye me a Fool? No, said the Secretary, but I tell you what I think of your Words. Hereupon he departed fumingly. And so the Ambassador conceived much Offence against the Secretary. We shall pursue these *French Affairs*, when we come to the next Year.

It was likewise chiefly upon Account of the Alteration of Religion, that *Spain* and the *Low Countries* were ready to pick Quarrels with *England*. Somewhat whereof I will relate, as I find in some Letters of State that now passed. *Matters with the Netherlands.*

The Regent and Estates of the *Basse Countries* in the Month of *December* commanded, that none of the *English* Cloths should come into the Country before *Candlemas*, for fear of the Plague, as was alledged. And they spread there very evil Rumours against the *English* Nation for pretended Lack of Justice, for Pillage of their Ships, and such like Maritime Affairs. And indeed, some Cause they might have in this Time, when the Adventurers and Privateers of the *English* haunted the Seas so much, and missing of *French* Vessels, might seek for *French* Goods in *Flemish* Ships. But surely their Complaints were augmented by Malice and Fraud, to sow Division between the *English* and the King of *Spain*: and especially by the *Esterlings*; and such as would have had our Merchants less favoured in *Antwerp*. Hereupon it was thought meet to appoint an extraordinary Commission, to hear and determine their Complaints *Summarie*: and also, to send Dr. *Lewis* or *Dale*, with a Report of all the Orders and Judgments given in their favour, since the Death of the Bishop of *Aquila*, the late *Spanish* Ambassador. And there was an Intention of sending an Ambassador to reside in *Flanders* instead of *Spain*. For now in *December* Sir *Thomas Chaloner*, being dangerously Sick, without hope of Recovery, but by returning, was revoked; yet upon the Consideration and Offer made to that King to send another thither, or into *Flanders*. And here it was judged more needful for an Ambassador to be. *Sir Thomas Chaloner Ambassador in Spain.*

Towards the latter End of *December*, Dr. *Dale*, a Civilian, departed towards *Flanders*, to make Answer to the clamorous Complaints of that Country against this for lack of Justice, and for Depredations. And further, a Commission was made to *Lewis*, *Weston*, *Huick*, *Moufe*, Learned Doctors of the Laws, to hear and determine such kind of Complaints summarily. *Dale goes to Flanders.*

And the last Day of the said Month arrived a Secretary from *Flanders*, named *Detorre*, with Matters of Expostulation for Spoil upon the Seas. Which indeed was hard to avoid in that time; considering the *Flemings* did so continually colour the *Frenchmens* Goods. And but two Days after, this Secretary was heard. *A Secretary from thence.*

But on *New Year's Day* the Entercourse of Trade opened: the Order of the Regent aforesaid being it seems revoked, that forbad the Entercourse till *Candlemas*.

The Duke of *Wirtenburgh*, a *German* Protestant Prince, had lately friendly offered his Service to the Queen, in case she were minded

**ANNO** 1563. To marry. To which, *January 27.* she gave him this Courteous and Princely answer. 'That although she never yet were weary of single and maiden Life, yet indeed she was the last Issue her Father left, and the only of her House: The Care of her Kingdom, and the Love of Posterity did ever counsel here to alter this Course of Life. But in Consideration of the Leave that her Subjects had given her in ampler manner to make her own Choise, than they did to any Prince afore, she was even in Courtesy bound to make that Choise, so as should be for the best of her State and Subjects. And for that he offered therein his Assistance, she graciously acknowledged the same, promising to deserve it hereafter.

*The Queen to the Duke of Wirtenburg. Cot. Libr. Titus C. 10.*

**Matters with Scotland.** Now something of the Matters of *Scotland*. The Security of the Affairs of *England*, both of Religion and the Civil State, depending very much upon the assured Friendship of that neighbouring Kingdom; hence it was one of the Queen's great Cares to look to that Quarter. The Queen of *Scots* was Popish, and the *Dauphine of France's* Widow, guided much by the *Guisian* Faction in *France*, a fatal Enemy to Queen *Elizabeth*, and the Reformed Religion. Therefore, as an Ecclesiastical Historian, I shall give some brief Notes of the Queen's Endeavours and Practices with that Queen and State, to countermine *France*. And these Notes are not vulgar and common, but the more to be esteemed and depended upon, being taken out of Papers of State, and Ambassadors Instructions.

*The Practices of the French in Scotland. Cott. Librar. Julius F. 6.*

During the Affairs at *New Haven* between the *French* and the *English*, the *French* began, (as well in respect of the Death of the Duke of *Guise* the *Scotch* Queen's Uncle, (the Bond of her Affection) as for the Discourtesy she and her Subjects had received lately, by the Detention of her Dower, degrading *Hamilton Duke of Castelheralt* from the Dutchy, and taking from her Nation their Places in Guard) to suspect her falling off from their Alliance to the *English*. Therefore now in their Letters they made her Liberal Promises; press her with the Memory of antient Amity, and sollicit her by *La Croch* (sent from her Uncle of *Lorain* the Cardinal) to match with the Duke of *Austria*; on whom the Emperor would bestow the County of *Tyrol* for her Dowry; seeking by these Means to work her and the Catholicks of *Scotland* a Party in their Quarrel.

*The Queen of England's Practices there.*

But this revealed to the Queen of *England* by their own Instruments, and the *Scotch* Queen's Directions, *Randolph* was sent forth with from hence to that Queen of *Scots*: The end of whose Service was to hinder the Marriage treated of by the House of *Guise* for her, with that Person of the House of *Austria*.

*Earl of Shrewsbury L. Lieutenant of Yorkshire, &c.*

In the mean time, the Queen, who took great Care of securing her Frontiers against *Scotland*, being jealous of the *French's* invading her that way, in the Month of *July* made the Earl of *Shrewsbury*, a Man of great Power and Influence in those Northern Parts, her Lord Lieutenant in *Yorkshire*, *Nottinghamshire*, and *Darbyshire*. And when *Cecil* the Queen's Secretary sent him down the Commission, he let him understand, she did it out of her singular Confidence reposed in him. She also at the same time signed him a Bill to retain an Hundred Persons. When she also licenced the Lord *Robert Dudley* (afterwards Earl of *Leicester*,) to retain the same Number.

About

About the same time she constituted the Earl of *Bedford*, Lord *ANNO* Lieutenant for the Counties of *Northumberland*, *Cumberland*, *West-* 1563.  
*morland*, and the Bishoprick of *Durham*. This Earl was Governor of *Barwick*, and the Queen's chief General there.

And the Earl of Bedford of Northumberland, &c. Two thousand Men to be raised by the Earl of Shrewsbury for Barwick.

And in *August*, the Queen, on pretence of better securing that her Piece of *Barwick*, appointed the Earl of *Shrewsbury* to levy two Thousand Men: whereof 1600 to be raised in *Yorkshire*, and the remaining 400 to be raised in the Bishoprick. Which when the said Earl had signified to the Earl of *Bedford*, he forthwith conferred with the High Sheriff of the County Palatine, and other Worshipful Persons of the same. Who told him that it was never heretofore seen, that the Bishoprick should be charged with the sending forth of any; since the same was the Strength and Refuge appointed wholly and altogether, to come to aid this Piece of *Barwick* upon any necessity, and the unpeopled Frontiers there: And that in taking any away from them they did so much decay and diminish their own force.

The Bishoprick.

*Randolph* the Queen's Agent (as was said before) was now stayed at *Edinburgh*, or rather committed to sure keeping: And Mr. *Tom-* ill usage of the Queen's Agents in Scotland.  
*worth* at *Dunbar*. The Earl of *Bedford* therefore, *August* the 20th, desired the Earl of *Shrewsbury* to get his 1600 Men ready at all times, and to be by him commanded. For that the Queen had commanded him to have all things in a readiness to provide for War, and yet to preserve good Peace.

And now we proceed to give some Particulars of *Randolph's* Message to the *Scotch* Queen. He was sent to advise her about her second Marriage, 'Her Sister of *England* desired her to take such a Person as might content herself, love her People, and continue the Amity with *England*. The two first were left to the Direction of herself and Council. But as to her Marrying with that Foreign Prince before said, that Queen *Elizabeth* disliked of it: since it was the Work of the Cardinal of *Lorain*, an Enemy to her. And that such a Match would endanger the private Amity and Concord of the two Nations, and the advancement of the *Scotch* Title to succeed to the *English* Crown. And that the States of *England* had upon the Rumour of this, endeavoured to have somewhat concluded against her. And therefore Queen *Elizabeth* advised her not to hazard the Now-Amity, and the future Expectation. But if she inclined to marry, to elect some such of Noble Birth within *England*, as might, in respect of his Country, give Assurance to the Nobility and the Commons, of future Tranquillity. And so by that means to advance herself to succeed. Which the Queen promised she would further. And that therefore she, the *Scotch* Queen, would not respect only the Content of her own Affection, and the Honour of her Uncle, that in her first Marriage, and by his Advices then, had hazarded her best Hopes; but have regard to the Peace of her People, and the Amity with her next Neighbours; from whom she had the fairest Expectations. Which must be done by choosing her an Husband within this Isle, and not a Stranger. She seemed to receive this friendly Council with fair Acceptance; and the further Consideration hereof was left to her own Care and Secrefy.

The end of Randolph's Embassy to the Queen. Out of his Instructions. Aug. 30.

ANNO

1563.

The Queen of  
Scots Answer,  
Out of Instr.  
Nov. 17.

But she cleared her Uncles and herself from any purpose to match with the House of *Austria*; and desired to know, what Person the Queen of *England* liked, or which not. And then, how she meant to proceed to declare her Title to succeed to this Crown. To which the Queen in her second Instructions to *Randolph*, answered, That she liked such as might be fittest to encrease and continue Amity: and that must not be a Stranger. For with *Spain, Austria, France*, would be the like Jealousy as afore. And that for Declaration of her Title, it depended upon her Marriage: which effected to the Queen of *England's* Content, she, the Queen of *Scots*, should be satisfied with all reason in the other.

The French  
promise her  
largely.  
Cott. Libr.  
Julius F. 6.

For the *English* Agent had forthwith gone back to *England* for more full Instructions both of the Quality of the Person, and Declaration of the *Scotch* Queen's Title, intended by her Sister upon the Marriage. He had scarce returned the foresaid Answer of his Sovereign; by which she desired the Eye of her Sister (the better to endear her to the Affections of her People) to be cast upon some Noble Person of *England*; and that withal she should be declared by Parliament either Sister or Daughter Heir to her Majesty, deceasing issueless; but the *French* Queen and her Uncle understanding this Project by *Du Bois*, the *French* Ambassador here, dissuaded her from it, as a Match too base and dishonourable for the Height of her Parentage, Estate and their Alliance: and knowing that with Women Council prevaileth much less than Bounty, they offered her by the Lord of *Schelton* (so she would observe the old and mutual Respect with them, against their common antient Enemy) new assurance and present Payment of her Dower and Pension; Wines for her Provision without Imposit or Custom; Arms and Artillery, when she should need; the Band of Men and Guards to be restored to her Nation; her Merchants to enjoy their Privileges enlarged, and her Servants (more than before) admitted to their suspended Pensions.

Advice against  
her matching  
into England.

In this Court of Faction and Want, no sooner was this offered, than enforced to that Height, that the Queen was almost distracted amidst the Importunity of so many private Ends, Profit, Liberty and Revenge. Some said, the Queen's Spirit could not descend to match below herself; and to move her from her Dignity, was unfriendly, suspicious, and in a Subject dangerous; and Respects of Profit in Princes not so fit, as of Honour. But should she yield to marry an *English* Noble Man, it must be for the Best; and that Best being the Man her Sister Queen *Elizabeth* so much esteemed, it would be strange, she should part with him (for by this time they had some Inkling of the Lord *Robert Dudley*.) And for him to be divorced from that worthy room wherein his Affections were already placed, it would but match him either to Disloyalty or Dislike. And therefore that these Improbabilities proved it rather a Shew of good Will in Queen *Elizabeth*, than a good Meaning. And for Strength of her Title by Parliament, Alas! said they, what one will establish, another may revoke: but her Disparagement by such a Match would be without Repair. Whereas to marry in her own Rank would encrease Honour and Alliance, such as might make her Neighbours fearful to offer Indignity; and enable her to retain her own, and recover her Right, if it

it should be opposed. That therefore this new Offer from *Austria*, or *ANNO* the renewed Suit from *Sweden* by his Ambassador then at Court, 1563. were not to be neglected.

Such opposite Counsils had Queen *Elizabeth* to encounter. But the *Scotch* Queen for all this, as yet stood firm to be directed by her Sister; referring over this Business to a Conference at *Barwick* the Year ensuing. These *Scotch* Matters were earnestly pursued by both Queens the two following Years; as shall be shewn in due Place.

But this Year a Treaty for Order of Justice for the Marches between both Kingdoms was concluded, by the Commissioners of the Queen of *England*, *Henry Lord Scroop*, Warden of the West Marches, and Sir *John Forster* of the Middle Marches, Sir *Thomas Gargrave* and Mr. *Rookley*, Doctor of the Law: *John Maxwell* of *Terraglish*, Warden of the West Marches, Sir *John Ballentine*, and Justice *Clark*, Commissioners for the Queen of *Scots*. A Treaty for the Marches concluded.

*Randolph* was still the Queen's Agent in *Scotland*: and in the latter End of *December* wrote a Letter to the *English* Court, wherein this was one Part of his News, That the Lord Treasurer of *Scotland* was put to open Penance for getting a Wench with Child. L. Treasurer doth Penance in Scotland.

## C H A P. XXXIX.

*The Second Book of Homilies. The Queen at Cambridge. The Disputations and Speeches. Mr. Fox's Letter to her. Harding and Dorman their Books. A Book in English against the Council of Trent. A Convocation; prorogued.*

THE first Book of HOMILIES the Church of *England* had enjoyed ever since the year 1547. abating the five hard years of Queen *Mary's* reign: and at the End of that Book, a second Volume was promised. Which this year 1564 came among the Curates and Ministers of the Parishes; to be read, (as the first Book) every Sunday and Holy-day, where there were no Sermons through the Inability of the Curates. For tho' this second Volume were printed the year before, and finished the year before that, yet all the Churches hardly came to be fully supplied with them till this year, as I find by a Journal of a Minister of *London* of that time. This second Book was Prefaced with a serious Admonition to all Ministers Ecclesiastical; That they above all things behaved themselves faithfully and diligently in their so high a Function: that is, to read the Scriptures aptly, plainly and distinctly, to instruct the Youth in their Catechism, diligently, to Minister the Holy Sacraments gravely and reverently, and prudently to choose out such Homilies as were meet for the time, and for the more agreeable Instruction of the People committed to their Charge: and where the Homilies were too long, to divide the same: and to read one Part in the Morning, and the other in the Afternoon, &c. That so their Prudence and Diligence in their Office

Second Book of Homilies come abroad.

The Preface containing Advice to the Curates.

ANNO 1563. fice might appear, that the People might have cause to glorify God, for them, and the readier to embrace their Labours.

Among other things the Curates were here admonished to do, this was one, that when they should find less fit Lessons appointed out of the Old Testament to be read in their Order, for Sundays or Holy-days, they should according to their Discretion choose more Edifying Lessons taken out of the New in their stead. By which Passage it may seem that this Admonition, and consequently the whole second Book, was wrot and finished before the Queen's first Parliament. For in the Act of Uniformity then made, this was then provided for, and the Alteration of the Lessons for the Sundays, as it was in the Old Common-Prayer-Book, is taken notice of in that Act, as one of the Alterations confirmed by that Act. So that I wonder that Clause was not left out of the *Admonition*, printed after the Sunday Lessons were corrected.

The Admonition in the Preface.

Dr. Abbot against Hill's Reasons unmask. p. 317.

Yet I must not conceal, that Dr. *George Abbot* (afterwards Archbishop of *Canterbury*) did reckon this Liberty granted in the said Admonition to be in force even in his Time; and that by vertue thereof Ministers might change some Lessons of the Old Testament (and especially in the *Apocrypha*) for others out of the Canonical Scripture to read to the People, when they happened to be appointed to be read on Sundays or Holy-days; saying, 'It is not only permitted to the Minister but commended to him, if wisely and quietly he do read Canonical Scripture, where the Apocryphal upon good judgment seemeth not so fit; or any Chapter of the Canonical may be conceived not to have in it so much Edification before the Simple, as some other Parts of the same Canonical may be thought to have. For the Words will very well carry both these.

The Titles of this second Book.

Upon what Subjects the second Book of Homilies should treat, the several Titles at the End of the first declared: Yet upon divers of them there be no Homilies at all; as against *Covetousness*, *Anger*, *Envy* and *Malice*. But to make amends, there be some other Homilies added: And in the year 1569. on occasion of the Popish Rebellion in the North were six other Homilies framed and joyned, against *Disobedience* and *Wilful Rebellion*: with a Prayer for the Queen, and a Thanksgiving for the restoring Peace and Quietness upon the ceasing thereof.

The Queen visits Cambridge.

The Questions disputed on before the Queen.

MSS. Thomas Baker S. T. B.

In the Queen's Progress this year, she visited the University of *Cambridge* on the 5th of *August*, remaining there five days, entertained with Speeches and Disputations, and in taking her view of the Colleges. As proper Questions were prudently prepared for the Queen to hear at the Disputations now to be held before her, so the ripest and most Learned Men were selected for the Disputants. On the third day a *Philosophy* Act was kept by *Thomas Byng*, then of *Peter-house*, afterwards Master of *Clare-Hall*. Who gave these two Political Questions,

Philosophical.

*Monarchia est optimus Status Reipublica.*  
*Frequens Legum mutatio est periculosa.*

The Opponents were, first *Thomas Cartwright*, sometime Fellow of *St. John's* College, then Fellow of *Trinity* (who afterwards made himself

himself more known by his avowed Opposition to the established Government of the Church of England.) The others were Chaderton Fellow of Queen's, Tho. Preston and Bartholomew Clerk, Fellows of King's. Reports have commonly been spread, that the Cause of Cartwright's setting himself so openly against the Hierarchy as he did soon after, (to the great Disturbance of the Peace of the English Church) was from a Disgust he took at this time; as tho' the Queen shewed more Countenance to the other Disputants than to him. But by the Relation of the Queen's Reception at Cambridge (now in the Hands of a learned Member of that University) there appears no clear ground for any such Discontent. For the Queen is said there to have approved them all: only that Preston pleased her most; and was made her Scholar, with the settlement of a yearly Honorary Salary on him.

Tho. Baker  
Soc. De Jo-  
hann.

The Divinity Act, which was kept on the fifth day by Mr. Hutton Publick Professor of Divinity, was upon these seasonable Questions, for the justifying of the Reformation of Religion lately made;

*Major est Scripturæ quàm Ecclesiæ Auctoritas.  
Civilis Magistratus habet auctoritatem in rebus Ecclesiasticis.*

Theological.

To the former Question were these Doctors and Heads of the University Opponents, Hawford Vicechancellor, Pern, Pory, Baker, and Newton. The Doctors, Stokes and Beaumont, opposed upon the Second; and should have been joyned by the Doctors Goodman, Kelke and May: but Night coming on, and the Queen being to speak to the University, there wanted time for them. Hutton acquitted himself to admiration. The great Strength of the Opposition lay upon Dr. Perne: who yet gave the Queen some Offence, by pressing the Churches Power of Excommunicating too warmly. After the Disputations were finished, Cox, Bishop of Ely, determined on both Questions. Whitgift, that great Divine, being not yet Doctor, bore no share in this Day's Solemnity.

At the Queen's parting, she made them an elegant Speech in Latin, Encouraging them to Study, promising them that she would, as well as her Ancestors, do some Work, while she lived, to express her Esteem of them: but that, if she died before she should accomplish her Promise, that she would leave *aliquod Opus egregium, i. e.* some glorious Work, to be done after her Death; whereby both her Memory might be celebrated to Posterity, and that she might excite others by her Example, and make them, the Scholars of that University, more chearful to apply their Studies.

The Queen's  
Speech.

The University Orator, William Masters, in his Speech had an Expression to recommend that University to her, the rather, by reason of the great Antiquity of it, being, as he said; much antienter than the other of Oxford: meaning thereby no Offence to that famous University, but only to commend to the Queen's Esteem the University where she now was; as having no mean or obscure Beginnings, but high and illustrious, nor lately shot up, but founded many long Ages ago. But this Passage, howsoever, was illy taken by some of the Oxonians. So that two Years after, when it fell out the Queen visited them, a little Tract was presented to her Majesty by them, entituled, *Assertio*

The Orator's  
Speech to her.

De Antiq.  
Cantab. Acad.



**ANNO** 1563. *Affertio Antiquitatis Academia Oxoniensis*: Wherein it was endeavoured to be proved, that the University of *Oxford* was much antienter than that of *Cambridge*. This soon after (that I may here briefly touch this little Piece of the History of Learning) stirred up *John Caius*, a learned Antiquarian, of the other University, to write a Treatise, *De Antiquitate Cantabrigiensis Academiae*, in Two Books, which came forth in the Year 1568. And this was answered again by *Brian Twine* of *Oxford*, in a Book, called *Apologia Antiquitatis Academia Oxoniensis*.

Fox's Letter  
to the Queen  
on this Occa-  
sion.

I shall say no more of the Contention occasioned by the Orator's Speech; but as for the Queen's Speech to the University, Copies of it were gotten; and one of them came to the Hands of *John Fox*: who intended to enter it into some History of her, and of the Beginning and Progress of her happy Reign, which he was then preparing. But on Occasion of this Speech, and her gracious Visit of that University; and her Countenance shewn to Learning and learned Men; and considering also upon what good Grounds, both Religion and the Publick State were established by her happy and wise Government; that learned and good Man, in a very elegant *Latin* Epistle, entertained her, to this Tenor: (whereby may be seen in what good Condition *England* now was, and how happy the Queen by this time had made her People:)

Int. Foxii  
MSS.

**U**T vulgaria illa præteream, quòd in ipsis statim felicissimi regni tui auspiciis, tot periclitantes Cives, & homines extorres ab exilio revocaveris; quòd Patriam ipsis, nec solum ipsis, sed Patriam quodammodo Patriæ reddideris, *Angliamque* jamjam pænè expirantem luci ac vitæ suæ restitueris; quòd Pacem tuis illis auspiciis partam pergas quotidie studiis ornare & artibus; bonis legibus suum vigorem revocas, noxias tollis, salutare sufficis, nocentes & otiosos in ordinem redigis, Latrocinia & Prædonum agmina, quibus regnum tuum foedis modis hodie exundare dicitur, compescis, miseròsque exaudis, collapsa restauras, nec Monetam solum depuratam, sed Mores hominum multo magis deformatos, repurgas; postremo, cuncta suo, & plusquam suo, nitori restituis, ac cætera id genus permulta. Quæ, etsi per se beneficia levia non sint, & permagna etiam in aliis Monarchis videri queant, tuarum tamen laudum nescio quo pacto, nondum satis magnitudinem exprimunt.

Certò multo majora hæc, omniumque maxima sunt, quòd inclyta tua Celsitudo Rem Ecclesiasticam non minus quam Publicam, propugnas tam fortiter; quòd Religionis curam atque defensionem in te suscipis tam clementer; quòd sævas persecutionum faces extinguis, Conscientiis diu interclusam Libertatem apperis: Templum Dei & Evangelicæ Doctrinæ gloriam illustras & provehis: Videlicet, modis omnibus hoc agens, ut profligatis sensim veteris Superstitionis Reliquiis, sinceram Evangelii Veritas ad nativum suum nitorem redeat. Declaravit id nuper egregia Vox illa ac Responsio Majestatis tuæ ad quorundam preces reddita Theologorum, de modo videlicet Vestiendi. Qua voce quantam uno in die universæ Ecclesiæ pepereris faustitatem, quantum piorum omnium animis solatium, quantum Posteritati beneficium, quantum omnibus temporibus lucem, tum tuo insuper Nomini quantum quàmque

quámque immortale decus, quovis ære perennius, attuleris, vix æstimari poterit. Ingratæ omnium *Anglorum* Linguae ac Literæ futuræ sunt, si patiantur tam divinum hoc, cæteraque multa tuarum Virtutum Trophæa, illa temporum vetustate abolescere. ANNO 1564.

Accedit ad hunc cumulum singularis porrò Majestatis tuæ erga Literarum Studia favor: in quibus excolendis provehendisque nunquam tam propensam te declarares, nisi quod Ipsa in eisdem exculta tam eleganter, & perpolita fuisses. Sensit id nuper felix *Cantabrigia*: nec dubito quin olim & *Oxonia* nostra idem expectatura sit. Persensimus præterea & nos, etiamsi illinc abfuimus, ex oratione Majestatis tuæ Latina *Cantabrigiæ* tum habita, quæ nuper ad manus meas inter cætera Historiarum rerum monumenta, pervenit, non indigna, ut mihi videtur, quæ transmittatur Posteritati: atque etiam transmittetur, siquidem tua patitur Sublimitas. Interim hoc unum mihi dolet, quod cum plenam quandam Historiæ tuæ descriptionem meditemur, multaque habeamus congesta, at multa rursus defunt, quæ adhuc nobis incognita, non nisi per tuam ipsius Majestatem sciri possunt. Etsi possent, nullius possint melius quàm tuo ipsius commentario describi. Quod utinam ab excellenti ingenio tuo per hoc vitæ tuæ tempus & spatium possit impetrari. Sed de his Excellentiæ tuæ præconiis alias (volente Christo) nobis videndum erit.

This Letter of Mr. Fox, affording a pleasant retrospect View of the Queen's Reign hitherto, and other Matters belonging to her, may deserve an *English* Translation of it, for the sake of vulgar Readers; though it reach not the Elegance of the Language wherein the Author composed it.

TO let pass (most noble Queen) those commonly known things, viz. that presently at the very beginning of your most fortunate Reign you saved so many good Men at home in great Danger of their Lives, and called back so many more abroad from their Banishment; that you restored their own Country to them, and not only to them, but the Country in a manner to itself; and *England* then almost at the very Point of expiring, to its Light and Life again: that at your said first happy Beginning, having procured Peace, you do now every Day improve it in good Studies and Arts: To the good Laws you give again their Force, the bad ones you take away, and supply their room with such as are wholesome: The mischievous and the idle Sort you reduce to Order: Robberies and the Bands of Spoilers, wherewith your Realm is reported at this Day in a foul manner to swarm, you restrain: the Afflicted you give an Ear to, what is fallen and gone to decay, you build up; and not only Money embased, but also the Manners of Men much more corrupted, you purify and refine. In a Word, you restore every thing to its own Brightness, nay, more than its own: And many other things of this kind you do. Which altho' of themselves they be not ordinary Benefits; and such as in other Monarchs might seem very great; yet, I know not how, do not sufficiently express the largeness of your Praise-worthy Deeds.

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1564.



‘ But assuredly these things that follow are much greater still, and of all the greatest, that your Excellent Highness defendeth so vigorously the Ecclesiastical State no less than the Commonwealth; that you take upon you so affectionately the Care and Protection of Religion: that you quench the direful Flames of Persecution: that you open a Liberty to Consciences so long shut up: that you illustrate and promote the Temple of God and the Glory of Evangelical Doctrine: that is, by all means endeavouring that the Remainder of old Superstition by little and little be destroyed, the sincere Truth of the Gospel return to its native Brightness. This was lately declared by that excellent Voice and Answer of your Majesty given to the Petition of some Divines concerning the Habits. [Which being this Year more strictly enjoined the Clergy, had occasioned certain of them to make some Address to the Queen.] ‘ By which Words then by your Majesty spoken, it can scarce be thought how great Prosperity you did in one Day bring to the whole Church, how great Comfort to the Minds of all godly People, how great Benefit to Posterity, how great a Light to all succeeding Times; and moreover to your own Name how great and how immortal an Honour, more lasting than any Monument of Brass. The Tongues and Learning of all *English* Men would be stained with Ingratitude, should they suffer as well this godlike Thing, as all the other Trophies of your Vertues, by an Antiquity of Time to be abolished.

‘ Hither must be added your Majesty’s singular Favour towards learned Studies. In the adorning and furthering whereof you would never have shewn yourself so inclinable, had you not been so exquisitely furnished and drest yourself with them. Happy *Cambridge* lately perceived it: and I doubt not but hereafter our *Oxford* also will look for it. And further, we all, though absent thence, well perceived it, by your late Speech delivered there at *Cambridge*: which is come to my Hands (among other Monuments of Historical Matters) not unworthy, methinks, to be transmitted to Posterity: and so it shall be transmitted if your Highness give way to it. In the mean time this only grieves me; that when I am preparing a full Account of the History of You, and have many Collections serving thereunto, many things are wanting, which are yet unknown to me, and cannot be known but by your Majesty. And if they might, they could not be described better by any than by your own Commentary. Which I heartily wish might be obtained by your most excellent Wit in this Time and Space of your Life. But of the Commendations of your excellent Parts I shall elsewhere (God willing) have occasion to speak.

Had not Mr. *Fox* been some way or other stopt in this Labour which he designed, who had no question great Advantages of setting forth Queen *Elizabeth*, and her Proceedings in this great and noble Work of the Reformation, and the Progress of it, there had been no need of this Performance of mine.

The *English* Papists, among their other Endeavours to bring in their Religion again, exercised their Learning in writing Books in *English*,

*English*, to confute, as well as they could, the established Religion : *ANNO* and to reconcile the People to a better Opinion of theirs. One of these Writers was Dr. *Harding* : Whose Book against *Jewel* came this Summer into *England* from *Lovain* : And falling into the Hands of *Nowell*, Dean of *St. Paul's*, four Days after, being the fourth Sunday after *Easter*, while he was preaching the *Paul's Cross* Sermon, he read some Passages of it, and confuted them in the Pulpit. Which he thus related himself afterwards, ' That finding therein certain notable Untruths and Absurdities, he did bewray them to the Auditors, willing them by that Example to give less Credit to the rest. Wherein he had good Reason, as he said, seeing the Papists who had not read the Book, in Corners magnified it above the Stars. Whereby he (as he suggested himself) did in effect give Neighbours Warning to beware of a Thief. We shall hear more of this Book of *Harding's* under the next Year.

1564.  
Dean Nowell's  
Sermon at  
Paul's Cross  
against Harding's Books.

Answer to  
Dorman.

*Dorman* also now set forth a Book entituled, *A Proof of certain Articles in Religion, denied by Mr. Jewel*. Which the said Dean *Nowell* answered.

The Articles which this Author took upon him to prove against *Jewel's* Negative, were these Four, as they are set down in the Front of his Book, viz.

I. That the Bishop of *Rome* is the Head of Christ's Universal Church here in Earth : And that within the first Six hundred Years after Christ's Departure hence, he was so called and taken.

II. That the People was then taught to believe, that Christ's Body is really, substantially, corporally, carnally or naturally, in the Sacrament.

III. That the Communion was then ministred under one kind.

IV. That there was Mass said at that time, although there were none to receive with the Priest. And in the Conclusion he assigned no less than Twelve Causes, whereby he acknowledged himself to have been stayed in his old Catholick Faith that he was baptized in, wishing the same to be made common to many for the like Stay in these perillous Times; as it ran in the Title Page. The Book was printed at *Antwerp*, and dedicated to *Tho. Harding*, D. D. and dated at *Aquicinctum*, the Seat of his Banishment, as he called it.

And this Year came forth, Feb. the 13. from *John Day's* Printing-House, an useful Book, (though of no great Bulk) in *Quarto*, being a Consideration of those Things that were concluded in the late Council of *Trent*. It bore this Title, *A godly and necessary Admonition of the Decrees and Canons of the Council of Trent, celebrated under Pius IV. Bishop of Rome, in the Years of our Lord 1562. and 1563. Written for those godly disposed Persons which look for the Amendment of Doctrine and Ceremonies to be made by General Councils, lately translated out of the Latin*. The Design of this Book was to open the Eyes of many good People, who out of a Veneration of General Councils were apt to adhere with an implicit Faith to the Determinations of this Council of *Trent*. The Method of the Author (who is unknown) was first to set down the Decrees; the

A Book comes  
out against  
the Council of  
Trent.

Vol. I.

Mmm 2

Canons,

**ANNO** 1564. Canons, and other things, as he received them from *Trent*; and then his own distinct Answers or Animadversions. In the Preface is taken notice of the specious Pretence of that Pope in calling again a Council of Cardinals, Bishops and Monks, at *Trent*; wherein he with great Glory and Magnificence promised both the purging of Doctrine from all Error and Heresy, and also a speedy Amendment of Manners, and such as should be worthy of the Gospel, as well in the Clergy and Laity. And to amuse the People the more of their good Intent, they of the Clergy accuse themselves of dissolute Life, and make themselves guilty before the whole World, as the Fountains and Authors of all Evil, as the Acts of the Council declared. And now, who would not to his Power help so godly and holy an Enterprize? But saith the Writer, if the Canons and Decrees that came at length out of the Council, were examined, every Christian Man should easily perceive, that these good holy Fathers intended nothing less: Yea, rather, all their Labour was only to this purpose, to oppress sound Doctrine; and that being oppressed, stubbornly to defend Idolatry, Superstition and Abuses, which had been brought into the Church of God. And hence the Author declared his Purpose to be, that seeing many Men hung in Doubt and Suspence by Expectation of this Council, and the Authority thereof, and earnestly hoped for a simple, godly and plain Determination of the Controversies of Religion; he thought he should do a worthy Act briefly and perspicuously to declare by the Word of God, what was to be judged of their Disputations, Decrees and Canons, and what was to be hoped for of the Event of this Council: Namely, that all Christians were called to it by *Pius*, not as lost Sheep, to be sought and healed of the Pastor; but the safety of the Faithful to be laid in wait for, and the Sheep of Christ like to be torn in pieces, even as it were of Wolves in Sheeps clothing.

*A Convocation*

The Convocation met this Year, *October* the 6th, in King *Henry* the Seventh's Chapel, by Authority of the Queen's Brief to the Archbishop of *Canterbury*. And *Dr. Tale*, by the Archbishop's Commission to him, did continue and prorogue the present Convocation in the State it then was in, to the First day of *May* next, and to that Place, with further Prorogation of Days and Places, if need were, to be made in that behalf.

## CHAP. XL.

*A Diary of various Historical Matters of the Court and State, falling out this Year. John Hales's Book. The Scotch Queens Match with Leicester. Spanish and French Matters.*

**L**ET me take this Place to insert a Diary of various Historical Matters, taken chiefly out of Advices and private Letters sent from the Secretary of State to Sir *Thomas Smith*, Ambassador in *France*;

*Franco*, containing several Intrigues of Court, and Transactions of *ANNO* Moment in the State.

*April* the 22. The Treaty with the *French* took Place. And this Day it was proclaimed in *London*. And the 23d day, a Sermon was made at *St. Paul's* on the Occasion, and *Te Deum* sung. And the same Day it was published at *Windsor* in the Queen's Presence, going to Church; having with her the *French* Ambassador. So as nothing wanted to shew Contentation. Yet her Majesty inwardly to the Secretary, and other her Counsellors, shewed much Misliking: especially as the said Secretary guessed, because the Money was no more for Honour's sake; [which was to be paid for *Calais* I suppose] *Camden* therefore thought fit to conceal the Sum, and saith only, a certain Sum of Money; and upon Payment of 620000 Crowns, the Hostages to be delivered.

1564.

Treaty with France proclaimed.

On the said 23d. Day, being *St. George's Day*, the *French* King was chose of the Order, and so was the Earl of *Bedford* and Sir *Henry Sydney*. And the Earl of *Hunsdon* was to bring over the Order into *France*; and so was to have Commission to require the Oath joyntly with Sir *Tho. Smith*, the Queen's Ambassador Resident there. And the same joyful Day the *French* Hostages were put to Liberty at *Windsor*: Where she challenged *Nantoillet* [one of the Hostages, as it seems] for his Practices in *Oxford*; provoking evil Subjects to be worse in Popery than they were. But she right wisely and nobly thus concluded her Reprimand, that she would wrap up all such Matters with Oblivion, because of Peace. And as soon as the Treaty was engrossed and ratified, Sir *Nic. Throgmorton*, the Queen's joynt Ambassador with *Smith* [who was kept in some Durance, for meddling too much] was to be returned. And therefore all the Haste possible was made therein for his sake.

The French King chosen into the Order.

*Malvesier*, the *French* Ambassador, in this Treaty, had a Chain given him weighing threescore and odd Ounces of Gold, and was well used in *England*.

A Chain of Gold given to the French Ambassador.

The 29th of *April*, the two Treaties of Peace with *France* were sealed with the Queen's Ratification, and delivered to the Ambassador in formal Sort by the Secretary, according to the Advice of *Dr. Wotton*, an old Ambassador; and with the Testimony of a Publick Notary. Together with the Treaty, the Queen wrote a Letter to the *French* King, signifying that she had chosen him of her Order, and that the Earl of *Hunsdon* should come with it: and that he should be joynted in Commission with Sir *Tho. Smith*, her Ambassador Resident, to require the Oath.

The Queen writes to the French King.

*John Hales*, Clerk of the *Hanaper*, a learned and active Man, and an earnest Protestant, had secretly made a Book in the time of the late Parliament. Wherein he had taken upon him to shew no small Matter; viz. the Title to this Crown after the Queen; having consulted and rejected the Line of the *Scottish* Queen, and made the Line of the Lady *Frances*, Mother to the Lady *Katharine Gray*, only next and lawful. He was in this Month of *April* committed to the *Fleet* for this Boldness; especially, because he had communicated it to sundry Persons. The Lord *John Gray* was also in trouble for this Business. Besides, the said *Hales* had procured Sentences and Councils of Lawyers

Hales's Book concerning the next Succession to the Crown.

Lady Katharine Gray.

**ANNO** 1564. Lawyers from beyond Seas, to be written in Maintenance of the Earl of *Hertford's* Marriage with the said Lady *Katharine*. [For which they were both put into the *Tower*.] For this Dealing offended the Queen very much: The Secretary, after he had related all this in a Letter to Sir *Thomas Smith*, made this Prayer: 'That God would give her Majesty by this Chance a Disposition to consider hereof; that either by her Marriage, or by some common Order, they her poor Subjects might know where to lean and adventure their Lives, with Contentation of their Consciences.

He is examined and sent to the Fleet.

In the beginning of *May*, *Hales's* Matter came to be examined and enquired into by the Secretary: a Business he had no great mind to be concerned with, and could have been well contented to be delivered of. But yet he told his Friend, Sir *Tbo. Smith* aforesaid, that he would go uprightly, neither *ad dextram*, nor *ad sinistram*. He himself was not free of Suspicion, by reason some of these Persons engaged in this Business, had Access to him in their Suits. But as for *Hales*, he was found after Examination, to have first made and procured Books in Defence of the Earl of *Hertford's* Marriage, [which was no more than a Contract by their mutual Assent,] and likewise, in Approbation of the Title of Succession for the Lady *Katharine*. And in this Matter he so dealt, that both himself and others were like to find Trouble. He was committed to the *Fleet*, and narrowly escaped going to the *Tower*. *Nudigate*, another in this Business, was committed to Custody to Sir *John Mason*. And the Lord *John Gray* was in Custody in Court. We shall hear more of this by and by.

The Article with France about Commerce.

One Article in the late Treaty of Peace with *France*, created some Trouble to the Court; namely, That *Commerce should be free*. There had been a stop made of the *Entercourse*, that is the Trade betwixt this Kingdom and the *Low Countries*; wherein the *English* traded chiefly with the Cloathing Manufacture. The *French* Merchants at this Juncture would have struck into this Trade by some means or other. And the *French* King instructed the *French* Ambassador residing here, to make strong and earnest Motion about it. Which he did in the Month of *September*. This Motion was by no means liked by the *English*: And the Queen wrote a Letter at large about it to *Smith* her Ambassador in *France*. The Sum of the *French's* Demands in this Point was, to exact by the Treaty, that although the *English* had, and did forbid both their own Merchants, and those of the *Low Countries*, the Trade of the *Low Countries*, [as the *Dutchess* of *Parma*, Governess of those Countries had forbid *English* Cloths to be brought thither;] Yet the *French* might now enter into the Trade, wherein they never heretofore did meddle: But now partly to pleasure them of the *Low Countries*; partly, or chiefly, to procure a Gain by Monopoly, they would exercise that Negotiation. This made this Court think it necessary now to return to the Trade of the *Low Countries*, [the *English* having lately upon this Prohibition removed their Mart to *Emden* in *Friesland*.] For though it were to great purpose to divert some Part of their Trade from thence, and was seen to be possible; yet the Matter was not so foreseen, considering it fell out upon a Casualty, that our Country should be presently



sently able to endure the holding out. One of the greatest Letts was *ANNO*  
the Lack of the Revenue of the Customs for the Queen. The Second *1564.*  
was the sudden stay of the People here at home, that belonged to  
Cloth-making: as the Secretary in private Letters signified the Poli-  
tick Considerations of the State about it.

And therefore now upon the Return of the Queen from her Progress *The Enter-*  
in the North, the Court thought to come to some Conclusion with *course.*  
the Spanish Ambassador concerning the Affair of the *Intercourse.*  
Which Ambassador began the Motion for it before the said Progress;  
now upon her Return he renewed it again, and required a new Com-  
munication. Which accordingly soon began this Month of September,  
between the Spanish Ambassador, for the Flemings, and Sir William  
Petre, Sir John Mason, and Secretary Cecil, on the English part.

In this Month of September, upon the Death of the Emperor the *Persons to be*  
Queen intended to send some Person thither to Condole and Congra- *sent to Ger-*  
tulate. And Reports were whispered in the Queen's Privy Chamber, *many to con-*  
who should be sent in this Employ. Some said that Sir Henry Sydney *dole the Empe-*  
was to be the Person; some, Sir Nicolas Throgmorton; some, Sir *ror's Death.*  
Nicolas Throgmorton and Cecil the Secretary should go together. A  
few said, that Sir Nicolas Throgmorton and my Lord Robert should  
go. But more was meant than Condolence or Congratulation. It  
was an Intention for Marriage. But the Secretary for his present Sick-  
ness and Affairs at home, was excused. And Throgmorton would go  
with none but the Secretary. So he was laid aside. And in October  
Sir Henry Sydney was named again; but being in Wales, he must  
spend much Time before he could be ready. So, as it was the Se-  
cretaries Advice, Time being so far spent, it was thought convenient  
to stay the Ambassade, and to condole only; and to send hereafter to  
Congratulate the Coronation.

September the 23. The Emperor being dead, it was resolved his *The Emperor's*  
Funerals should be here honourably celebrated within six or seven *Funeral so-*  
Days hence. And so they were, the Solemnities beginning October 1. *lemnized.*  
and ending the 3d. The Mourners were the Lord Treasurer, the  
Earls of Suffex and Huntingdon; the Lords, Strange, Darley, Her-  
bert, Lamley, and Hunsdon; Mr. Soliciter, Mr. Vicechamberlain,  
Secretary Cecil, Mr. Sackville, and Mr. Throgmorton. And the Bi-  
shop of London preached. Who made so good and discrete a Sermon, *Bp. of London*  
that it was resolved it should be printed; both in English and Latin. *preaches.*  
The Queen was at great Charges with these Exequies of the deceased  
Emperor.

In October the Lord Robert was made Earl of Leicester; and his Pre- *Lord Robert*  
ferment in Scotland [to match with that Queen] earnestly intended. *made Earl of*  
And Randolph, the Queen's Agent in Scotland, was instructed to *Leicester.*  
shew the Scotch Queen, that her Majesty's kind Dealing with the *The Queen*  
Earl of Lenox, [in letting him peaceably pass into Scotland at this *favours the*  
Juncture] gave such general distaste, that she was fain to adjourn the *Scotch*  
Parliament, [which should have met about this Time] against the *Queen's Title.*  
Opinion of her Council and Commons: Lest they should in this time  
of Offence question the Queen of Scots Title, and press the Queen of  
England to conclude somewhat against it. Which, by some good  
Courses to content the English, might be altered against their next  
sitting.

**ANNO** fitting. And to work this, she had given Order to the Earl of *Bedford* at *Berwick* to meet with the Commissioners of *Scotland* to treat the Marriage for the Earl of *Leicester*, whom she had made an Earl on purpose.

1564.

A Meeting about her Matching with Leicester

Intercourse opened with the Low Countries.

Murray and Liddington upon the Frontiers.

The French Order sent to Leicester.

Hales still in the Tower: and the Lord Keeper debarred the Court.

Lord John Gray dies.

Earl of Arundel confined to his House.

Earl of Hertford with Sir John Mason.

*November* the 18. The Earl of *Murray* and Lord *Liddington* met at *Berwick*, and treated with the Earl of *Bedford* for the said Marriage. But differed upon the Matter of his Advancement. And they writ to know, whether the Queen of *England* meant it truly or no.

In *November*, the *Spanish* Ambassador and the Secretary, with some others, agreed upon Articles of *Intercourse*. *Novemb.* 19. They were sent to the Dutcheſs of *Parma*. But the *English* Court began to find, that the *English* Commodities would be well enough uttered, though the *Intercourse* should not be opened for the *Low Countries*. For they found the Strangers ready to carry all our Cloths. But the Inconvenience was, that all our own Merchants should periſh.

In this Month the Lords of *Murray* and *Liddington* were upon the Frontiers, treating friendly with our Wardens for Border-Matters. But that was thought but a Colour to deal upon another Matter; namely, to commune concerning a Marriage for the Queen [of *Scots* with the Earl of *Leicester*, as it ſeems.]

And this Month alſo the *Rbinegrave* was on his way from *France* hither, with the Order [of *St. Michael*] for the Earl of *Leicester*.

To this Month of *November* the Queen continued her Diſpleaſure to *John Hales*, for his fooliſh Attempt (as the Secretary called it) in writing that Book, ſo preciſely againſt the Queen of *Scots* Title; He remained ſtill in the *Tower*, and in ſome Danger for a particular Paſſage. The Lord Keeper alſo [concerned in that Buſineſs] was kept from the Court, and from intermeddling with any other thing but the Chancery. Whereof ſurely, ſaid *Cecil* to his Correoſpondent, the [State] Affairs took great harm; and he [the Lord Keeper] himſelf not void of Peril by Heavineſs of Mind.

*November* the 21. The Lord *John Gray* [another under a Cloud for meddling in the Matter concerning the Queen of *Scots*] died at his Houſe at *Pyrgo*. Of whom Men reported, That he died of Thought; but his Gout was ſufficient to have ended his Life.

In this Month the Lord *Arundel* [Lord High Steward of the Houſhold] remained as a Priſoner in his own Houſe. His Offence was, That being miſcontented with ſundry Things, as he ſaid, of Interruption in his Office, he ſurrendered his Staff, with ſundry Speeches of Offence, to the Queen's Maſteſty. Whereof he was afterwards ſorry. But, ſaid the Secretary, *I wiſh he had better thought thereon before.*

Since his committing he offended again, by uſing his Houſe too openly, for the Refort of Strangers to him. But afterwards he uſed his Imprifonment circumſpectly, and made all means to crave Favour: But his Suits were heard ſlowly, becauſe he did not acknowledge himſelf a Fauter.

This Month the Earl of *Hertford* [who had for ſome time remained a Priſoner in the *Tower* for the Buſineſs between him and the Lady *Katharine Grey*] remained Priſoner with Sir *John Maſon*; and the ſaid Lady *Katharine* [who had been removed from the *Tower* to the

the Lord *John Grey*, her Uncle] was now with *Petre* [Secretary of *ANNO* State.]

*December* the 9. The Queen fell perillously Sick. Her Distemper came to that which they call *Diarrhea*. They feared a Flux. But the 15. Day, tho' she was somewhat weakned, but in Health, she would attend her Affairs. The 16th, she was very well. But for the time she made the Court sore afraid. The pious Reflexion the Secretary made upon it was, *I thanked be God for both. For of both we take good. Warned by her Sicknes; and comforted by her Recovery.*

1564.

The Queen taken Sick.

*December* The French Ambassador coming from his Master with offer to the Queen for two of her Courtiers to be admitted to the Order; on *Saturday, December* the 16. or on *Sunday* the 17. he had his Answer concerning the Queen's Acceptation of that King's Offer for the two Rooms of his Order.

Offer of the French Order for two, whom the Queen would.

Secretary *Cecil, December* 16. writes by Order of the Queen to *Murray* and *Liddington*, to hinder the Matter of *Darnley* with that Queen: and that her Title should be declared by Parliament upon her Marriage with *Leicester*, after the Queen of *England* was married herself. And so her desire granted, to be declared either *Filia adoptiva*, or *Soror Regina*, i. e. Adoptive Daughter or Sister to the Queen.

The Scotch Queen's Title promised to be declared.

*December* the 29. Being *Sunday*, the Spanish Ambassador presented the Queen a Writing, signed with the Hand of the Dutchess of *Parma*. And the 31. He received the like from the Queen. So as by Calculation the Intercourse was made on *New Year's Day*. And the English Commissioners were to be ready at the Sea-side about the 26. of *January*, viz. the Earl of *Suffex* the Chief, Mr. Doct. *Wotton* the Second, and Mr. *Haddon* the Third.

The Intercourse signed by the Dutchess of Parma.

In the same Month, great Suit was made by them of *Bruges* to have our Merchants to keep their Fairs there. The Count of *Egmond* sent and writ hither for that purpose. And our Merchants upon a Stomach against *Antwerp*, were well disposed to the said Place, and the Haven was now also made, and would serve very well. But the Trade to *Emdden* not to be forsaken, *Nè forte Romani, &c.*

Our Merchants to keep their Fairs at Bruges.

*December* the 29. The French Ambassador was with the Queen, to deal in two principal Matters. The one to know her Pleasure for the Offers made of the King his Master, to choose my Lord of *Leicester*, or any others to be named by her, to be of the French Order. Whereunto the Queen signified, that she resolved to have the Earl of *Leicester* to be chosen for one; but for the second Place she would hereafter advise the King herself. The Second Matter was to know her Pleasure in the former Suit made, that the French King's Subjects might resort with Commodities from the King of *Spain's Low-Countries* hither. Wherein about ten Days past he had a long Debate with the Council, and would not be therewith satisfied; although they shewed him what Sir *Thomas Smith*, Ambassador, with the French King, had written; and how the said English Ambassador found the King and his Council satisfied with his Answers made. But now the Council had a very ready Answer for him: that is, because they had not prohibited the French but for a Season during Differences with *Flanders*. But being now at an Accord with them, he should see that Liberty should be given shortly to all Persons; and then the

The French Ambassador awaits upon the Queen.

**ANNO** 1564. *French* might do their Pleasure. This Knowledge given him of this *Accord* of the *English* seemed to answer him fully : and he said, he was thereof fully glad.

Earl of Suffex  
to be of the  
French Order.

In the same Month, Means were now made, that Sir *Nic. Throgmorton* should go to the *French* Ambassador with Report, that upon Instance made by my Lord of *Leicester*, her Majesty would name my Lord of *Suffex* for the Second Party [to enjoy the *French* Order.]

Parliament in  
Scotland.

A Parliament was lately in *Scotland* : wherein nothing was done; but the Restitution of the Earl of *Lenox*. For, for my Ladies Claim to *Angush*, by reason of the greatness of the Earl of *Morton* being Chancellor, nothing was attempted.

The L. Darly  
to marry the  
Scotch Queen.

The Earl of *Lenox*'s Friends wished, that the L. *Darly* might marry with the *Scottish* Queen. And there was a Device to bring Queen *Elizabeth* not only to allow thereof, but also to move it to the Queen her Sister. But there was however no Disposition thereto in our Queen : but she rather continued her Desire to have the Earl of *Leicester* preferred that way. For which purpose the Earl of *Bedford* the last Month met at *Berwick* with the L. *Murray* and the L. *Liddington* : but yet the meeting covered with other Matters : But now of late it was from thence renewed ; to know with what Condition the Queen's Majesty would prefer him. Wherein at present no full Answer was given. She was very desirous to have this Earl placed in that high Degree, to be the Queen of *Scots* Husband : but when it came to Conditions which were demanded, then she was remiss of her Earnestness.

The Inter-  
course opened.

*Decemb. 30.* The Proclamation was made for the opening of the *Intercourse*. But the Frost now was so violent, that it was feared, that Weather would so shut it up, that no Ships should pass or repass.

The Queen re-  
covered.

The Queen now fully recovered of a great Cold, the same 30th day came abroad ; and would sign Letters formerly drawn up to the *French* King, and her Ambassador Sir *Tho. Smith*.

Displeasure  
still against  
the Earl of  
Hertford.

The Queen's displeasure continued still towards my L. of *Hertford* and the Lady *Katharine*. And the Lord Keeper remained yet (as he did before) absent from the Court. And *Hales* remained in Prison. The Earl of *Arundel* now at Liberty to go whither he would, and to be visited by whom he would. But yet he could not come to her Majesties Presence ; altho' he was in hope so to do shortly.

The Ambassa-  
dor returning  
from Spain.

*Ditto* Sir *Tho. Chaloner* Ambassador in *Spain* was now to be called home. Which was intended a Twelvemonth past, but prolonged hitherto, upon the Differences risen for Stay of the *Intercourse*. Which things were now come to some Calm. He was to leave a Secretary behind him, until one might be procured to go thither. Which was found hard to do, principally for the Difference of Religion. For else Mr. *Henry Knolles* should go. But the present Thoughts among the Privy Counsellors was of sending Mr. *John Hastings*, or some such like, if they could find out a Person of better Estate. If they might, they could be content to have their Ambassador Resident in the *Low-Countries*, and none in *Spain*. For there nothing was negotiated at all.

*Chaloner* writ over concerning the ringing of a Bell in *Melilla* in *Aragon* without Knowledge by whom, but of itself.

In

In the *Christmas* Holidays the *Spanish* Ambassador meant to feast the Court, who had been long in beginning so to do; having Example sufficient in the *French* Ambassador; who very often of late had invited the Earl of *Leicester*, and such as had accompanied him.

Such great Amity was now between the *French* Ambassador and *Tbrogmorton*, as was strange to see, considering the Hate that *Tbrogmorton* had born him.

ANNO  
1564.  
The Spanish  
and French  
Ambassadors  
feasting the  
Court.

## C H A P. XLI.

*Contest about Ministers Apparel. The Queen's Letter thereupon. Ministers cited before the Commission. The Advertisements. Sampson and Humphrey of Oxford cited to Lambeth, with some Ministers of London.*

THE Contention about wearing the Apparel prescribed to Ministers by the Queen's Injunctions, began early, namely, the Gown, the Square Cap, and the Tippet to those that were qualified, and, in their Ministration, the Surplice. Many well meaning Men, chiefly such as had lived in the Churches abroad (where they were not used) utterly refused these Habits, upon these Grounds, that they were Popish, and used by the Priests in the Idolatrous Church of *Rome*, and invented by the Pope, and a Note of *Anti-Christ*; that they defiled the Priesthood of Christ, as if it stood in need of Shadows, when it was Light itself. That they did not edify but obscure the Priesthood of Christ: that they encreased Pride and Hypocrisy. That the Commandment of Garments and Days was a Tyranny. That they gave occasion to Pomp. That they were an human Invention. That *Polydore* in his Book derided those Garments. That *Paul* commanded nothing concerning Garments, when he mentioned the Things required in a Bishop. And that our Saviour saith, *In vain do they Worship me by the Commandments of Men*. These were the sum of their Arguments that first opposed the Habits, as I collect them from some MSS. of Secretary *Cecyll*'s. A few years after, *Thomas Cartwright* improved the Arguments against the Lawfulness of wearing them, viz. 'That they were unmeet for a Minister of the Gospel to wear; and the Surplice especially more than the other two, [*i. e.* Cap and Tippet] because such hurtful Ceremonies were so much more dangerous, as they did approach neerer the Service and Worship of God. That the Papists had superstitiously used them, nay abominably abused them; that they had no Use nor Profit. And that they were hurtful, being Monuments of Idolatry. And some had taught, that Pollution did stick to the things themselves; and that the wearing of them had Power to pollute and make unclean the Wearers.

These Charges and Accusations of the Habits enjoyed, as they caused great wrangling and Breach of Peace among the Clergy themselves; so the Lay People were growing into an Abhorrency of those

Many refuse  
to wear the  
Habits ap-  
pointed for  
Ministers.

De Invento-  
rib. rerum.

Reply to Dr.  
Whitg. in  
Whitg. Def.  
p. 256.

The Occasion  
of much Con-  
tention.

**ANNO** that wore them, and of the Service of God ministred by them. Inform-  
 1564. much that soon after, Numbers of them refused to come to the Churches  
 or Sermons, or to keep the Ministers Company or Salute them: nay, as *Whitgift* in his *Defence* writes, they spit in their Faces, reviled them in the Streets, and shewed such like rude Behaviour towards them: and that only because of their Apparel.

*The Queen's  
 Letter to the  
 Archbishop  
 hereupon.*

The Queen understood these Quarrells, and was much offended at this Disobedience to her Injunctions, and the great Disorders among the Ministers on this Occasion. Whereupon she wrot a Letter dated the 25th of *January* this year, to the Archbishop; to take away all Diversity among the Clergy, as breeding nothing but Contention and Breach of Common Charity; And that he should peremptorily see order in the Habits observed by all Ecclesiastical Persons throughout the Churches of his Province. And a Letter of the like Tenor she wrot to the Archbishop of *York* for the other Province.

*The Contents  
 of her Letter.*

Her Letter was large and earnest: First setting forth how Diversity, Variety, Contention, vain Love of Singularity either in the Ministers or the People, must needs provoke Almighty God, and was to her discomfortable, and brought danger of ruin upon her People and Country: That her earnest Care and Desire had been always to provide that her Realm might be directed and governed by good Laws and Ordinances, both in Ecclesiastical and Civil Polity, by Publick Officers and Ministers, following as near as possibly might be, one Rule, Form and Manner of Order: And directing her People to obey humbly, and live godly, according to their several Callings, in Unity, and Concord, without Diversities of Opinions, or Novelty of Rites and Manners. But that to her no small Grief, she heard that in sundry places of late for lack of Regard given thereto, by such superior Officers, as he, the Archbishop and other Bishops of his Province, with suffering of sundry Varieties and Novelties both in Opinions, and especially exterior Ceremonies, there was crept and brought into the Church by a few Persons, an open and manifest Disorder and Offence to Godly, Wise and Obedient Persons: The Inconvenience like to grow from Place to Place as by an Infection, to the Annoyance and Deformity of the rest of the whole Body; and to impair and deface Christian Charity and Unity.

That she had a good while heard sundry Reports thereof; but did hope all could not be true, but mistrusted the Adversaries of the Truth might encrease the Report. And she thought that he being Primate and Metropolitan would have had regard thereto according to his Office, with the Assistance of the Bishops his Brethren; they having received Charge of her for the same purpose, to put a stop to these Differences, tending to Schism and Deformity. But that she had observed very lately, that the same began rather to encrease, than to stay or diminish. That therefore she considering the Authority given her of God for the Defence of Publick Peace and Truth in the Church, meant not any longer to suffer these Evils thus to proceed, spread and encrease in her Realm; but certainly determined to have all such Diversities and Novelties among the Clergy and People, (breeding nothing but Contention and Offence, and being against the Laws, good Usages and Ordinances of the Realm) to be reformed and repressed,  
 and

and brought to one Manner of Uniformity through the whole Realm. *ANNO*  
That her People might quietly honour and serve Almighty God in *1564.*  
Truth and Concord, Peace and Quietness.

Therefore she did by her Letters require and enjoyn and straightly charge him, being the Metropolitan, according to the Power and Authority that he had under her over the Province of *Canterbury* (as she would order the like for the Province of *York*) to confer with the Bishops, such as were in Commission for Causes Ecclesiastical; and also all other her Officers and Persons, having Jurisdiction Ecclesiastical, both in the Universities and other Places, exempt or not exempt; and to understand, what Varieties there were in the Clergy, or among the People within every Jurisdiction, either in Doctrine or in Ceremonies and Rites of the Church; or in the Manners and Behaviours of the Clergy themselves: And thereupon, as the Causes should require, to require Reformation; and to proceed by Orders, Injunctions or Censures, according to appointment of Laws and Ordinances provided by Act of Parliament, and the true Meaning thereof: And in time to come, charging him straightly, to provide and enjoyn in her Name, in all Places of his Province; that none hereafter be admitted into any Office, Cure or Place Ecclesiastical, but such as should be found well disposed to common Order; and before their Admittance should formally profess to use and exercise the same Office, Room and Place, to the Honour of God, Edification of the People under his Charge in Truth and Concord; and also to keep and maintain such Order and Uniformity in all external Rites and Ceremonies, both for the Church, and for their own Person, as by Law, and good Usages were already allowed and well provided. And that if any superior Officer were hereafter found disagreeable hereto; and so the Archbishop's Authority not serve to reform them, that he should duly inform her thereof; to the End that she might give indelayed Order for the same. For she would have none that maintained the same to remain in Authority. And so the sovereign Authority should be violated.

And she required him to use all Expedition, as to such a Cause was necessary, that hereafter she might not be occasioned, for lack of his Diligence, to provide such other further Remedy by some other sharp Proceedings, as should percase not be easy to be born by such as should be disordered; and withal impute to him the Cause thereof. "See this Letter of the Queen's to the Archbishop at full Length in the *Appendix to Bishop Parker's Life, Book II. No. 24.*"

It was time for the Archbishop by such a Letter as this was from his Sovereign, to follow this Cause. So within two Days, he by his own Letter to the Bishop of *London* acquainted him with her Commands: and charged him to signify the same to the rest of the Bishops in his Province, for the Laws and Ordinances established, to be without Delay executed: And that they should send up such of their Clergy as would not comply with the Habits, and the other Rites of the Church. And to the said Bishop of *London* he gave a particular Charge for *London*: there being in that City and the Suburbs the greatest Number of Ministers refusing the Apparel, and they of the best Learning of that Sort.

In

*Her Command  
to the Archbi-  
shop.*

*The Archbishop  
warns the Bi-  
shops of the  
Queen's Plea-  
sure.*



ANNO

1564.

Several cited  
before the Ec-  
clesiastical  
Commission;

In the mean time, the Archbishop, and the other Bishops that were Ecclesiastical Commissioners, viz. *London, Ely, Winchester, Lincoln*, and others, sitting at *Lambeth*, had several of these Refusers before them, and some of them of the Universities. They argued gently with them, exhorted them to obey the Orders of the Church, and threatned them with Deprivation in case of their standing out. But this Business went on heavily among the Bishops in their several Diocesses, but especially in *London*; those here that opposed wearing the Habits well knowing, That they had the Earl of *Leicester*, Sir *Francis Knolles*, and some others, their Friends at Court and Council.

And especially  
the London  
Ministers.

But at last, about the latter end of *March 1564*, the *London* Ministers, together with those of the Archbishop's Peculiars in the said City, and those of *Southwark*, were all cited before the Ecclesiastical Commissioners that sat at *Lambeth*. And there they were all peremptorily required to promise and subscribe Conformity to the Habits prescribed; which were, a long Gown, close at the Hands, and without any falling Cape; Dignitaries to wear Tippets of Sarcenet, when they went abroad; and a Cap, and no Hats, but when they were in a Journey: And likewise to the Rites of the Common-Prayer, the Thirty nine Articles, and the Queen's Injunctions; or to be deprived within Three Months. And as most did subscribe at that time, so about Thirty stood out, and were suspended. But many of these, within the Three Months, came in. The rest were actually deprived.

The Habits en-  
joined, what?

The Book of  
Advertise-  
ments.

And in pursuance of the Queen's Letter before-mentioned, commanding the conformable Behaviour of Ministers, the Archbishop, and some more of the Bishops, especially those that were Commissioners, drew up a Book for all Ministers to subscribe to; partly for due Order in the publick Administration of the holy Sacraments, and partly for Apparel of all Persons Ecclesiastical. It consisted of these Articles: I. For Doctrine and Preaching. II. For Administration of Prayers and Sacraments. III. For certain Orders in Ecclesiastical Polity. IV. For outward Apparel of Persons Ecclesiastical. V. A Form of Protestation to be made, professed, and subscribed, by them that should be hereafter admitted to any Office, Room, or Cure, in any Church, or other Place Ecclesiastical. Which is the same with what was enjoined to Ministers, *Anno 1560*. All this Book was signed and subscribed by the Composers, the aforesaid Metropolitan and Bishops: Whereof Four were Commissioners Ecclesiastical. They designed this Book should have been enforced upon the Clergy, by getting the Queen's Ratification, and as a Book of *Decrees* proceeding from Her, by their Advice and Assent. But the Queen declining to sign it, (however she had in her foresaid Letter to the Archbishop, commanded him, with others of the Commission Ecclesiastical, to proceed by Orders and Injunctions, and in her Name to enjoin them) this Labour of theirs lost much of its Power and Efficacy. But she was persuaded not to add her own immediate Authority to the Book, by some great Persons at Court, because, upon their Suggestion, she said, the Archbishop's Authority and the Commissioners alone were sufficient. And so instead of calling them *Articles*, or *Ordinances*, they

they only named them *Advertisements*. They are set down in Bishop Sparrow's Collection. ANNO 1564.

These Orders (called now *Advertisements*) by the Metropolitan and some Ecclesiastical Commissioners drawn up, if the Queen had established them, would have had the Strength of the Law by a *Proviso* in the Act for the Uniformity of the Common Prayer and Service. *Viz.* That if there should appear any Contempt or Irreverence to be used in the Ceremonies or Rites of the Church, by misusing of the Order appointed in that Book, the Queen might by Advice of her Commissioners Ecclesiastical, or the Metropolitan, ordain and publish such further Ceremonies and Rites as might be most for the Advancement of God's Glory, the Edifying of his Church, and the due Reverence of Christ's Holy Mysteries and Sacraments. By Vertue of this Clause, I suppose it was, the Metropolitan framed these Orders in Expectation of the Queen's interposing her Authority to ordain them: which without it proved afterwards but weak and languid. Their Defect.

But by this Spur to the Bishops given them by the Queen, as was shewn before, and by reason of the great Need there more and more appeared to be, to look more narrowly into Churchmens Uniformity, for Peace and Order sake, both they and their Officers did now examine more carefully into the Behaviour of their inferior Clergy; and laid upon them the Obligation of divers Oaths and Subscriptions, especially in London: besides Letters that often came from the Queen, her Council, and the Archbishop. And in each Parish, besides ordinary Officers, were other Officers appointed under Oath to enquire into the Carriage and Conformity of the Ministers and Parishioners, and to give in their Presentments, when required, as at Visitations of the Bishops, Archdeacons, &c. Which notwithstanding created an Uneasiness among the Ministers; as may be seen by these two Papers following: Written by a Minister in those Times. The Diligence of the Bishops.

*Note,* That every Man that hath Cure of Souls is infolded by his Oath to keep and obey, I. The Sacred Canonical Word of God. II. The Statutes of the Realm. III. The Queen's Majesty's Injunctions, and formal Letters Patents. IV. The Letters of the Lords of the Privy Council. V. The Metropolitan his Injunctions, and Articles. VI. The Articles and Mandates of his Bishop. VII. The Articles and Mandates of Mr. Archdeacon. VIII. The Mandates of Chancellors or Commissaries, Sompners, Receivers, &c. IX. The Comptrolment of all Men with patience. Obligation of him that had Cure of Souls. MSS. Joh. D. Ep. Elien.

The other Paper sheweth the State of a Parish. To every Parish belongeth, I. A Parson, or Vicar, or both, or a Curate, under him. II. A Clerk, to read, write, sing and say. III. A Sexton, to sweep the Church, Shut the Doors, &c. IV. Two Church-Wardens to gather Money, and order Matters for Reparation. V. Four or Eight Jurats for Offences given and taken. [These seem to be a kind of Censors or Spies upon the Manners of Priest and People.] VI. Two Collectors, to gather for the Poor, and Almes *pro Hospitio Christi*. [Probably for Christ's Hospital in London.] VII. An Assistance, being thirteen Persons, to consist of such only as had before been Church- The State of a Parish.

*ANNO* 1564. Church-Wardens and Constables. VIII. A Vestry, of the whole Parish, being a publick Assembly of all, Young and Old. IX. Two Constables for the Peace, both of the Church and Parish. But now let us return, and see what was further done about the Habits.

*Sampson and Humfrey before the Commissioners.*

Among those that were sent for up before the Commissioners at *Lambeth*, as Refusers to wear the Habits, were two very eminent Men of *Oxford*, *Sampson* and *Humfrey*, Heads of the Chief Colleges, the one of *Christ's Church*, the other of *St. Magdalen's*. They appeared about the beginning of *March*, together with some *London* Ministers. The Archbishop then persuaded them to comply, urging the Queen's Letters, and the great Inconvenience of these Varieties: and withal he shewed them the Judgment of two great learned Foreigners for wearing of these Habits, viz. *Martin Bucer*, and *Peter Martyr*: Both whose Letters may be read in *Dr. Whitgift's Defence*. But all could not prevail: For upon their next Appearance they remained immoveable in their Opinion. They wrote also a Letter to the Commissioners shewing their Reasons of their Refusal; and so earnestly petitioning to be dismissed, and that they might go home to their Charges: But they were forced still to wait on the Commissioners: till in fine they were told by the Archbishop, that they must depart their Places.

*Bishop Jewel will not admit Humfrey to a Living in his Diocese.*

*MSS.C.C.C.C. Epist. Prin. &c.*

While they thus stood out, *Horn*, Bishop of *Winchester*, notwithstanding, presented *Humfrey* (whether by that way to persuade him to conform, I know not) to a Living in the Diocese of *Sarum*. But *Jewel*, the Bishop, would not admit him. And on this Occasion wrot to the Archbishop a Letter about it, dated *Decemb. 22. 1565*. 'That in respect of his vain Contention about Apparel he thought best to make a stay till he understood his Grace's Pleasure: and that unless he should otherwise advise him by his Letter he minded not in any wise to receive him: adding, that his long Sufferance bred great Offence.' For *Humfrey* was connived at for a good while, till he at last consented. But *Sampson* was deprived this Year, and succeeded by *Tho. Godwin*, D.D. of *Magdalen College*, in *June, 1565*.

*Sampson once of another Judgment.*

*Sampf. Epist. to the Inhab. of Alhall.*

But *Sampson's* Judgment in King *Edward's* Days differed from his present Judgment; as may appear in his Epistle to the Professors of *Christ's Gospel*, the Parishioners of *Alballows Breadstreet, London*, where he was once Pastor, wrot from *Strasburgh*, the Year after his Flight out of *England*: Exhorting them in that Epistle (among many other good Admonitions) to submit to the Ceremonies; which they were with humbleness to receive. But his Converse now he was abroad with *Calvin*, and some other Reformers, changed his Judgment. For in his foresaid Epistle these are his Words, and Counsil: 'As for Traditions, Customs, and (by and for the Order of the Church) Ceremonies received and used, which be not Matters of Faith; they may be admitted and altered at the Discretion of them that have the Rule of the Church under Christ, according to the Necessity of the Time, and the Disposition of the People: So that in them be nothing else but true Edifying to unfeigned Godliness: And such are of the People with humbleness to be received.' By which it seems he meant to direct these pious Men to distinguish the Ceremonies of the Church Reformed

formed under the late King *Edward* from those that were required *ANNO*  
under the then reigning Queen *Mary*. The former he recommended 1565.  
to them; the latter he forewarned them against.

But we have several things more to say concerning this Controversy  
with these two learned Men. Which will considerably unfold this  
History of the Habits; a Matter that long after kept up Disturbance  
in this Church.

## CHAP. XLII.

*Several Letters between Sampson and Humfrey, and Bullinger  
and Gualter, Divines in Zurick, about the Habits. Fifteen  
Questions propounded concerning them. Horn Bishop of Win-  
chester writes to those Foreigners upon the same Argument.  
Their Answers. Humfrey writes to the Queen.*

THE Archbishop, as was said before, had urged against them  
the Judgment of two foreign Divines of great Note, *viz. Bucer*  
and *Martyr*. In like manner, that they on the other hand might  
leave no Stone unturned, no Means unused; they laboured to obtain  
on their side the Judgment of two other Foreigners, of great Note  
also. And for that purpose both of them wrot distinct Letters not  
long after, *viz. in the Year 1565*, to *Bullinger* and *Gualter*, the  
chief Pastors of the Church of *Zurick* in *Switzerland*. With whom  
they had formerly been acquainted, when they were Exiles: Think-  
ing to gain under their Hands their disallowance of these Habits; and  
hoping that they, being Persons of very reverend Esteem with many  
of our Bishops, would interpose their Letters and Supplications to  
them, to forbear their present Proceedings.

Several Letters past to and fro, writ by these learned Men upon  
this Argument, in the Years 1565. and 1566. In the Month of *Aug-*  
*ust*, 1565. *Gualter* sent them his Mind and Opinion at large. Which  
was to this Tenor: 'That as he was troubled to hear of the Queen's  
' Ordinance for wearing the Cap and Surplice, considering the need  
' there was of Reformation of other things; so on the contrary he  
' could not advise Ministers, to give over their Office because of it;  
' to prevent Papists and *Lutherans* from coming into their places:  
' who might bring into the Church many abominable and idolatrous  
' Ceremonies and false Doctrines. His Opinion therefore was, that  
' they should first make their humble Suit to the Queen, declaring  
' their Mind in this Matter: And if they found she would not con-  
' descend to them, then to strive no longer against it, but to take up-  
' on them this Order: withal protesting, that they did it in pure Obe-  
' dience to the Queen's Majesty, and not that any should, upon ac-  
' count of this Clothing, have the Sacrament in any more Reverence,  
' or seek Salvation therein. And he hoped in time it would be laid  
' aside. He said, These Habits might be counted Indifferent things;

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as

*Sampson and  
Humphrey  
send Letters to  
Bullinger and  
Gualter.*

*Gualter's  
Judgment  
August 29.*

ANNO 1565. as Circumcision was to *Paul*. But if the meaning of them should be, that Preachers should behave themselves as Members of the *Romish* Church, it were better to suffer Death, than to administer any such occasion. And that, because some *Lutherans* probably had put the Queen upon enjoining this, therefore they should have the more Consideration, and use Discretion, lest her Majesty should be clean drawn away from the Protestant Doctrine and Religion. That it was not unknown to him, how the *Lutheran* Divines did rail upon them, and say they were a People without Understanding, despising the Sacrament, and not regarding Rulers. The which Sayings they must prove to be Lies by their Deeds.

One of these two, *Sampson* I suppose, writ again to *Gualter*, August 28. concerning the same Subject. To which he returned Answer November 3. following. Therein he said, It was not needful to be troubled any more about it. And that he could hitherto find none otherwise by himself, than that no Man for outward things, that do not touch or trouble the Conscience, shall leave his Office in the Ministry, and give Place to open Wolves, that shall tear and devour the poor Sheep [meaning by the Wolves the Papists, or *Lutherans*.] And that it was not good, for such Causes, to let the Church come into Confusion, whence might arise great Persecutions to the good Christian. Especially considering it was openly set forth, in the Queen's Commandments and Ordinances, that the same Clothing was not for any Holiness, or for Conscience sake, but only for a certain difference, to be had and used, between the Ministers of the Church, and the common People.

The 10th of November, *Sampson*, or *Humphrey*, wrote again to the said Learned Man; informing him that several of the Bishops had been satisfied with what he had writ concerning his Mind and Opinion, that, it seems, were not satisfied before; not so much, I suppose, to use the Apparel themselves, as to press others thereunto; but that some were yet unsatisfied: He desired also, that *Gualter* would appoint this Question to be brought into their Schools. To this he gave his Answer in March following. Wherein he declined the discussing this Controversy in the Schools, saying, 'It was not their Use or Custom to dispute such things. And in his Judgment it needed not much Disputation, if Men would with earnest Minds look to the Matter, that might be most for edifying: and that no Man of self-will should forsake his Charge and People, that he thereby make not an entrance for a more wicked thing.

As for *Bullinger*, he also wrote his Letters to *Sampson* to the same purport; and soon after to *Humphrey* briefly and closely. The Brevity whereof *Humphrey* in his next Letter complained of to him, as though he had not thorowly understood the Case, or had answered it too slightly. To which in another Letter dated in May, 1566. to both of them, (for I will lay these things together, though they belong to the following Year) *Bullinger* replied, 'That he was so short, because he saw not then, nor yet afterwards, any reason to be more copious. For he found he was able in few Words to give Answer to the Question the other had asked him, Which was only what he thought of the Controversy of the Habits. And more-

over,

‘ over, because he knew, that the Matter had been excellently well *ANNO*  
 ‘ dispatched before by a very able Divine, viz. *Peter Martyr*: 1565.  
 ‘ Who both at *Oxford*, and there at *Zurick*, had often more largely  
 ‘ delivered his Sense upon this Argument.’ To whom he referred  
 them, for he had nothing more to add. They had propounded the  
 Question in such ambiguous Terms, that *Bullinger* at first seemed to  
 have mistook the Garments; and thought they were enjoined to wear  
 a Popish Habit, used by Priests, when they said Mass. Which  
 caused him thus to distinguish, ‘ That he never should approve of it,  
 ‘ if the Command were to execute the Ministry at the Altar, with  
 ‘ the Image of a Crucifix on it, and in a Mass garment: that is, *In*  
 ‘ *Alba & Casula*, i. e. in an *Albe*, and another Vesture over that,  
 ‘ which on the back bore the Image of the Crucifix.’ But by other  
 Letters from *England* he understood, there was no Contention about  
 such a Garment: and that the Question was, (and so propounded, I  
 suppose, by *Horne*, Bishop of *Winton*, who had written to him also  
 about this Matter) Whether Gospel Ministers might wear a round  
 Cap, or a square, and a white Garment, called a *Surplice*: where-  
 by a Minister, so habited, might be discerned from the Laity: And  
 whether one ought sooner to forsake the Ministry, and his Sacred  
 Station, than to wear these Garments.

To urge the Learned Man to declare his Mind more largely and  
 distinctly in these Controversies, *Sampson* and *Humphrey*, in their Se-  
 cond Letters, propounded divers particular Queries to him, desiring  
 his Solution of them: Some given by *Humphrey*, more by *Sampson*.  
 All which were as follow:

I. An debeant Ecclesiasticis leges præscribi vestitiaræ, ut iis distin- *Humphrey's*  
 quantur à Laicis? *and Sampson's*  
*Questions.*

II. An ceremonialis cultus *Leviticæ* Sacerdotii sit revocandus in  
 ecclesiam?

III. An vestitu cum Papistis communicare liceat?

IV. An qui libertate sua hæcenus acquieverunt, vi Ediçti Regii,  
 hac servitute implicare se, salva conscientia, possint?

V. An Vestitus clericalis sit res indifferens? These were *Hum-*  
*phrey's* Questions. To which after *Bullinger* had answered, he pro-  
 ceeded to answer those of *Sampson*. Which were these following:

VI. An vestitus peculiaris, à laicis distinctus, ministris ecclesiæ  
 unquam fuerit constitutus: an & hodie in *Reformata* Ecclesia debeat  
 constitui?

VII. An Vestium præscriptio congruat cum Christiana libertate?

VIII. An ullæ Ceremoniæ novæ, præter expressum præscriptum Ver-  
 bi Dei, cumulari possunt?

IX. An ritus *Judaorum* antiquatos revocare, religionique Idolola-  
 trarum propriè dicatos, in usus *Reformatarum* Ecclesiarum liceat  
 ferre?

X. An Conformatio in Ceremoniis necessariò sit exigenda?

XI. An Ceremoniæ cum aperto scandalo conjunctæ, retineri pos-  
 sint?

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XII. An

ANNO  
1565.

XII. An ullæ Constitutiones ferendæ in Ecclesia, quæ natura sua impiæ quidem non sunt, sed tamen ad ædificationem nihil faciunt?

XIII. An quicquam Ecclesiis à Principe præscribendum in ceremoniis, sine libero consensu & voluntate Ecclesiasticorum?

XIV. An consultius Ecclesiæ, sic inservire, an propterea ecclesiastico munere ejici?

XV. An boni Pastores jure, ob hujusmodi Ceremonias neglectas, à ministerio removeri possunt?

Bullinger's  
Answers

To all these Questions this Reverend Man, at length in *May*, 1566. gave brief, but very proper and clear Answers; all of them in favour of Conformity. And that partly out of the Obligation of Obedience to the Magistrates Commands in things indifferent, and partly to avoid being rejected from the Ministry of the Gospel, lest Wolves, or unfit Persons should succeed them. But he did not like that Matters should be thus nicely wire-drawn into a multitude of Questions, and to be intangled with more Knots than needed. The good Man concluded, 'That he would neither urge, nor ensnare any Man's Conscience, and left what he said to be examined. He admonished, that no Man should frame a Conscience to himself *in contention*, out of a love of Contention; and exhorted all by *Jesus Christ*, the Saviour, Head and King of his Church, that every one would honestly weigh with himself, by whether of the two he should more edify the Church, either for Order-sake to use the Garments, as an indifferent thing, and as making for Concord, and the profit of the Church; or for the sake of Garments to forsake the Church, and to leave it to be seized upon by Wolves, or at least very unfit and evil Ministers.' And all this he wrot in his own and *Gualter's* Name; as *Gualter* had before made his to be *Bullinger's* Sense, as well as his own. This Letter well deserves reading; and therefore I have

N<sup>o</sup>.XXIV. placed it in my *Repository*.

Whitgift  
quotes Bullinger.

This Letter was so considerable, that I find *Whitgift* using a Passage out of it against *Cartwright*, to prove that the Distinction of Apparel was appointed for Ministers before the Pope's Tyranny; which *Cartwright* would not allow of, and therefore questioned whether in these Days it ought to be enjoined in the Reformed Churches. The said Passage consisted of Quotations out of certain antient Ecclesiastical Authors, which mentioned a particular Fashion used by Priests in those Days, as the *Pallium*, and the white Garment in their Ministration: and *St. Cyprian* had his *Birrus*, and his *Dalmatica*, his *Cap* and his *Garment with long Sleeves*: and *John* the Apostle, before him, his *Petalum*, i. e. a thin Plate like to a Bishop's Mitre. For which Allegations, when *Cartwright* had reflected somewhat severely upon *Bullinger*, either as to his Integrity or Understanding, using these Words, 'That a Man would hardly believe that Master *Bullinger* should use these Places to prove a Distinction of Apparel among the Ministers;' it may be worth reading *Whitgift's* Vindication of the said learned Man in this Matter.

Vid: Defence  
of the Answer  
to the Admonition,  
p. 268.

The Bishop of  
Winchester  
writes to  
Gualter and  
Bullinger.

And thus we have given a large Account of the Application of the two Leading Dissenters here to those two Eminent Divines of the Church of *Zurick*. And as they had made their Epistolary Addresses, so



so some of the Bishops also in the Commission thought it not unad- *ANNO*  
visable to write for the Judgment of these very Men upon the same *1565.*  
Subject, that they might proceed in this Matter with as fair a Cor-  
respondence as might be with other Reformed Churches. For *Horne*,  
Bishop of *Winchester*, in the Name, as I judge, of the rest, writ  
both to *Gualter* and *Bullinger*. And each returned their distinct An-  
swers this Year.

In *Horne's* Letter to *Gualter*, dated from *Farnham*, July 17. 1565. *The Contents*  
he signified, 'That when the Law was made for wearing the *of his Letter.*  
' Square Cap and Surplice, it was inserted expressly, that they were  
' to be worn without any Opinion of Superstition. And that at  
' the time it was enacted, they themselves were no Bishops, and  
' had therefore no Authority of making or abrogating Laws. And  
' being then enjoined, there was no dispensing with it. And that  
' for their parts they did use them, that the Adversaries might not  
' enter upon the Christian Function, which they would, if they  
' should desert it. And he added, That he hoped surely the next  
' Parliament part of this Act would be repealed. He grieved at  
' these Contentions, considering how the Papists made a great cla-  
' mour upon occasion of this Controversy, 'Triumphing' (said he)  
' against us, that there is not that Agreement in Faith amongst us,  
' that is pretended: and that we are driven into different Parties, and  
' stand not in one Opinion. The Bishop also desired this learned  
' Man's Judgment, that in case they could not prevail the next  
' Parliament to repeal that Part of the Act about the Garments,  
' whether they should leave the Ministry, or continue still in it,  
' that they might thereby keep out the Adversaries of the Church.  
' And whether they might do it with a safe Conscience. And that  
' it was at present their Judgment here, that they ought however to  
' abide in their Ministerial Function.' This is the Sum of Bishop  
*Horne's* Letter; but he that is pleased to read it, may have it in  
the *Appendix*.

No. XXV.

*Gualter* wrot an Answer to this Reverend Father November the 3. *Gualter's An-*  
(at the same time he had wrot to *Sampson*.) Wherein, as he delivered *swer to the*  
his Judgment to be, that the Ministers ought to give their Consent to *Bishop.*  
the wearing the Garments, rather than to depart from their Charges;  
so he seemed to have used his earnest Endeavours with this Bishop  
and the rest, not to urge a Matter so ingrateful to many, and that they  
would persuade the Queen not to stand so rigorously upon it, for fear  
of the ill Consequences of it to the good Estate of Religion. A Copy  
of this Letter *Bullinger* afterwards sent enclosed in his own, to  
*Sampson* and *Humphrey*, to let them see, no Question, that they were  
not wanting to interceed on their behalf. And because *Parkhurst*, Bi-  
shop of *Norwich*, possibly had written about this time to *Gualter* up-  
on the same Argument, when upon another opportunity he sent over a  
Copy of his former Letter; for fear of Miscarriage, he ordered it to  
be first conveyed to the said Bishop to peruse, and thence to be dis-  
patched to *Horne*.

Not long after, *Bullinger* also wrot his Mind to the said Bi- *Bullinger's*  
shop of *Winchester*: wherein he repeated to him briefly the Words *Answer to him*  
of *Peter Martyr*, epitomizing, I suppose, his Letter to Bishop  
*Hoper*:

*ANNO* *Hoper*: where that excellent Man had spoken fully to this Controversy. This Letter of *Martyr*, having been mentioned two or three times already, I had once thought to have cast into the *Appendix*; but it is somewhat too large, and is already extant in Print, at the end of that Author's Common-Places, among his Epistles, whither he may have Recourse who is minded to read it.

*Bullinger  
writes to several Bishops.*

This *Bullinger* was a right prudent, peaceable, well-weighed, and learned Man; and therefore as he had given the aforesaid Answer to all the Questions of *Humphry* and *Sampson*, so he thought it convenient to let the Bishops know what had past between them; that as he strove to satisfy one Party, so he might not give Offence to the other, as tho' he were a Meddler in the regulating other Churches, and thrust his Sickle into another Man's Corn. Therefore he sent a Copy of that Letter to Three Bishops, *Horne*, *Grindal*, and *Parkhurst*. 'That ye might understand, saith he, that we would do nothing with the Brethren without the Privy of you, the Primary Ministers; and that in all Things ye seek the Peace of your Churches, according to your Power. Exhorting them nevertheless to have a Respect to these their Dissenting Brethren, being faithful Ministers and learned Men. He acknowledged they had their Affections; and therefore the Apostle admonished, That we should bear one another's Burdens. He told them they could do very much by their Authority with the Queen: and that they should use their Interest with her for the reconciling and restoring them. He desired the Bishop of *Winton*, that this his Letter might be communicated also to Bishop *Fewel*, Bishop *Sandys*, and Bishop *Pilkington*.' This Letter was dated *May 3. 1566*. And I have laid it with the

N<sup>o</sup>. XXVI. Rest in the *Appendix*.

*Humfrey  
writes to the  
Queen.*

I add here, That *Humfrey*, to the rest of his Endeavours to obtain Friends in this Extremity, both among the Bishops and the Courtiers, addressed to the Queen herself, in a well-penned *Latin* Letter, petitioning, 'That she would abrogate, or at least suspend her Edict for the Habits. He was assured, as he told her Majesty, such was her Clemency, that that Counsel of *Tubero* to *Cesar*, *Cave Ignoscas, Cave Credas*, was hateful to her: And that she was rather endued with the kind Spirit of *Vespasian*, to send none away sad from her. She knew, as he proceeded, that the Silver of the Gospel was intrusted with her, to deliver it over to Posterity, pure and purged, without Dross. She knew, that Kings, moved with the Zeal of God's House, removed all Remainers of Superstition; and how that was the perfect Form and Idea of Reformation, when all Spots and Blemishes were taken away; and when nothing in Religion and Rites was received from the Truth's Enemies. And lastly, she well knew, that in indifferent things contended about, it was lawful for every Man to use them or not to use them, when it might be done without Prejudice and Offence, and that the Liberty of Consciences ought by no Means to be restrained. That whatever was reported to her Majesty against them, he prayed her to remember that Saying here, *Take heed how you believe*. That as for his own Mind

‘ Mind and Obedience to her, not only his Word, but his Book of *ANNO*  
‘ *Nobility*, and that likewise of *Cyrill’s* Commentary upon *Esay* 1565.  
‘ by him Translated, both which he Dedicated to her, would amp-  
‘ ly shew it. And the same might be truly said of his Brethren. *Humphrey de Nobilitate.*  
‘ That since therefore what they required was honest in itself,  
‘ and that which was Commanded was dubious, and that they  
‘ who Petitioned were her most Loyal Subjects and Ministers, he  
‘ asked her, why her Mercy should be shut to them, which was  
‘ wont to be open to all. Did she say, she would not yield to  
‘ Subjects? Yet, said he, she might of her Clemency spare misera-  
‘ ble Men. She would not rescind a Publick Decree? Yet she  
‘ might relax and remit it. She could not take away a Law? Yet  
‘ she might grant a Toleration. That it was not fit to indulge to  
‘ some Men’s Affections? Yet it was most fit and equal, not to  
‘ force the Minds of Men. And therefore he earnestly beseeched her  
‘ Majesty to consider seriously the Majesty of the glorious Gospel,  
‘ the Equity of the Cause, the Fewness of the Labourers, the  
‘ Greatness of the Harvest, the Multitude of the Tares, and the  
‘ Heaviness of the Punishment.’ But the Letter itself remains among  
the Monuments in the *Appendix*, to have Recourse to. *Nº. XXVII*

## C H A P. XLIII.

*Some Account of Humphrey and Sampson.*

**H**AVING had Occasion to say so much of *Humphrey* and *Sampson*,  
the chief *ὑπομαρτυροί* (*i. e.* Champions) of those they styled  
*Puritans*, that is, such as refused the Habits, and who bore the  
Brunt of that Controversy before the Ecclesiastical Commissioners;  
it may not be out of the way to enquire a little more diligently  
after them, and to retrieve here a few Memorials of them.

Dr. *Lawrence Humphrey* was one for his Learning, much esteemed *Some Account of Humphrey.*  
by Sir *William Cecyl*, the Secretary. He was exceedingly beloved  
of the University of *Oxon*, (whereof he was publick Divinity-  
Reader) insomuch, that when, in the Year 1574, a confident Ru-  
mour was spread there, that the Queen had nominated him for a  
Bishop, to fill some See, now vacant; (the Ground whereof was,  
that *Cecyl*, now Lord *Burghley*, had lately moved the Queen to  
prefer him to that Dignity) it created exceeding Joy among the  
Scholars: Which added a new Spur to their Studies, as one Dr.  
*Cradock*, an eminent Man of that University, writ in a *Greek* *Dr. Cradock:*  
Epistle to the said Lord, that so admirable a Man, and so learned  
a Scholar, was to be preferred. ‘ When the Report went, said  
‘ he, of the Queen’s advancing Dr. *Humphrey* to a Bishoprick,  
‘ *Βαβαί, ὡς ἀνυπερβλήτοι ἀγαλλιασμοί; Ὅσαι χεῖρες ἐπικυλέσθησαν;*  
‘ *πότε ἐπιδόθη πόδος τῷ ὄντι; πάντα τὰ καλίστα ἐπὶ τὴν δὲ μέγα διατελέσθη-*  
‘ *των, (ὅπερ καὶ φωνὴ καὶ πρὸς ὅπως ἐκ ἀδύλων ἐπιδείκνυντο) ὅλα χρεῖμα ἤρξατο.*  
‘ *It was strange to observe what exceeding Rejoycing there was:*  
‘ *What*

ANNO 1565. *What Thanksgivings followed: What a Desire and Love, presently upon this, began towards such as employed themselves in all the best Studies: As they did not obscurely, by their Words and Countenances, declare.*

Upon a Letter of the Lord Burghley's to him, he conforms.

Nor was this the last time the Lord *Burghley* moved the Queen for Preferment for him. For in the latter end of the Year 1576, he did *Humphrey* the Honour to write to him, signifying as much to him; and hinting withal, That his Non-conformity seemed to be the chief Impediment; the Queen, and some other Honourable Persons at Court, considering him as forgetful of his Duty, in disobeying her Injunctions. This Imputation stuck somewhat close to the learned Man, together with the mild Persuasion of this his Honourable Friend. Which at last had this Effect upon him, That in the Month of *February* 1576, he conformed himself to the Habits; which hitherto he had not done, not so much out of an absolute Persuasion in his Conscience of the Unlawfulness of them, as of some particular Dislike thereof. The Respect that was generally had of him, and of his Usefulness in the University, procured him a Toleration, or at least a Connivance. Which he made Use of till this Time, when he submitted himself to the Ecclesiastical Orders. The reason moving him thereunto, and the reason he held off so long, he gave himself in a Letter to the aforesaid Honourable Person. 'That therefore he had yielded, that no farther Surmise of any Wilfulness should be gathered. And that he would have done the like heretofore, but that having a Toleration, he was glad to enjoy it: and that he hoped still for some Points of Redress. And that in these he had been no open Intermeddler, but only a private Sollicitor, and humble Suitor to her Majesty, and the Lords. And that it was a Remorse to seem, by sundry Apparel, to sunder himself from those Brethren, whose Doctrine and Life he always loved and liked. And he protested to his Lordship before God, That his standing before, and conforming now, came of one Cause, viz. The Direction of a clear Conscience, and tended to one end, which was Edification. And whereas he understood, there would be a Proclamation set forth for Apparel, if one Clause might be added for Ministers and Students in the University, and a plain Signification given, that it was enjoined, not so much for an Ecclesiastical Ceremony, as for a civil Policy and Ordinance, he thought it would satisfy more in Conscience. This Letter, as it deserves preserving, I have put into the *Appendix*. He lived many Years after, dying, Dean of *Winchester*, in the Year 1589.

Numb. XXVIII.

Makes five Bishops Doctors.

He was so fortunate as to create five Bishops Doctors in Divinity together: Which he did at *London*, in the Month of *October*, 1566, by Commission from the University of *Oxon*. A greater Honour than scarce any of the Publick Professors, in either University, either before or since, ever partook of. These Bishops were, *Parkhurst* Bishop of *Norwich*, *Downham*, Bishop of *Chester*, *Bentham*, Bishop of *Coventry* and *Litchfield*, *Richard Davies*, Bishop of *St. Davids*, and *Beft*, Bishop of *Carlisle*.

His Writings.

His great Learning appeared by those many Books he wrote and published, which I shall here set down.

*Optimates,*

- Optimates, sive De Nobilitate, ejusq; antiqua Origine, Natura, Officijs, Disciplina, &c. Libellus de conservanda vera Religione.*  
*Consensus Patrum de Justificatione.*  
*Interpretatio Linguarum.*  
*Jesuitismi Pars prima, sive Praxis Curie Romanæ, contra Resp. ad Principes. Ac Præmonitio ad Anglos.*  
*Jesuitismi Pars secunda. Puritan-Papismi, seu Doctrina Jesuitica, contra Edm. Campianum, & Jo. Duræum, Assertio & Confutatio. Item Pharisa-*
- ismus vetus ac novus, Concio ad Oxonienses, Anno 1582.*  
*Orationes Woodstockiæ Habita.*  
*De Vita & Morte Johannis Juelli: Ejusq; veræ Doctrinæ Defensio, cum refutatione quorundam Objectionum, Hardingi, Sanderi, Copi, Oforij Lusitan. Pontaci, Burdeg.*  
*Originis Liber de recta fide contra Marcionistas Latine donatus: Cum Præfatione in eundem Doctorem.*  
*Cyrilli Commentarius in Esaiam Prophetam Latine redditus.*  
*Index in Forsteri Lexicon Hebraicum.*
- ANNO 1565.  
 In Latin.

And in *English* he wrote a Book, *Of Civil and Christian Nobility*. To which is added a Treatise by *Philo* of the same Argument, which is but the same with his *Optimates* translated. He published also Seven Sermons against Treason, on that Text, 1 Sam. XXVI. 8, 9, 10, 11. *Then said Abishai to David, God hath delivered thine Enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, destroy him not: for who can stretch forth his hand against the Lords anointed, and be guiltless? &c.* These Sermons were printed in the Year 1588. Thus much of *Humfreys*.

The first mention I meet with of *Thomas Sampson* in publick Employment, is, that in King *Edward* the Sixth's Days, when there was Difference between the *Scots* and us, and the Lord *Russel* had charge of the Army, he was Preacher to them. He married *Hugh Latimer's* Neice, and together with *Bradford* received Holy Orders in the Year 1550. from Bishop *Ridley*, and was known to, and esteemed by him and Archbishop *Cranmer*. And when he took the Ministry on him he excepted against the Apparel. Which both those Reverend Prelates dispensed with him in, according as himself relates in one of his own Letters to Secretary *Cecyl*, saying, That by them he was permitted and admitted. And what a Value *Ridley* had for him appears from a Passage in a Letter of his out of Prison, in Answer to one from *Grindal*, which acquainted him with the good Estate of *Scory* and *Cox*, and others then at *Frankford*. Whereupon that good Bishop wished, that it had come into his Mind also to have said something of *Cheke*, of *Turner*, of *Lever*, and *Sampson*: trusting in God that they were well.

In the three first Years of Queen *Elizabeth* he made the Rehearsal Sermons at *Paul's Cross*; repeating *Memoriter* the Spital Sermons preached at *Easter*: And also is said to have preached the first Sermon at the Cross after the said Queen's Access to the Crown: but that is a Mistake. And in the Queen's Royal Visitation he accompanied

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her

Some Account of Sampson.

Troubles at Frankford. His Ordination.

Memorable Sermons by him preached. Antiq. Oxon.

**ANNO** her Visitors in the *Northern* Parts, as Preacher. In King *Edward's*  
**1565.** Time he was Dean of *Chichester*, and Rector of *Albhalows, London*.

*Suit to the  
 Lord Dudley  
 for Sampson to  
 be Dean of  
 Christ's  
 Church.*

In the Year 1560. the College of *Christ's Church, Oxon*, understanding that their present Dean, Mr. *Carew*, would part with that Dignity, did in most earnest manner solicit the Lord *Robert Dudley*, Master of the Horse to the Queen, in Confidence of his Love and Care of that College, that he would prevail with Her, that Mr. *Thomas Sampson* might succeed in that Place; adding high Commendations of him. They said, 'That their College was as it were the Eye to the rest of the University, which gave Light to the other Parts thereof, as the Eye doth to the Body; and therefore that their Dean ought to be some Person of great Eminence. That as for Mr. *Sampson*, after they had considered and well pondered the whole Stock of learned Men in this Island, they found none to be compared with him, both for his singular Learning and Piety: Having the universal Praise of all Men;' *That it might well be doubted, whether he were a better Man, or a greater Linguist, or a compleater Scholar, or a more absolute Divine.* To this Letter, dated in *January*, was subscribed the Hands of Twenty two of that House; whereof divers were Persons of great Learning and Eminence in that University; as namely, *James Calfhill*, the Subdean; *Lawrence Humsfrey*, the King's Professor of Divinity; *Thomas Francis*, the King's Professor of Physick; *Giles Lawrence*, the King's Greek Professor; *Herbert Westphaling*, after Bishop of *Hereford*; *John Godwin*, and others. This Letter the College hastened the rather to the said Lord, to prevent the Promotion of Dr. *Fr. Babington* to this Deanry; who in Queen *Mary's* Reign was Fellow of *All-Souls*, and kept in all that time, and was well-affected towards Popish Religion still. A Man of mean Learning, and of a complying Temper: whereby he was now Rector of *Lincoln*, and *Margaret* Professor.

*Ut sitne Vir  
 Melior, an  
 Linguarum  
 varietate in-  
 structior, an  
 Eruditionis  
 excellentia  
 præstantior,  
 an Theologus  
 insignior me-  
 rito dubitetur*

*The Habits  
 urged upon  
 him by the Se-  
 cretary.*

In the Year 1563, in the Month of *December*, the Secretary had some Communication with him about the Apparel prescribed, exciting him earnestly to comply with it. For the said Secretary, however he is wont to be represented as a Favourer of the *Puritans*, certainly was a Person that now urged the Use of the Apparel, and other Rites Ecclesiastical, that were enjoined; conceiving how much Conformity herein tended to the Preservation of Peace and Unity. Hence it was, That one *Prowde*, Parson of *Burton upon Dunsmore*, a *Puritan*, in a Letter he wrote to him, Anno 1579. took the Confidence to tell him, That he was, as it was then commonly said, one of them, that at the first maintained that, for the which many good Men lost their Livings. In the aforesaid Communication the Secretary told *Sampson*, *That he gave Offence by his Disobedience, and that Obedience was better than Sacrifice.*

*Sampson's  
 Answer.*

To these Persuasions of the Secretary, he thought fit, being now at *Oxford*, to make a more deliberate Answer by Letter. Wherein he gave his Reasons why he could not conform to the Apparel. The Sum whereof was, 'That in the Law God commanded to destroy all Idols, with all the Ceremonies, which the Servers of them used in their Service: prohibiting, as the Idols, so the Use of their Ceremonies and Fashions. Accordingly the godly Kings of the *Jews* did

' did deal with Idols, Idolatry, and the Appurtenances. And that *ANNO*  
 ' the Lord threatened Vengeance for retaining such Ceremonies and *1565.*  
 ' Fashions in a Time of Reformation. That *Christ* did not commu-  
 ' nicate in any Tradition with the Pharisees, by them devised ; but  
 ' reprov'd them, and warn'd the Apostles to take heed of them.  
 ' That there were Constitutions made by some Primitive Fathers of  
 ' the Church, that forbad such Ceremonies, as were devised and  
 ' used by Idolaters and Hereticks. According to which Rule he  
 ' thought all Ceremonies and Fashions, devised and used by the ido-  
 ' latrous Popish Sect, ought to be destroyed, forbidden, forsaken and  
 ' rejected. And if Men in Authority would think and command  
 ' otherwise ; yet he supposed, that he, which followed God's Mind  
 ' thus delivered, did yield the Obedience, which is better than Sa-  
 ' crifice. That the Primitive Christians, refusing to use such things,  
 ' had their Defence. That some of them in their Conversion, chang-  
 ' ing their Array, as they did their Minds, did neither precisely ap-  
 ' point themselves, nor prescribed to others, to take the Habit of  
 ' such, whom in Religion they did forsake. For that the Change of  
 ' Habit had been taken among Heathens and Christians, that the  
 ' Changer changed himself from them, whose Array he left. That  
 ' to do otherwise, and wear the Habit of Papists, was a shew of  
 ' Relapse : which ought not to be given to the Godly, nor any  
 ' Face of Victory to the Enemy. Again, That it came out of the  
 ' corrupt State of the Church since *Christ*, to prescribe a singular  
 ' Form of uniform Array to the Ministry. That all Reformations  
 ' ought to be framed after the first sincere State. And if the Re-  
 ' former will not admit this, but will determine contrary, he saw not  
 ' how this could bind him, which knew and desired Sincerity. He  
 ' told the Secretary moreover, That he could give the Probation  
 ' of each thing he asserted. And these were but some of the Reasons,  
 ' not all, that moved him in this Cause, to do as he did. That  
 ' he put not herein a Law to the Consciences of other Men, whom,  
 ' in their standing and falling herein, he left to the Lord. And so  
 ' he desired to be left. Neither did he stand upon point of Credit,  
 ' or Regard among Men, but upon this Stay which now and ever  
 ' he had. And that now he had his old Stay increased, as well by  
 ' some Reading as by Sight of Churches reformed, [which he had  
 ' visited in his Exile] he did most humbly pray, not to be clogged  
 ' with that, from which he had been ever freed ; and which with a  
 ' quiet Mind he could not admit.

Though he were put out of the Deanry of *Christ's Church*, yet  
 he was allowed to officiate in another Place without Conformity.  
 For I find him *Anno 1573*, (but how long before I know not)  
 Master of an Hospital in *London*, called *Whittington College*.  
 Where he read a Lecture every Term for the yearly Stipend  
 of Ten Pounds, given him by the Company of *Clothworkers*.  
 Here he was very instrumental to the good Estate and Settlement  
 of that Foundation, by the Interest he had with the Lord Treas-  
 urer *Burghley*. Who both undertook and finished a *dangerous Cause*  
 of the Hospital, as *Sampson* himself acknowledged it to the said

*Reads a Lec-  
 ture in an  
 Hospital.*



**ANNO** 1565. Treasurer: for the which all the poor there, he told him, prayed for him. In the latter end of the Year 1573, he was taken with the numb Palsy on one Side, which deprived him of half the Use of his Limbs. But he lived above half a score Years after with good Sense and Understanding; tho' he called his Disease, at its first seizure of him, *Evangelium Morris*. He did frequently by his Letters urge the Lord Treasurer to promote a Reformation in the Government of the Church, and heartily recommended *Bucer's Book De regno Christi* for a Pattern. Which he supposed favoured that Church Government, which was according to his Model. After his Lameness he left his Hospital and retired to the Hospital at *Leicester*, where he lived a great while after. But first earnestly endeavoured to leave Mr. *Dering*, another zealous Puritan, to succeed him. But the Archbishop would by no means admit of it.

*Writes a Supplication to the Parliament, for Reformation of Discipline.*

*MSS. Burghlian.*

*Samson's Books.*

*† This Fowler was a Roman Catholic Printer at Antwerp and Lovain: and wrote a Psalter for Catholics.*

*Samson's Death.*

*His Gratitude to a Merchant that had formerly relieved him.*

*Anno 1573.*

In the Year 1583 he drew up certain Petitions relating to the Reformation of the Church in matters of Ecclesiastical Discipline, and sent them up by his Son, *John Samson*, to the Lord *Burghly*: and the year after prepared them in some more distinct method to be presented to the Parliament. It was entituled, *A Supplication made to be exhibited to our Sovereign Lady Queen Elizabeth, to the honourable Lords of her most honourable Privy Council, and to the High Court of Parliament*. This Book laid down at large that Model of Church Government, which the Men of this Faction in those days so much required, and were so fond of. I think it was printed. I have by me the very Original Copy, that *Samson* sent to the Lord *Burghly*, as appears by these words inscribed on it by that Lord's own hand, *December 1584. A Supplicatory Book to the Queen's Majesty and the Parliament for matters of the Church*.

Besides this Book, there were divers others, which were published by him or his Friends at divers times; viz.

Letters to the Professors of the Gospel in the Parish of *Albholows Breadstreet, London*, having been Minister there in King *Edward's* days. These were printed at *Strasburgh*, 1554.

Warning to take heed of *Fowler's* † *Psalter*, printed 1578.

Brief Collections of the Church, and certain Sermons of the same; printed 1581.

Prayers and Meditations Apostolick: gathered and framed out of the Epistles of the Apostles. Printed 1592.

*Dr. Samson* died in the Year 1589. being the same year wherein his great Companion and Brother in the Habit Controversy deceased also; viz. *Dr. Humsfrey*.

It must be mentioned to his commendation, that he earnestly solicited the Lord Treasurer in behalf of a Merchant, who had consumed himself greatly by his former Liberality towards the poor *English* Exiles in *Strasburgh* and *Frankford*, in Queen *Mary's* Reign. This Man was in Company and Trade with Mr. *Tho. Heton*, of whom *Humbrey* in the Life of Bishop *Jewel* speaks well, in regard of his Favour and Money yielded to the Exiles in *Germany*. This Partner of *Heton*, as in Trade, so in Charity was he, for whom *Samson* mediates with *Burghley*. He was now grown old, and fallen into decay, and his Piety planted in his heart had kept him, as *Samson*

*son* had said, from such Courses as some had to their Worldly enriching. *Sampson* owed him much, as himself acknowledged, and so did many others, who were better able to repay than he: but they would not, or cared not, tho' they knew as much of him, and his need, as *Sanipson* did. Between these two there was a long and great Endearment. These considerations of Gratitude and Friendship put him upon writing to the Lord Treasurer to be good to him: and that the Queen's Majesty would please to give this her good Subject liberty to transport three, four, five or six thousand of *English* Cloths without paying Custom. And that his Lordship, if he liked the Suit, when it should be moved by some other, would give it his Favour and Furtherance, and give his Advice how it should be moved.

ANNO  
1565.

Let me add this yet further concerning *Sampson*; that upon his Deprivation, which was executed by the Queen's Ecclesiastical Commissioners, he was restrained of his Liberty too at *London*, by her Order, that he might be an Example of her Displeasure to the rest. He had now two things to do, *viz.* to get his Liberty, and to obtain some Favour at *Christ-Church*, where he had been Dean. For both which he applied himself to the Archbishop of *Canterbury* by his Letters to him. Who forthwith gently and readily wrote two Letters in his behalf; the one to the Dean and Chapter of *Christ-Church*; 'Praying them to shew Dr. *Sampson* all Favour, and particularly in what he had or should request at their Hands; especially having been a Man that had for his Government well deserved of them and the College.' The other to Secretary *Cecil*, on the instance of the Earl of *Huntingdon* to him, to interceed with the Queen for *Sampson's* Liberty, in order to provide for the future Subsistence of him and his Family. Which the Secretary soon yielded unto: but required the Archbishop's Letter to him for that Purpose, thereupon to build his Mediation with the Queen. For which End the Earl sent a Messenger to the Archbishop; and *Sampson* sent his own Letter withal to him. Therein thanking him for the Favour he had already done him with the College, and for commending his Cause to the Chapter, Which had, he said, with them just regard: And then requested his favourable Letter to the Secretary, to move the Queen.

The very next day, which was *June 4*, the kind Archbishop wrote very affectionately to the Secretary accordingly; 'That her Majesty's Pleasure being thus executed upon him, for example sake, might yet be mollified to the Commendation of her Clemency. And that his Honour should do a right good Deed in his Opinion, to be a Suitor to the Queen's Highness for him.' Backed and authorized by so venerable a Name, the Secretary's Intercession no question soon prevailed. But I crave the Readers pardon for this Digression.

The Abp's Letter in his behalf.

C H A P.

ANNO

1565.



## C H A P. XLIV.

*Disturbance in Cambridge about the Habits. The Chancellor of the University his Letters hereupon. A Letter to the Chancellor to dispense with the Habits. A Book set forth by the London Ministers against the Habits. Beza's Concern for the Dissenters. A Volume printed of divers learned Foreigners Judgment of Cap and Surplice.*

*The Surplice  
thrown off in  
St. John's Col-  
lege, Cam-  
bridge.*

*Paul's Life of  
Whitg.*

*Longworth,  
the Master.*

*Secretary Ce-  
cil writes to  
the College  
hereupon.*

*MSS. Cecilian*

A SUBMISSION to wear the Habits by those concerned, notwithstanding all that hitherto was done, could not yet be effected; especially as to the Surplice; but more Resistance and Abhorrence thereof appeared among many. This Garment had many Adversaries in the University of *Cambridge*. The Fellows and Scholars in *St. John's College* there, chiefly the younger sort (to the Number of near Three Hundred, some said) about the beginning of *December, 1565*, or sooner, threw off the Surplice with one Consent, however they had worn it before, in the Chapel: And many in other Colleges were ready to follow their Example; as in *Trinity College* about the same time, all except three, by *T. Cartwright's* Instigation. Such a Persuasion of the Superstition of it had some of their Guides (one whereof was *Mr. Fulk*, a young Preacher) beat into the Heads of the Younger; for the Elder were generally more steady.

The Particular of the Matter was this; *Longworth*, the Master of the College being absent, (and as it seems on purpose) the most Part of the College-Company came into the Chapel one Festival-Day without their Surplices and Hoods, according to the antient Practice of the College; and withal made some Diversity in the Manner of the Administration of the Communion; and so continued to do: And this, the said Master, upon his Return, allowed, without Complaint to any Magistrate, or Endeavour to restore the former antient Usage, established by the Queen's Laws and Injunctions. The News of this soon came both to *Sir Will. Cecil*, that University's High Chancellor, and a special Patron of that College; and likewise to the Bishop of *Ely*, in whose Diocese *Cambridge* was, and who had a peculiar Jurisdiction over some of the Colleges there.

*Cecil* extremely moved hereat, sent speedily both to the College and to the Vice-chancellor. To the College (many Members whereof had humbly writ to him, That their Consciences might not be forced to receive the Ceremony they had laid aside; nor that that bitter Yoke of Servitude of Conscience might be again laid upon them) he wrote, charging them in this unadvised Doing, with Vain-Glory, and Affectation of Popularity, and Contempt of Laws, and a Desire of Innovating: He admonished them to return quietly to the Use of the Ceremony, as they had used it before. But they on the contrary assured him, that it was Nothing but Reason (and not any

any other Cause) moved them to do what they did: And that God *ANNO*  
 was their Witness, that what they did was, first, That they might *1565.*  
 enjoy the Quiet of their Consciences before God; and next, That the  
 true and sincere Worship of God might be promoted among them.

*Cecil*, as Chancellor, wrote one or two Letters to his Vice-Chancellor, as well as to the College. In the latter Letter, which bare date *December 10.* he let him know, that he had acquainted the Queen with this Disorder, tho' as favourably as he could. And that her Majesty was very much moved, requiring him to have it severely punished; and had offered him her Princely Authority to chastise those that were guilty for an Example: But that his Regard to the sacred Fame of the University was such, that he had neither exprest to her Majesty the greatness of the Fault, nor seemed to have need of further Authority than he had already, as Chancellor. But yet he set out this Misdemeanour to the Vice-Chancellor in very high Terms, *viz.* As a manifest invading the Authority of the Prince, by a willing breaking of Common Order in the University; and a leud Leprosy of Libertines; Riotous shaking off the Yoke of Obedience and Order. And therefore he required the Vice-Chancellor, to call together the Heads of the Colleges, and other grave Graduates, whom that Leprosy had not touched; and to recommend his most hearty and earnest Desire to every of them, That as they intended the Honour of God, the Preservation of Christian Unity, the good Name of that Honourable and Famous University, the Favour of their Sovereign Lady the Queen towards the same; and lastly, (which was, he said, of least Estimation) as they regarded his poor good Will towards the whole Body, and every good Member of the same, (whereof he had given some Testimony,) so they would persist and continue in the Observation of uniform Order in these external Things; which of themselves were of none other Value but to make a Demonstration of Obedience, and to render a Testimony of Unity; which being broken and neglected, argued a manifest Disobedience, and gendred Occasion of no small Offence to many good and godly Men, to the decay of the Estimation of the Ministry; as it was daily seen in what sort the Estimation of the Ministers of the Church did decay.

*Cecil the  
 Chancellor of  
 Cambridge's  
 Letter, and to  
 the Vice-Chan-  
 cellor.  
 MSS. G. P.  
 Armig.*

And to the Intent, there might ensue by all their Concurrence a plain Way to withstand those Schismatical Devices, he thought it good, under their Correction, That such as of late had, in place of preaching, riotously railed against these Orders, should be plainly inhibited for some convenient time, by good Authority, to preach or read publicly: And that all such as had been *Vantcurrors* in private Colleges to enter into this Apostacy, should have some reasonable time to reform themselves, upon pain to be excommunicated out of the University. Which two Means, if they should seem to him, [the Vice-Chancellor] and his Associates, too dulce, then he allowed very well of any shorter Means, whatsoever they should devise. For besides the Offence committed against the Law, and against her Majesty, he thought sundry of them might be manifestly convinced of Perjury, in breaking the peculiar Statutes of their Colleges. And, Thirdly, He thought it good, that as many as would voluntarily, or upon gentle Admonition, reform themselves, should be gently used and born withal.

For

*His Advice for  
 Redress.*

ANNO 1565. For that he thought many were carried with the Course of the Stream of a hasty Company.

And as for St. *John's* College, he required his Vice-Chancellor to give Warning to the President, (to whom he had also written) that those of that College, that would not reform themselves, should find no Comfort to persist in their Wantonness.

Besides this Charge to the Vice-Chancellor, he sent for the Master to come up to him; and likewise for Mr. *Fulk*, by a special Commandment, with whom he meant to proceed himself. And if the Vice-Chancellor thought meet any other should come up and appear before him, he required him to enjoin them, in his Name, so to do. *Cecil* in all this professed, that the Attestation of his own Conscience moved him to take up these Austerities in the beginning; being also straightly charged by the Queen, in no wise to permit her Authority to be in this sort violated, which the Civilians would term *Crimen lese Majestatis*, as he said.

The Master of  
the College  
summoned up.

When *Longworth*, who had been summoned up, appeared before the said Chancellor *Cecil*, he charged him in the Queen's Name, with breaking certain Ordinances and Injunctions, given by the Queen's Majesty to the said College: and, among other Things, certain external Rites, to be retained in certain Ecclesiastical Actions, for Prayer and Administration of Sacraments; and for Maintenance and Sufferance of the Fellows and Scholars in the manifest breaking of the same. And moreover, he was charged in her Majesty's Name, to endeavour to reform the foresaid Disorders. The Result was, That the said Master of the College recanted before the Chancellor, in a Form of Words drawn up; wherein he both confessed himself Faulty, in suffering the Fellows and Scholars to continue in their Innovations; and promised that he would do his utmost to reduce the College to a Conformity to the Queen's Injunctions, that were in Use before the said Innovations; and, that he would make Declaration of the same immediately after his Return to the College. He also then subscribed a Paper, wherein he promised, That he would both himself to his uttermost, keep all the Laws and Customs within the College as Master of the College, or as Graduate of the University, commonly used since the last Visitation of the University, in the First Year of the Reign of the Queen; and, that he would endeavour to cause all others to do the same. These Submissions were made about the 14th of *December*.

Longworth's  
Recantation,  
Vide the Ad-  
ditions to the  
Appendix.

MSS. penes  
me.

Cecil writes  
to the Bishop of  
Ely, the Vi-  
sitor.

Pap. House.

" This Recantation, or *Declaration* (for the Chancellor was willing it should go under that more favourable Name) the said *Longworth* did make: but, as it appeared, fore against his Will. For he read it out of his own Transcript, which was in many things different from the Copy delivered to him by the Chancellor; as may be seen in the said Declaration. "

The Visitation of St. *John's* College pertained to the Bishop of *Ely*. To him also at this time did *Cecil* earnestly write about these Disorders in the College, and desired him to exercise his Jurisdiction, for the Correction and Stay of these Misdemeanours, if there should be farther need. He wrote, ' That he would please to consider, how needful it ' was, in this Time, to stay the Rashness of such as by heady, sud-  
' den

den and daily Changes of Lawful Rites in the Church, did pro-  
cure great Slander to the whole Ministry, and Ecclesiastical State  
of this Realm. That among the which, he was very sorry of late  
to understand of a notable Disorder in the College of St. John's;  
whereof his Lordship (he said) was, by ordinary Authority, the  
Visitor, and he, by bringing up, an old Scholar. That the Parti-  
cularities of the same, should be declared to his Lordship, by the  
President of the same House, either by himself, or by his Letters;  
to whom he had written, both as Chancellor of the University, and  
as one affectionated to that House; that he should first attempt, by  
ordinary Means, in the Absence of the Master, to reform the said  
Disorder: And that if he could not, then he should send these his  
Letters to him [the said Bishop.] With the which he did recom-  
mend unto him, the afflicted State of that good and divine College;  
most earnestly requiring him, *Per omnes Charitates*, with speed to  
send his Commission, or other Direction, thither, for understanding  
the Truth of the Disorders; especially of that which had been com-  
mitted in the general wanton throwing away of Surplices in that  
College, and of the Singularity and Variety begun in the Admini-  
stration of the holy Communion. And further, to enjoyn straightly,  
under sharp Pain, the Observation of the laudable Customs therein  
limited, and lately appointed by the Queen's Majesty's Injunctions.  
That in this Matter, nothing was more requisite than Speed and Se-  
verity. For surely, my Lord, (as he proceeded) I am inwardly  
afraid, that if Fear shall not stay this riotous Insolency, these rash  
young Heads, that are so soon Ripe to climb into Pulpits, will con-  
tent themselves with no Limits, either in the Church, or in the  
Policy. *Ita delectantur Verborum Monomachia*; [i. e. So are they  
delighted with Word-Combat] as I doubt not but your Lordship can  
mistrust by other Attempts intended in other Places.

He added, 'That if Cause should be that this his Letter should  
come to his Lordship's Hands, he prayed him to advertise him of the  
Success; since he had partly imparted this Matter to the Queen for  
his own Discharge. And that by her he had been straightly com-  
manded to see Reformation had with Speed and Severity: And so he  
had promised her Majesty to do; although he said he would seek it  
first by ordinary Means. But that if it should otherwise fall out, he  
would be glad, for his Discharge, to refer the whole to her supreme  
Authority, whereupon must needs follow Cause of Repentance to the  
Authors of these Garboils. Lastly, He prayed God to give them the  
Spirit of Humility, and to taste of the Fruits of Concord and Unity;  
and to sharpen their Tongues against the IDOLS [as they, it seems,  
had called the Habits and other Rites] of Pride, and Malice, and  
Unmercifulness, with their Complices: Wherewith the Temples of  
Men's Souls were daily defiled, and fully possessed.' This Letter  
was dated from *Westminster*, the 13th of *December*.

The Bishop of *Ely*, as I mentioned before, had an Account given  
him of these Innovations in other Colleges also, and the Proceedings  
thereupon; and that from his College of *Peter-House*, by Writings,  
and a Messenger sent to him to *Downham* for that Purpose. And the  
Right Reverend Father sent back his grave Advice, in a Letter to

*The Bishop of  
Ely writes to  
Peter-House  
hereupon.*

*ANNO* 1565. the Master and Fellows of that House: 'That he hoped, after this unseemly Storm in the University, there would follow a godly Calm. He was glad to hear that none of *Peter-House* was of that Disorder. That, considering the 'Time, so far as his Authority would extend, he earnestly required them all to be present at Service in their Quire, at Times usual, in their Surplices and Hoods, meet or agreeable to their Degrees; partly for Example of others, and partly, to declare themselves conformable to their most gracious Sovereign's Request: And, to consider, likewise Men, and Persons thankful to God's infinite Goodness, what a Jewel God had sent of such a Princess, under whom they lived *in omni Pietate & Tranquillitate*. Touching the doubt of their Statute, whether thereby they were bound to wear Surplices, or not (so that they used them obediently without any further Business) he meant not at that time to make any Resolution, for fear of some Inconvenience, which perchance might rise: But promised that hereafter, upon further Conference, he would do as should be thought best.' This Letter bore Date the 15th of *December*.

*A Letter sent to the Chancellor of Cambridge, to dispen-  
pence with the Habits.*

But notwithstanding all this Care to extinguish these Flames about the Habits, and the Discountenance given to those that would have them laid aside; yet in this same Month of *December*, they presumed to draw up among themselves two Letters, and that in very unbecoming Language; the one to the Queen, the other to their Chancellor, whereunto many were ready to subscribe their Names: But others more wary and wise refused to do it; fearing, lest, by that to the Queen especially, the whole University might have incurred her great Displeasure: And so Means were found that both the Letters, having as well Rashness as Untruth in them, were stayed. And in the Room of both, a Third Letter was written to the Chancellor, with more Mitigation; and subscribed by a great many Members of the University, and among the rest, by *Rob. Beaumont*, D. D. Master of *Trinity* College: Which he did, that by this Means he might overthrow the other Letters before-mentioned. This Letter was more submissively composed, petitioning for Moderation and Liberty to tender Consciences in these Points. But the Chancellor was very angry to see the Name of a Head of a College subscribed to a Matter contrary to the Orders he had so lately sent down, to be strictly observed. *Dr. Beaumont* therefore forthwith writ a submissive Letter to the Chancellor: The Substance whereof was, 'That for himself, he weekly wore the Surplice; and for other appointed Apparel, he not only lived in Order himself, but procured it in others as much as he could, and saw Offenders punished, as far as Local Statutes permitted: That that Letter was subscribed not by them that sought to subvert Civil Order, but by humble Scholars to their Head and Chancellor, for avoiding of greater Inconvenience; which then, as it seemed, could not otherwise be superseded. But the Thing being disliked, he professed his Sorrow for it: And that he was bent to continue in Order without Change; and also, that he would see to others which he had to do with, as he might.

*D. Beaumont's Submissive Letter.*

*King's-College continue obedient.*

*King's-College* in this Hubbub, among the rest of the Colleges, about the Habits, remained obedient and quiet in the Wearing of them.

†



them. But some whispering in the Chancellor's Ears their Disaffection also, they speedily vindicated themselves by their Letter to him, dated *December* 17. and shewed him how they employed themselves in Matters of greater Moment, than such external things came to: thus writing to him; *Controversia illa vestiaria, &c.* 'That this Contest about the Habits (which they feared might occasion some prejudice to a Cause they had in Hand, by the private Slanders of some Persons) had not at all disturbed them in this Tempest. But that, since they most willingly submitted themselves, as well to their own private and domestic Statutes, as the Queen's Law, they were at the farthest Distance from any Suspicion of it. But their Minds were set upon greater and weightier Concerns, &c.' This was signed by Eleven of the Fellows; of which Number were *Roger Goad, Tho. Hatcher, Abraham Hartwel* and *Nicholas Colpotts*.

ANNO  
1565.

Majora apud  
nos geruntur  
& graviora,  
&c.

Many in the  
University  
condemn these  
Controversies.  
Dr. Bar. Clark

But (to go a little further with this University-Matter) the graver Men, who were more in Number and of better Learning, did by no means like of these Contentions about wearing the Surplice, Cap, &c. but condemned them. One of these was *Bartholomew Clark, L.L.D.* of *King's-College*, and afterwards Official of the Arches: who in the midst of these Disturbances, as it were in Vindication of himself and many others in the University, wrote a Letter to the Chancellor, dated the 12th of this busy Month of *December*: Wherein he stiled these Contenders *Fanatici Superpelliciani & Galeriani*; [*i. e.* *Surplice and Hat-Fanatics*] and these their Contests *Ineptiæ, i. e.* Meer Trifles, or rather *Vanities, i. e.* Matters of Self-love, or Self-admiration. And he complained what an Impediment these Contentions had laid in the way to all useful and learned Studies. That these Men had by their Counsels so disturbed all Things, that the Time which was wont heretofore to be employed in good Arts and Sciences, was now spent and consumed in trivial Janglings *de Lana Caprina*. That those who brought in among them the first Seed-plots of these Things, though otherwise they might be good and religious Men, yet in this they were partly unjust, though more obscurely so; and partly openly ingrateful, without any Dissembling or Covert, in that they rashly opposed the Will of a most noble Chancellor, and feigned to themselves Laws of Conscience, and had infected many with their Poison, not to say *Anabaptism*: That they had cast an Infamy upon the University: That the Pretence of Conscience served some of them to conceal somewhat else. And then he mentioned a Sophister of one of the Colleges, that lately came into the Quire, and placed himself among the thickest of the rest of the Company, all with their Surplices on, but he alone without one. And when the Censor of the College had called him, and questioned him for this Irregularity, he answered modestly, laying the Cause upon his Conscience, which would not suffer him to let loose the Reigns to such Things: when at length the true Cause was known to be, that he had pawned his Surplice to a Cook with whom he had run in Debt for his Belly. In conclusion, this Learned Man beseeched the Chancellor to remedy these gross Follies: And that whereas the Pulpits and Schools now for a good while had sounded with little else than those empty Paradoxes, they might flow henceforward with the most pure Fountains

ANNO of the Gospel. And that he would put a final End, if possible, to  
1565. these Controversies, or rather Dotages.

*The Ministers  
of London set  
forth a Book  
against the  
Apparel.*

And so we leave the University and return back to *London*, to take some further Observation of the Ministers there, who scrupled wearing the Apparel. While the Controversies about it were so hot, and many Ministers in the said City displaced for the Refusal thereof, as hath been already related, among the rest of the Books set forth on this Occasion, there came forth a little Treatise in their Justification, written and published by themselves in the ensuing Year, viz. 1566. intituled, *A Brief Discourse against the outward Apparel and ministring Garments of the Popish Church*: But the Running Title was, *The unfolding of the Popish Attire*. And the Title which stood on the first Page, where the Discourse began, was different from them both, and more particular, viz. *A Declaration of the Doings of those Ministers of God's Word and Sacraments in the City of London, which have refused to wear the upper Apparel and ministring Garments of the Pope's Church*. Beginning, 'Considering how hurtful a Thing to a Christian Commonwealth it is, to have the Ministers of God's Word despised, and brought into Contempt, we have thought it our Duty briefly to declare in Writing, and to be set forth to be seen of all Men, some part of the Reasons and Grounds of our Doings, in refusing to wear the outward Apparel and ministring Garments of the Pope's Church, &c.

*The Contents  
and Arguments  
thereof.*

So that this Book containing the general Sense of them all, as being sent abroad by their common Consent in Vindication of themselves, may be concluded to shew the full Strength of their Objections against these Habits: And therefore not unworthy to be read. The Contents whereof I shall impartially lay down. One Ground of their Refusal was this: That the Power that God had given to his Ministers was given them, that they should thereby edify the Church of Christ, and not destroy it or pull it down. They therefore, knowing that they had received Power to edify and not to destroy; and that a Day would come wherein they should be sure to receive at his Hands, whose Builders they were, according to their Doings, either in building up or pulling down, or in staying and hindring of that which should have been builded by others; dared not be so bold as to admit the outward and ministring Apparel of the Popish Church, till it might manifestly appear unto them, that the same might help forward and not pull down, stay or hinder the building up of the Lord's Temple, which is his Church or Congregation. That they would not therefore in these Days refuse them, if they might but conceive a Hope, that the Use of them might help forward with the Lord's Building. But forasmuch as they saw plainly the contrary, they might in no Case admit them.

They granted that of themselves they were things indifferent, and might be used or not used, as occasion should serve. But when the Use of them would destroy or not edify, then ceased they to be so indifferent. And this Hindrance of Edification by these Habits was proved, both in respect of the simple Christians, and of the stubborn Papists.

First,

First, the simple Christians were by these things so grieved, that when they saw them receive the Habits, they sorrowed and mourned in their Hearts. And such among them as were not so strong, but that they did somewhat depend upon their Example and Doctrine, those were beaten back to Superstition; from which they were before making haste to fly. And unless God did by his Spirit stay them, they should by their Example, in revolting to those Things which they had taught to be superfluous and superstitious, take occasion to think, that there was no Truth in any thing that they had taught; and so cleave to the false Religion, whereof these indifferent Things were Relicks and Remnants, and so utterly forsake the true Religion of Christ.

Secondly, the blind, stubborn and obstinate Papists, whom they ought by all means possible, to draw out of the dark Dungeon of Ignorance, Superstition and Error, should by their receiving these Things, be encouraged not only to continue in Ignorance, Superstition and Error, but also to encrease in the same; being more confirmed therein by their returning again to those things that they had both by Doctrine and Example disallowed and forsaken, than they could have been by the Persuasion of many of their own Opinion. For they must needs think, that they [the Ministers] which had so earnestly refused and spoken against these things, would never have received them again, unless it had been made manifest unto them, that without them their Ministry was sore defaced, and almost utterly profaned.

Then they took notice of the Answer that was given to this in the Bishops ADVERTISEMENTS, where it is thus expressed: 'It shall be lawful for all Ministers to teach, and to protest that they do not use these Things as Things without the which the Ministration should be profaned or defaced, but only for Decency and comely Order, Uniformity and Obedience to our Prince;' as the same was plainly set forth in the *Advertisements*. To which they reply, That this Wisdom and Policy passed the Wisdom of God: And that it was much like the Wisdom of them that would have Images in Churches, not to worship them, but by them to exercise their Strength in refraining from the worshipping of them. But the Wisdom of God, who knoweth what we are, and how ready to abuse even his good Creatures which he hath made to serve our Necessities, hath plainly forbidden his People the having Images, and commanded them to destroy them, and all the Furniture of them. And in Things not commanded nor forbidden, he hath said that his People shall not follow their own Fantasies, in adding any thing to his Commandments. But by the Mouth of his Prophets he hath utterly disallowed their Additions; saying, *In vain do they worship me, which teach Things that are but the Commandments of Men.*

The Wisdom of God said, *Take heed that ye offend not one of those Little ones that believe in me. And, Wo unto them by whom Offences come.* A wise Shipper that knoweth where Dangers do lie in the Sea, will not on purpose sail so near those Dangers as he may possibly not escape: But contrariwise he will hale Aloof, and be sure, if the Weather will suffer him, not to fall upon those Dangers. Yea, and

ANNO  
1565.

A Clause in  
the Adver-  
tisements an-  
swered.

*ANNO* 1565. and if he see that the Weather will not suffer him to hold the strait Course without danger to fall upon the Rocks or Flats, he will rather run upon another Point, where he is sure to find Sea-room enough: And shall we that be Lord's Men in the Ship of Christ, to try our Cunning, creep so near the Flats or Rocks, that we put our whole Charge in danger of perishing by falling upon them? God forbid.

*The Case of  
enjoyning  
things indif-  
ferent, confi-  
dered.*

Then they proceeded to answer an Objection, *viz.* That Princes had Authority in things neither commanded nor forbidden; to command them to be used, or not to be used. In refusing therefore to use them at the Commandment of the Prince, they did not only resist the Ordinance of God themselves, but they did also fall under that Inconvenience which they would so fain seem to be afraid of; that is, they became stumbling Blocks to the simple Subjects: Who, seeing their Disobedience, were encouraged to think that it was none Offence at all to disobey a Prince: And so seeming to fly from the Gulf, they were upon the most dangerous Rocks. To this they answered thus: The Things which they did refuse were such as God had neither commanded nor forbidden, otherwise than in the Use and Abuse of them. And therefore Princes had no Authority either to command or forbid them otherwise than so. That if the Prince shall take in hand to command them any of those things which God hath not commanded, in such sort that they might not leave them undone, (unless they should run into the Penalty of the Law) when they should see that in the doing thereof they could not edify but destroy; they must then refuse to do the Thing commanded by the Prince, and humbly submit themselves to suffer the Penalty: But in any Case not to consent to infringe the Christian Liberty; which is to use Things indifferent to Edification, and not to Destruction. And if the Prince should forbid any of those Things to be done which in their own Nature were indifferent; so that when we should see, that the leaving them undone should destroy, or not edify; then might they not leave them undone, but do them to the Edification of the Church; and submit themselves lowly to suffer, at the hand of the Prince, the Execution of that Penalty that the Law did appoint, for doing that which the Prince should in such Case forbid to be done.

And this was not to give Example of Disobedience, but by Example to teach true Obedience, both to God and also to Man.

Considering therefore that at this time, by admitting the outward Apparel and ministring Garments of the Pope's Church, not only the Christian Liberty should be manifestly infringed, but the whole Religion of Christ would be brought to be esteemed no other Thing, than the Pleasure of Princes; they thought it their Duties, being Ministers of God's Word and Sacraments, utterly to refuse to shew their Conformity in receiving those Things that then were urged and enforced; and yet willing to submit themselves to suffer whatsoever Punishment the Laws did appoint in that Case: And so to teach by their Example true Obedience both to God and Man; and yet to keep the Christian Liberty sound, and the Christian Religion to be such, that no Prince or Potentate might alter or change the same. They hoped therefore, that their Prince and all good Men would like well with this their Doing.

Then

Then they went on, to shew how unnecessary it was for Ministers of *ANNO* God's Word to be known from other Men by any outward Apparel, <sup>1565.</sup> or by any such Difference as they were then required to admit : And afterwards, how unmeet it was to admit the Garments then enforced. And that by considering whence they first came ; how they had been used ; what Opinions Men have had, and still have of them, and what should happen unto them [the said Ministers] if they should then receive them.

For the first, That they were partly *Jewish*, and partly *Heathenish*. Secondly, Idolaters, Conjurers and Sorcerers did nothing without these Garments. For the Third, The obstinate Papists supposed, that without these Things, no Holiness could be in ought that they did. The weak Papists, that were contented to be Parkers with them, did find none so great fault with them, as that they ministered without their ministering Garments. And the simple Gospellers supposed, that they ought not to communicate with those that used those Garments. And therefore that the Ministers themselves, altho' they knew the Indifferency of these Things in their own Nature, yet considering how these Three Sorts did esteem them, could not be persuaded, that they should be meet to occupy the Place of Pastors in the Church of Christ, if they should now use them. Then they quoted *Bucer, Martyr, Ridley* and *Jewel*.

*Inconveniences consequent upon wearing the Habits.*

Fourthly, as to what should happen to them, if they should use them ; namely, it should happen to them as it happened unto *Moses*, if he should have consented to bring the *Hebrews* back again into *Egypt*, after he had brought them out of that Land and through the Red-Sea. That they had by *Doctrine* brought many out of the *Romish* Slavery of Idol Service, and now by Example had begun to go before them in the utter abolishing of all those Chains of Darknes, wherewith they had been long held in miserable Captivity. And were it meet, that they should now afresh bind themselves and them with the same Chains ? Fearing therefore to lose themselves with the Loss of so many Souls, besides themselves, they had chose to venture the Loss of worldly Commodities, rather than to hazard that which no Earthly Treasure could buy : Trusting that their Prince, and others in Authority, would favour their just Cause, and not mislike with them, because they feared God, more than Man ; and were more loth to lose the heavenly Kingdom than earthly Commodities. They hoped, that all wise Men did see the Mark the earnest Solicitors of this Matter [*i. e.* the Enforcers of the Habits] did shoot at. They were not, neither were at any time, Protestants ; but when Time served them, they were bloody Persecutors ; and since Time failed them, they had born back as much as lay in them. Should we think then that such did seek the Advancement of God's Glory in the setting forth of his true Religion ? No, no ; their purpose was in them, silly Wretches, to deface the glorious Gospel of Christ Jesus.

Besides this Declaration, they framed a Prayer to be used at this time ; wherein they confess, as some of God's Judgments for their Sins, ' That those in Power neglected that they ought to have done, ' to the hindrance of the Course of the Gospel ; and that the Relicks

*A Prayer of the Refusers of the Habits.*

of

ANNO 1565. of Romish Idolatry was stoutly maintained; and that they were bereaved of some of their Pastors, who by Word and Example fought to free the Flock from these Offences; and that this was the Joy of Antichrist his Limbs: Reflecting too severely and uncharitably upon the Government, and those that were in Authority in the Church.

Another Book  
against Habits  
and Ceremo-  
nies;

Near about this time, another Book, proceeding from the same Discontent, came forth. It had been suppressed for some Years, upon Hopes of Reformation, [that is, of things by them supposed amiss in the Church;] but now after many Ministers were deposed for their Non-compliance with the Orders of the Church, the Author set forth his Book, bitter enough, and full of Scoffs and Taunts, bearing this Title, *A pleasant Dialogue between a Soldier of Berwick and an English Chaplain: Wherein are largely handled and laid open such Reasons as are brought for Maintenance of Popish Traditions in our English Church. Also are collected, as in a short Table* [no less than] 120 particular Corruptions remaining in our said Church; with sundry other Matters to be known of all Persons. It is pre-faced with a Letter of the Author's, To his Reverend Fathers and Brethren in Christ, Mr. Coverdale, Mr. Turner, Mr. Whittingham, Mr. Sampson, Dr. Humsfrey, Mr. Lever, Mr. Crowley and others, that laboured to gather out the Weeds of Popery: Exhorting them to whom God had given greater Gifts, and whom he had called in greater Rooms, to be (as they were most bounden) zealous for God's Glory, with godly Jealousy to present the Church and Spouse of Christ under their Charge a pure Virgin to Christ her Husband.——Nothing doubting of their Zeal and Diligence, who being in Authority, were first called to the Battle, to strive for God's Grace, and the Edification of his People, against the Romish Relicks and Raggs of Popery. The Book begins in this Sarcastical Strain; where Miles the Soldier speaks thus to Bernard the Priest, 'But Bernard, I pray thee tell me of thine Honesty, What was the Cause that thou hast been in so many Changes of Apparel this Forenoon, now Black, now White, now in Silk and Gold, and now at length in this swouping black Gown, and this Sarcenet flaunting Tippet; wearing also more Horns upon thy Head [meaning the square Cap] than ever thy Father, &c.

And another.

To which let me add the mention of another Book against the Habits, that came forth the next Year, printed at Embden, intituled, *The Mind and Exposition of that excellent Man Martin Bucer, upon those Words of S. Matthew, Woe to the World because of Offences, Matt. XVIII. faithfully translated into English, by a faithful Brother: And certain Objections and answers to the same.* In the same Book also follows the *Judgment of the Reverend Father Henry Bullinger, Pastor of the Church of Zurich, in certain Matters in Religion being in Controversy in many Countries, even whereas the Gospel is taught.* The Author in this Book seems to make use of some Passages in the Writings of those great foreign Divines of the Reformation, to favour the Refusers of the Habits in England; perverting their Sense and Judgment in these Controversies plainly and evidently by them expressed and declared elsewhere in their Letters.

While

While these Dissentions about the Ceremonies of Ecclesiastical Habits were in this Fermentation, the Dissenting Brethren sent Letters to *Beza*, (as they did also to the Learned Men of *Zurich*) laying open to him the present State of the Church, with as much disadvantage as they could. According to which, *Beza* soon after wrote of it to *Bullinger*, as we shall see by and by. They also craved his Advice in two things :

ANNO 1565.  
They write to Beza ;

- I. *By what means the Queen and Bishops might be admonished of their Duty ?*
- II. *What they might do in this Juncture with a good Conscience ?*

*Beza* seriously deliberating with himself, and knowing the Queen had no great Esteem for the Church of *Geneva* ; and that she and the Bishops had an honourable Respect for that of *Zurich*, resolved to write to *Bullinger*, the Chief Pastor there, and to give him an Account of the State of the Church of *England*, and to excite him earnestly to send *Gualter* into the said Kingdom to the Queen and the Bishops, to intercede in the Behalf of the Refusers, and to persuade to some further Reformation in the Church. And this he thought would happen very seasonably, a Parliament being at hand, wherein Matters of the Church would be transacted. So he wrote a private Letter to the said *Bullinger*, wherein he told him, ‘ How the miserable Brethren craved the Council, Comfort and Prayers of those Churches, by whose Charity they were once relieved, and hoped again to be so. He confessed that some of them were somewhat morose. But in such Miseries, he said, it was hard to keep due bounds ; and since their Aim was good, his Opinion was, that their Importunity was to be excused. That by the Accounts of the Ecclesiastical Affairs of *England*, as he further told Father *Bullinger*, Popery was not cast out of *England*, but rather transferred to the Queen’s Majesty ; and that nothing else was drove at, than that what had been lately taken away might be by little and little restored again. He thought, he said, that the Business had been about Caps, and such external Matters ; but that the Controversy was much different, he afterwards understood, and that with exceeding Trouble and Sorrow of Mind. That when the outward Calling, the Examination of Doctrine and Manners preceding, done not by any one Person, but the whole Company of the Brethren, was as it were the Basis and Foundation of the Ecclesiastical Ministry, what was baser and more irregular, than that Liberty the Bishops took, to Ordain at their own Pleasure, not those that were Called, but those that came of their own Accord ? And presently, without any Place appointed them, they approved them fit either to *Serve*, as they called it, or to Teach. And at length they called whom they pleased, and set them over what Churches they pleased, giving them a certain Instrument for a Price, and interposing an Oath for two things, *viz.* That they should acknowledge the Queen’s Majesty for the supreme Head of the Church next under Christ, and that they would follow the Laws of the Kingdom, and especially the Book of the Reformation

And Beza to Bullinger, concerning them.



ANNO <sup>1565.</sup> [meaning the Liturgy] and all the Rites, and to disallow of nothing therein.



As for the Ecclesiastical Discipline, that it was not otherwise than was in the Papacy; That in the Place of a Presbytery lawfully chosen, they had their Deans, Chancellors, Archdeacons, Officials, who according to their Wills, and as it useth to be in the Civil Courts, pronounced Excommunication *Jure Canonico*, even for Pleas of Money and such like. Which Sentence the Bishop, or his Official, sent to the Minister to be read in the Church, and this to hold valid, until they come and agree with the Judge. And the same course was taken in Absolving as in Excommunicating. How little were they distant from the Law of Celibacy, who might not marry Wives without the Express Letters of the Queen, and the Assent of the Bishop, and two other Justices of the Peace? And being married, they were forbid to bring their Wives into Colleges, or within the Bounds of the Cathedral Churches, as tho' they were unclean. That not only the Revenues of the Benefices were left to Papists, but the Ecclesiastical Offices themselves, yielding only an Oath to observe the Reformation. Inasmuch that the Godly Brethren were placed under many unlearned Priests, and such as were most bitter Enemies in their Hearts to Religion, and were forced to be subject to their Jurisdiction. That in the Archbishop's Court were publickly set to sale Dispenfations for Non-residence, Pluralities of Benefices, choice of Meats, marrying out of the appointed Times, for a Child to hold a Benefice, and other Things of that Nature; than which Rome itself had not any thing more filthy and unworthy. That Baptism by Women was allowed of in Case of Necessity. That of those Few that were pure Preachers of the Gospel, some were put out of their Livings, some thrust into Prisons, unless they would promise to approve of all these, and not to gainsay them in Word or Writing, and resembled the Priests of *Baal*, by wearing square Caps, Tippets, Surplices and the like. Nor was this all, but that whatsoever hereafter the Queen or the Archbishop alone pleased to appoint, change, or take away in the Rites of the Church, should be holden firm and good. This, he said, was the State of this Church, which to him was miserable and intolerable.

His Judgment was, that tho' God alone could cure this Evil, yet that some tryal should be made, rather than it should be endured that such a Building should by suffered Insolence fall down. That as for their Church of *Geneva*, he left him to judge how it was hated by the Queen, in that she had never by the least Word signified that his Present to her of his Annotations was acceptable. That the Cause of her Hatred was twofold. One was, that they were esteemed too severe and rigid, which especially displeased, he said, such as were afraid of being rebuked. The other, that heretofore while Q. *Mary* lived, two Books were published at *Geneva*, yet without their Knowledge; One against *the Government of Women* by Mr. *Knox*; the other of *the Right of the Magistracy* by Mr. *Gudman*. But when they knew what was contained in both these Books, the *French* Church was displeased at

†

‡ them,

‘ them, and accordingly they were forbid to be exposed to sale. *ANNO*  
 ‘ But the Queen nevertheless cherished her conceived ill Opinion. 1565.  
 ‘ And that their Church therefore was not fit to send either Messen-  
 ‘ ger or Letter to the Queen, for the Regulation of these Disorders.  
 ‘ But he did earnestly desire, that some might be sent from *Zurich*;  
 ‘ For that theirs was the Church alone, by whose Authority both  
 ‘ the Queen and the Bishops did seem to be moved. And therefore  
 ‘ that by the Authority of the Magistrate, or at least by their Per-  
 ‘ mission and Connivance, some Body might be chose out of their  
 ‘ Congregation, who should go into *England* for this very Cause,  
 ‘ and sue to the Queen and Bishops for a Remedy against all these  
 ‘ Evils. That this would be a truly Heroical Fact, worthy of their  
 ‘ City, and highly grateful to God. That they had a good way  
 ‘ through *France* to *Diep* by a Land Journey, which they might  
 ‘ dispatch in Eleven Days; and from *Diep* into *England* with a good  
 ‘ Wind in ten Hours: And that in their way they might salute and  
 ‘ confirm many *French* Churches, and take one or two of the Learn-  
 ‘ ed of those Churches with them. And finally, he pitched upon  
 ‘ *Rodulf Gualter*, in all Respects, as the fittest to manage and dis-  
 ‘ patch this Matter. So that he might seem to be one sent thither by  
 ‘ God’s own Voice, to refresh the poor Brethren; and to preserve the  
 ‘ Kingdom. Or at least if they declined this, to send their Letter  
 ‘ at large both to the Queen and Bishops, to admonish them to their  
 ‘ Duty. And he doubted not but a Message so godly and chari-  
 ‘ table would be well taken both by the Queen and the godly  
 ‘ Bishops at least; who, he heard, with the Lord *Keeper*, sought  
 ‘ for a fit occasion to move for a Redress of these things.’ These  
 are the Contents of *Beza’s* Letter, which having so many Histo-  
 rical Remarks in it, I have put in the *Appendix*. This Counsel N° XXIX.  
*Beza* urged again the next Year, as we shall hear in due place.  
 But with what Modesty, Deference and Wisdom those *Helvetican*  
 Divines interposed in this Church’s Differences we have seen, and  
 shall perhaps see more hereafter.

I shall end this Habit-Controversy at present, with the mention  
 of a Book, that (as it seems) about this time was set forth, the  
 better to satisfy the Minds of the Scruplers, out of a Deference to  
 the Judgments of the learned, grave and chief Heads of the Protestant  
 Churches abroad; collected and published by the Archbishop of  
*Canterbury*, and others, as I suppose, of the Ecclesiastical Com-  
 mission, on purpose to bring these Contentions to an amicable and  
 peaceable End. It was a thin *Octavo*, consisting of several Pieces,  
 both Letters and Discourses, concerning the Ceremonies of Cap and  
 Surplice, &c. The first was a Tract handling this Question, *Whe-*  
*ther it be mortal Sin to transgress Civil Laws, which be the Command-*  
*ments of Civil Magistrates*: Being the Judgment of *Philip Melanct-*  
*hon*, in his *Epitome* of Moral Philosophy. Then follows another Dis-  
 course of the same Author upon the 13th Chapter of the Epistle to the  
*Romans*, *Let every Soul be subject to the Higher Powers*, &c. Next is  
*Henry Bullinger’s* Letter to the Reverend Fathers in Christ, Doctor  
*Robert Horn*, Bishop of *Winchester*, Dr. *Edmund Grindal*, Bishop  
 of *London*, and Dr. *John Parkhurst*, Bishop of *Norwich*, his  
 Vol. I. R r r 2 most

*A Volume of  
 Learned Fo-  
 reigners  
 Judgments  
 of Cap and  
 Surplice.*

*Melancthon;*

*Bullinger;*

*ANNO* 1565. most Honourable Lords, and most dear Brethren in *England*. In which Letter that learned Man enclosed his Letter to Mr. N. and Mr. M. [*i. e. Sampson and Humfrey*] those godly and learned Men, and his worshipful Friends. Next is *Thomas Cranmer*; Archbishop of *Canterbury*, his Letter to Dr. *Martin Bucer* at *Cambridge*; beginning, 'After my hearty Commendations, Right well-beloved Master *Bucer*, I have read the Book which you have sent to Dr. *Peter Alexander*, concerning the Controversy betwixt Master *Hoper* and the Bishop of *London*, &c.' Then follows *Bucer's* Answer to the foresaid Letter: Then comes *Hoper's* Letter to *Bucer*: And *Peter Martyr's* to the same reverend and learned Father, *John Hoper*, Bishop, written from *Oxford*, November 4. 1550. The next Letter is from *Bucer* to *A Lasco*, concerning the same Controversy of the Habits; beginning, 'The Lord grant unto us in these troublesome times of the Church, to begin and finish all things, that Offences and Dangers be not increased, Amen.' In the same Volume follows a Treatise, intituled, *A brief and lamentable Consideration of the Apparel now used by the Clergy of England. Set out by a faithful Servant of God for the Instruction of the Weak.* This Book came forth upon occasion of certain Pamphlets, which the Dissenters to the Habits had published, as an Answer thereto. This I verily think to have been writ by Archbishop *Parker* himself; or by some other Person by his Order, and wherein he had an hand.

## C H A P. XLV.

*The Controversy between Jewel, Bishop of Sarum, and Harding of Lovain; And between Horn, Bishop of Winton, and Fecckenham, late Abbot of Westminster. His Confessions. A Visitation of the Diocess of Litchfield and Coventry. Dominicus Lampsonius, sometime Servant to Cardinal Pole, his Letter to Cecil.*

*Jewel reflects upon Harding as Paul's Cross.* **A**S Controversies happened this Year between the Bishops and the Protestant Dissenters, so others happened also between some of them and certain Papists, who were not wanting to bestir themselves. *T. Harding*, late of *New College Oxon*, was one; who under King *Edward VI.* had been a great Hearer of *Peter Martyr's* Lectures at *Oxford*, and a very zealous Protestant; but under Queen *Mary* came about, and was as hot the other Way, being preferred under Her to a Prebend of *Winchester*, and the Treasurership of *Sarum*. This Heat continued in the Man under Queen *Elizabeth*, flying beyond Sea for the Profession of his last chosen Religion, and now remaining at *Lovain*. Here he wrote a Book against Bishop *Jewel's* Challenge made to the Papists, in a Sermon at *Paul's Cross*, mentioned before; which Book came out 1564. printed at *Lovain*. In May 1565, the Bishop, preaching at *Paul's Cross*, took occasion to make some Observations upon some Authorities

Authorities in *Harding's* Book; wherein were alledged with much VAUNT, spurious Authors: And among the rest, *Amphilochius*. Which Author, *Jewel* said in that Audience, that he had bound up in an old Parchment Book with St. *Thomas* the Popish Martyr. He mentioned also, it seems, out of that Book, with some sport, a Tale of Angels singing prick-song to St. *Basil's* Mass. He spake there also, 'How he believed *Harding* did inwardly allow the Gospel; That he was but a Translator of other Men's Books; That he had made learned Lyes; used false Allegations, Depravations, Wrestings, Dreams, &c. That his Proof of private Mass stood upon old Men, Women and Boys.' This came soon to *Harding's* Ears, being now at *Antwerp*; And he presently in a Letter in *English* to the Bishop, whom he stiled barely Mr. *John Jewel*, (which Letter, for the more publick Boast, he also printed in *Antwerp*) with a great deal of Confidence required, 'To let him have his whole Sermon, as he would stand to it; for that he had only some Abstracts of it. And this, he said, he required of him; if his Mind were indeed to have the Truth known to the People, and not under his gay Rhetorick, to abuse them in Error. And then *Jewel* should see, whether he [*Harding*] would shew substantial Matter in Learning for his Authors, which *Jewel*, in his pleasant Devices made so light of.' And at the Conclusion of his vapouring Letter, he gives the Reason why he made the said Letter common, viz. Because the Matter was common, and pertaining to the Charge of Souls: And therefore he wrote this Letter in publick, the more, he said, to force the Bishop to grant his Request. This was dated from *Antwerp* 12th of June, 1565.

ANNO  
1565.  
Harding sends  
him a Letter.  
Prints it;

And then at the bottom of this Letter to the Bishop, he bestows another to the Reader, that every Reader might see his Request to Mr. *Jewel* touching the true Copy of his Sermon. And prayed the Reader, 'That since the Matter of their Controversy was come to such issue, that *Jewel* had replied to *Harding's* Answer of his Challenge, and that Reply was then in Print; that he would for a time suspend his Verdict in the Cause, and ground not too peremptory a Judgment upon what *Jewel* said, till he [*Harding*] or some others should make a Rejoinder: And that by such Abstracts of his late Sermon as had come to his Hand, he saw already what manner of Pelf must be the stuffing of his huge Work then in the Press.' And by this ostentatious Letter, he would make the World believe, that he could and would do mighty Things; and Woe be to poor Bishop *Jewel*. This Letter to the Bishop with his Address to the Reader, as it was printed in a large Sheet of Paper on one side, is exemplified in the *Appendix*.

And another to  
the Reader.

Nº. XXX.

But if the Reader please, let him take an Account of *Harding's* Quarrel with *Jewel* from *Jewel's* own Pen, as he writ it in a Letter to *Bullinger*.

'Our Fugitives of *Lovain* began the Year past in great numbers to be moved, and to write most bitterly against us all, and me only by Name: and why so, you will say? I know not, unless because they know me alone the most unapt for Fight, and the weakest to resist. Yet Six Years ago, when I preached at Court before the Queen, and spoke concerning the Antiquity of the Popish Religion;

*Jewel to Bullinger concerning this Controversy.*  
Ex Archiv.  
Biblioth. Tigurin.

I

ANNO 1565. I remember I said this among other Things, *That our Adversaries when they charge our Cause with Novelty, do wrong us and deceive the People. For they instead of Old things approve of New, and condemn those things as New, which are most Ancient. For the Private Masses, and half Communions, and natural and real Presences, and Transubstantiations, &c. (in which Matters all their Religion is contained) have no certain and express Testimony either in the sacred Scriptures, or ancient Councils or Fathers, or are of any Antiquity at all.* This they took heinously, barked at in Corners, called me an Impudent, a Confident, an Insolent and a Phrantic Man. Four Years after, out comes one *Harding* unlookt for, formerly an Auditor and Admirer of *Peter Martyr*, and an earnest Preacher of the Gospel, now a vile Apostate, and well known to *Julius* our Friend; and he refutes me out of *Amphilochius's*, *Abdias's*, *Hippolytus's*, *Clement's*, *Victor's*, spurious *Athanasius's*, *Leontius's*, *Cletus's*, *Anacletus's*, the Decretal Epistles, Dreams, and Fables. I answered him the last Year the best I could. But I had scarce finisht it, but presently flies abroad a *Confutation of my Apology*, a great and laborious Work, and stuffed with Reproaches, Slanders, Lyes and Falshoods. Here I am again pelted at; and I must Answer. And this at length produced his admirably useful, learned Book, intituled, *His Defence*. His said Letter to *Bullinger* remains still in the Archives of the Library of *Zurich*.

Controversy  
between Bishop  
Horn and  
Feckenham.

Feckenham's  
Book.

And as Bishop *Jewel* had this Work with *Harding*, so *Horn* Bishop of *Winton* was fain to write a Book in his own Vindication against *Feckenham*, late Abbot of *Westminster*. The occasion whereof was this: About the Year 1564. *Feckenham* wrote his *Declaration*, Copies whereof were secretly spread abroad among his Friends, intituled, *A Declaration of such Scruples and Stays of Conscience, touching the Oath of Supremacy, as Mr. John Feckenham by writing did deliver unto the Lord Bishop of Winchester, with his Resolution made thereto.* This Bishop *Horn* hearing of was somewhat nettled, and in April, 1565. got a Copy. The Book in truth was writ, while *Feckenham* was in the Tower of *London*, in the time of the Parliament, holden Jan. 12. Anno 5. of the Queen. The true Reason of writing which Book was because he and his *Tower*-fellows, hearing the Bill, moved for the Assurance of the Queen's Royal Power, should pass and be established, did conceive, that immediately after the same Session of Parliament, Commissioners should be sent unto them to exact the Oath. Whereupon he, to be in some readiness to withstand and refuse it, not without the help of the rest, as was conjectured, devised his Matter contained in the Book, and committed the same to Writing, and purposed to have delivered it for their Answer, touching the Oath of Supremacy, to the Commissioners, if they had come. This appeared by the Title of the Book, which *Feckenham* first delivered to *Horn*, viz. *The Answer made by Mr. John Feckenham, Priest, and Prisoner in the Tower to the Queen's Highness's Commissioners, touching the Oath of the Supremacy.* In this Book there was no mention of *Scruples and Stays delivered to the Bishop of Winchester*, but of *Answer to the Queen's Commissioners*. The Bishop was not  
once

once named in the Title, nor yet in the Book, nor was there one *ANNO* Word as spoken to the Bishop, altho' in the Book set abroad, *Feckenham* turned all as spoken to him. 1565.

From that time to *October* following, in the Year 1564, he was delivered to Bishop *Horn's* Custody. At his first coming, the Bishop told him, and many times after, that he was welcome, being sent of the Council: and he found it so. And from that time to the end of *January*, there was daily Conference between *Feckenham* and the Bishop in Matters of Religion; but chiefly touching four Points, which he termed *Scruples* and *Stays of Conscience*, and that by Word of Mouth, not by any Writing. In all which Points he was so answered, that he had nothing to object, but seemed resolved, and in a manner fully satisfied. Whereupon the Bishop made Relation afterwards to certain honourable Persons of the good hope he had conceived of his Conformity. But when a Friend of his standing by, and hearing what the Bishop spake in his Commendation, shortly after reported the same unto *Feckenham*, he much disliked it; doubting his Confederates should understand his Revolt. Which they ever feared, having experience of his shrinking from them at *Westminster*, in the Conference there the first Year of the Queen's Majesty. After that the Bishop found him much more repugnant and contrary to that which before time he seemed in a manner thoroughly resolved; and also to go from that he before agreed to.

Thence forward in debating, *Feckenham* used many Shifts and quarrelled with Sophistication of Words. Whereat the Bishop desired him to write his Positions and Assertions in form of Propositions. Which *Feckenham* would not do, but still stood uncertainly in granting and denying at his Pleasure. The Bishop then drew out in form of Assertion such things as he had gathered out of his own Mouth to be his Opinion, and gave them in Writing to *Feckenham*; but he would in no wise stand to them, nor rest in any one, but still used his accustomed Wrangling and Wandring at large. Which so disliked the Bishop, that he charged him with Inconstancy; saying, that he would sometimes deny that which before he granted, and grant that which before he denied. After this being much pressed herewith, and perceiving that his quarrelling with the Words of the Statute could no longer cover his ill meaning; at length he required, that the Bishop should put in writing the Words of the Oath, with his Sense and Interpretation added thereto; that he thereupon might devise the Form of his Propositions, whereupon they might afterward debate.

After this, in *February*, certain Persons of Worship resorted to the Bishop's House, partly to see him, and partly to hear somewhat between *Feckenham* and the Bishop. At this time, after they had reasoned in certain Points touching Religion, wherein *Feckenham* seemed openly to have little matter to stand in, but rather yielded to the most in Substance that the Bishop had said; being afterwards withdrawn in some of their Companies, altho' he did seem openly to consent and agree with the Bishop in that which he said, yet, said he to them, *The Matter itself is grounded here*, pointing to his Breast, *that shall never go out*. Which being told the Bishop, he did vehemently challenge him for his double Dealing, and colourable Behaviour, and said, That

*Feckenham committed to the Bishop.*

*Conference between them.*

*He useth Shifting with the Bishop;*

*Which the Bishop resents.*

*The Bishop and Feckenham reason before an Audience.*

**ANNO** 1565. That he thought he did not that he did, out of Conscience at all, and therefore counted it but lost Labour further to travail with such an one, as had neither Conscience nor Constancy.

Feckenham's  
Plea of Con-  
science.

But *Feckenham*, to shew that he did all out of Conscience, shewed him both what he had suffered for the same in divers manners, and also how the same was grounded in him long before. For proof whereof, he offered to shew the Bishop a Book of his, that he had devised in the *Tower*, and did shortly after deliver to the Bishop, not as his Scruples and Doubts to remove at the Bishop's Hands, but only to declare that the Matter had been long before settled in him. And this was the only and meer occasion of the Delivery of that Book unto the Bishop. All this above written, I have taken out of the Bishop of *Winchester's* Answer to Mr. *Feckenham*, printed this Year.

Winch. Answ.  
to Feckenham.  
Fo. 1. 2. 3.  
Feckenham's  
Writings:

Sent to the Se-  
cretary, Mar.  
14. 1564.  
Pap. House.  
And his Letter  
to him concer-  
ning the Bi-  
shop.

But to go on further with this Relation, *Feckenham* being now in the *Tower*, Secretary *Cecil* hearing of the Writings that had passed between the said Bishop and him touching the Oath of the Queen's Supremacy, intimated to the Lieutenant of the *Tower*, that he should acquaint *Feckenham*, that he, the Secretary, desired to have them sent unto him to peruse. Which in the Month of *March*, *Feckenham* accordingly did, together with a Letter to him. 'And therein he humbly beseeched his Honour, that while he read them he would observe how slenderly the Bishop had satisfied his Expectation; who in requesting of his Lordship to be resolved by the Authority of the Scriptures, Doctors, General Councils, and by the Example of like Government in some one part and Church of all *Christendom*, his Lordship in no one part of his Resolutions had alledged any Testimony out of any of them; but only had used the Authority of his own bare Words, naked Talk and Sentences: Which in so great and weighty a Matter of Conscience, he said, he esteemed and weighed as nothing. And that if his Lordship should at any time hereafter (and especially at his Honour's Request) be able to bring forth any better Matter, he, the said *Feckenham*, should be at the sight thereof, at all times, in readiness to receive the said Oath, and to perform his Promise before made in the Writings. But that if the Bishop should be found (notwithstanding his Honour's Request) to have no better Matter in store, he should, for his Duty sake towards the Queen's Majesty, considering the Degree and State her Highness hath placed him in, abstain from that plain Speech which he might justly use (his Lordship first beginning the Complaint,) yet, that notwithstanding, his Honour must give him leave to think, that his Lordship had not all the divine Scriptures, Doctors, General Councils, and all other kind of Learning, so much at his Commandment, as, he said, he had oftentimes heard him boast, and speak of.

'And thus much to write of his own secret Thought, either against him, or yet any other, it was very much contrary to the Inclination of his Nature. For he, as he proceeded in his Letter, being a poor Man in Trouble, was now, like as at all other times, very loth to touch him, or any Man else. But that whenever it should please his Honour by his Wisdom to weigh the Matter indifferently betwixt them, he should be sure to have this short End and Conclusion thereof, That either upon his Lordship's pithier and more learn-



‘ ed Resolutions, his Honour should be well assured that he would  
 ‘ receive the Oath ; or else for lack of learned Resolution, his Honour  
 ‘ should have certain and sure knowledge, that the Stay so long time  
 ‘ on his part in not receiving of the same Oath, was of Conscience,  
 ‘ and not of Will stubbornly set ; but only of Dread and Fear to  
 ‘ commit Perjury, thereby to procure and purchase to himself God his  
 ‘ Wrath and Indignation ; finally to inherit perpetual Death and  
 ‘ Torment of Hell-fire ; and that remediless by a Separation-making  
 ‘ of himself from God, and the Unity of the Catholick Church :  
 ‘ being always after unsure, how, or by what means he might be  
 ‘ united and knit thereunto again. That the upright and due Consi-  
 ‘ deration of this his lamentable Estate was all that he did seek at  
 ‘ his Honour’s Hands, as knoweth our Lord God, &c. From the  
 ‘ Tower the 14th of this present *March*,

Subscribed,

*By your poor Orator*  
 John Feckenham, *Priest.*

And so indeed *Feckenham* reported in his *Declaration* before men-  
 tioned, That he should join that issue with his Lordship ; that when  
 he, the Bishop, should be able either by such Order of Government  
 as our Saviour Christ left behind him in his Gospel and New Testa-  
 ment ; either by the Writing of such learned Doctors, both old and  
 new, which had from age to age witnessed the Order of Ecclesiastical  
 Government in Christ’s Church ; either by the General Councils,  
 wherein the right Order of Ecclesiastical Government in Christ’s  
 Church had been most faithfully declared, and shewed from time to  
 time ; or else by the common Practice of the like Ecclesiastical Go-  
 vernment, in some one Church, or Part of all *Christendom* ; that  
 when he should be able by any of those four Means to make proof  
 that any Emperor, Empress, King or Queen might claim or take up-  
 on them any such Government in Spiritual and Ecclesiastical Causes ;  
 then he should herein yield, &c. And in his Letter above to the Se-  
 cretary, he tells him in effect that the Bishop was not able to resolve  
 him by any one of these Proofs.

*What Proof*  
*Feckenham*  
*required of*  
*the Bishop.*

- 1.
- 2.
- 3.
- 4.

But on the other hand, let us hear the Bishop in his Answer to *Fec-*  
*kenham* ; who there asserts, that he had often and many times proved  
 the same that he required, and by the self same means in such sort  
 unto him, that he had nothing to say to the contrary. But notwith-  
 standing the Bishop added, he would once again prove the same af-  
 ter his desire, as it were by putting him in remembrance of those  
 Things which by occasion in Conference he had often before reported  
 unto him. And then he proceeded at large upon all those four Heads.  
 The Bishop withal reminded him, how he well knew, acknowledged  
 and confessed this supreme Authority in Causes Ecclesiastical to be in  
 King *Henry VIII.* and his Heirs, when he surrendered his Abby of  
*Evesham* into his hands ; and so taught and preached during that  
 King’s Reign. And that the same Knowledge remained in him at  
 the Time of King *Edward.*

*The Bishop’s*  
*Answer to*  
*Feckenham.*

*Fo. 7. b.*

While *Feckenham* was in the *Tower*, his Charges were born by  
 certain men, and sent him weekly by his Servant ; that he might con-

*His Charges*  
*born in the*  
*Tower to*  
*keep him con-*  
*stant.*

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Sff

continue

ANNO  
1565.

tinue constant in his Popish Opinion and Doctrine. For when he perceived the Oath of Supremacy was not like to be tendred to him and the rest, then he sent Copies of his Book, devised for his Answer touching the Oath, abroad to his Friends; to declare his Constancy and Readiness to refuse the Oath. Whereby they might be the rather induced to continue the good Opinion conceived of him; and also pay his Charges weekly in the *Tower*, sent unto him every *Saturday* by his Servant; who wrote and delivered the Copies abroad, as he told Bishop *Horn* himself.

Sent to the  
Tower again.

After he had been a Winter with the Bishop, and no Compliance wrought on him, and was returned to the *Tower* again, he perceived his Friends had some mistrust of his Revolt, as he gave them just Cause: and wavering in Constancy, whereby his Estimation and Fame was decayed, he devised to set forth the self same Book again which he did before, and to the self same ends; Altering and changing nothing at all, saving that he gave it a new Name and Title, and seemed as tho' he spake to the Bishop; when as in very deed there was never any such Word spoken or written by him. And in the Book delivered to the Bishop, his Speech was directed to the Commissioners.

Feckenham  
too free in his  
Talk at the  
Bishop's Table.

But to look upon him still in the Bishop's Family, before he was sent to the *Tower* again. *Feckenham's* Obstinacy here grew at length to be so much, that through his disorderly Behaviour, the Bishop was forced to restrain him of his licentious Talk, and sequester him from Conference with any, having so much before abused himself, and especially in the Bishop's Absence: Meaning by that Stoutness to recover his Credit, which his Inconstancy had so impaired among his Friends. For at first he seemed so well persuaded by the Bishop's arguing with him, that there was a Rumour spread abroad by the Bishop's Servants, that he had subscribed to certain Articles, Ten in number: And another Rumour, that he would Recant, and that the Time and Place were appointed, namely, the Parish Church of *Waltham*, where the Bishop then abode.

Feckenham  
and Denny  
falling out at  
Table.

There was one Mr. *Denny* sojourned with the Bishop, when *Feckenham* did. Between them happened Words, partly by merry Talk, and partly stirred up by some unseemly Language of *Feckenham*, in the Bishop's Absence. And he complained Mr. *Denny* had abused him. But one Day *Feckenham* and *Denny* at Table together were somewhat hot upon one another, the Bishop being present; when *Feckenham* called *Denny* *Epicure*, for that he Fasted not. The Bishop, fearing that Mr. *Denny* like a young Man should give ill Words again, willed him to say nothing, and that he would answer the Matter for him. The Bishop's Answer was, 'That he marvelled why *Feckenham* should call him *Epicure*. For, said he, if ye so thought, because he did eat Flesh and never Fish, he might as well fast with Flesh, as with Fish: But if it were, that he used not Abstinence, in that Mr. *Denny* did more than you. For where you have every day in the Week your three Meals, *Friday* and others, the Gentleman was contented three days in the Week with one Meal, and never did eat above two.' Thus as they eat together, so with this Gentleman he used to play at Bowls, and walk in the Park, and be

The Bishop's  
Speech concerning  
*Feckenham's*  
Fasts.

†

merry.

merry together. And yet in *Feckenham's* Declaration, he said that *ANNO*  
Mr. *Denny* was unknown to him. 1565.

After the Bishop had calmed the Storm that seemed to have been ready to arise between them two, he entred into Talk with *Feckenham* in Matters of Religion, as he was wont to do daily before. The Discourse was of Venial and Mortal Sins. A Cross that came from the *Jesuits* gave the Occasion of this Communication: The Bishop proved, that no Sin was so Venial, as it could be remitted by any Ceremony. And that there was no Sin but of itself was Mortal, yet Venial, so as to be purged by the Merits of Christ only: And that all Sins were they never so much Mortal, were Venial nevertheless, except the Sin against the Holy Ghost, that was irremittible. For this his saying, and other Points which he condemned, *Feckenham* fell into such a rage, that he not only railed against *Jewel* Bishop of *Salisbury*, saying, that he was utterly unlearned, and that he should never be able to Answer Mr. *Harding's* Book; but also called the Bishop almost in plain Terms *Heretick*, and said, his Doctrine which he preached, (tho' he would never hear it) was erroneous, filthy and blasphemous. Whereupon the Bishop to stay him, said, These were unmannerly Words to be spoken at his own Table; and therefore would as then say no more openly unto him there; but told him, that after Dinner he would shew him more of his Mind between them two.

*Feckenham in Discourse with the Bishop, falls into a rage:*

*And speaks hardly of Bishop Jewel.*

And so after Dinner he came up to him, and there called him into his Gallery adjoining to his Chamber. He put him in remembrance of that which he had before oftentimes admonisht him of, *viz.* his outrageous Talk in his Absence used at his Table, whereof he had sundry times given him warning: For that the same might breed Peril to himself, Blame to the Bishop, and Offence to others. And because he found still the Continuance of that his disorder; therefore he willed him thenceforth, to abstain from Conferring with any Man at all; Adding, that he should have to his Chamber all Things necessary, and what Meat he should competently appoint for his own Diet. Which he had accordingly. But tho' he did restrain him from coming to his Table, or to go much at large as he had done, yet had he no other Keeper, than he had before, which was his own Man. He had a Gallery adjoining to his Chamber, opening to the Park: His Servant a Chamber by himself near to his. He had Leads fair and large, on which he might walk, and have Prospect over the Parks, Gardens and Orchards. And thrice in the Week at least, while the Bishop lay at *Waltham*, with one, by the Bishop appointed, he walked abroad in those Parks and Gardens. This Bishop *Horn* wrote in his Answer to *Feckenham's* Declaration, wherein he had called this Restraint *Close Imprisonment*.

*Wherefore the Bp. restrains him to eat in his own Chamber.*

All this that hath been said of this Man, may make us inquisitive to know what he formerly was. Which we may take from the said Bishop in his said Book. He was in *Henry VIII.* his time, Abbot or Monk of *Evesham* Monastery; which, by common Consent of him and the other Monks under their Convent Seal without compulsion, was surrendered into the King's hands; and *Feckenham*, by that King's Authority, reformed, forsook his Vow and many Errors and Superstitions of Monckery, and became a Secular Priest and Chaplain to

*Feckenham complied under Hen. VIII. and Edward VI.*

**ANNO 1565.** *Dr. Bell*, Bishop of *Worcester*, if I mistake not, and after to Bishop *Bonner*. And so during the Life of King *Henry*, did Agnize, Profess and Teach, openly in his Sermons, the King's Supremacy in Causes Ecclesiastical. And so he did in the Time of King *Edward*. He laid, indeed in the *Tower* in his time; but it was not for any doubt he made of the Supremacy, (for that he still Agnized) but for other Points of Religion touching the Ministration of the Sacraments. Whereunto he also agreed at last, and promised to Profess and Preach the same in open Auditory, wheresoever he should be appointed. Whereupon a Right Worshipful Gentleman procured his Deliverance forth of the *Tower*. And so he was set at Liberty. Under Queen *Mary* he was successively Dean of *St. Paul's*, and Abbot of the new founded Abby of *Westminster*.

*Feckenham's  
Confession,  
Anno 1580.*

The last News I hear of him (to take up his Story here at once), was, that he was a Prisoner at *Witch* about the Year 1580. When he was examined before the Bishop of *Ely*, the Dean and several of that Bishop's Chaplains. And then shewed himself in a better Temper, than he appeared while he was with the Bishop of *Winton*. For now he did Confess.

I. That he believed that the XIV Chap. of the First Epistle to the *Corinthians* was to be understood of the Common Service to be had in the Mother-tongue, as well as of Preaching or Propheying.

II. That he found no fault with the Book of Common Service used in this Church. But he would have all the rest of the old Service that had been taken out, to be restored, as Prayers to Saints, and for the Dead, and the Seven Sacraments, &c. And then he would most willingly come thereto; And that he liked the Sacrament ministred in both kinds, if it were done by Authority of the Church.

III. That he very well allowed the Interpretation of the Oath for the Queen's Supremacy, as it was interpreted in the Queen's Injunctions: And offered himself ready to take it. And,

IV. Being asked, Why he would not come to the Service in the Church of *England*, when he thought in his Conscience, it was lawful to have it? he answered, Because he was not of our Church, for lack of Unity. The Original Paper containing these Acknowledgments and Concessions of *Feckenham*, signed by his Hand, and that of the Bishop and Dean, I have by me; and have set the true Copy,

N<sup>o</sup>.XXXI. in the *Appendix*, for the more Satisfaction.

*A Visitation of  
the Diocess of  
Litchfield and  
Coventry.*

Complaint had been made at Court against the Diocess of *Litchfield* and *Coventry*, for not observing the Churches good Orders: For the Dislike of the Habits, and some other Rites, seem to have spread abroad so far in the Nation. Whereat *Bentham* the Bishop was reproved from above. And hereupon he appointed, in the beginning of this Year, a Visitation to be held by one Mr. *Sale* [or *Saul*] some Dignitary of that Church, Commissionated his Visitor. And for the better proceeding in this Visitation, the Bishop wrote, by his own Hand, these brief Instructions for him to observe.

*The Bishop's In-  
structions.  
Paper House.*

*Imprimis*, Whereas I and my Diocess are accused of Disorders, used of my Clergy, these are to will you to charge them all to behave themselves in their Ministry, soberly and reverently, in all Points of Clerkly Office, as well within the Church as without;  
†  
Upon

‘ Upon Pains which may ensue for the transgressing the Queen’s Injunctions. *ANNO 1565.*

‘ *Item*, To charge all and every the Clergy to make Presentments of those that had not communicated that *Easter*; and such as refused their own Churches, Parsons, Vicars, or Curates; and went to other Parishes. And in what Parishes they were received.

‘ To charge them to make Presentments of all Children being full Seven Years of Age, and not Confirmed.

‘ And to give Charge in their Parishes, that in *Rogation* Week, none go about, but such as the Queen’s Injunctions do allow; that is, substantial Men of the Parish, with the Curate.

‘ To learn, whether the Register Book be had and observed for Marriages, Christnings and Burials.

‘ All these and such others, as you shall see most meet, for faithful and fruitful Service of the Ministers; as in appointing Taxes and such like Order, I will you do not omit.

*The 28th of April, 1565.*

*T. C. L.*

One *Dominicus Lampsonius*, a learned Man of *Bruges* in *Flanders*, and Secretary to the Bishop and Prince of *Liege*, formerly Scribe and Servant to Cardinal *Pole* in *England*, writes a Letter this Year to Secretary *Cecil*; enclosing therein a Design of his for the Composition of the present Differences in Religion. And to introduce this, he reminded the Secretary, how dear he had been formerly both to him and his Lady, as well as to many other learned and good Men here in *England*, on the Account of his Learning: And how he, the said Secretary, had, upon the said Cardinal’s Death, endeavoured to persuade him to stay in *England*, with Promise of Preferment; and the like had many others done. And therefore, that he had not departed out of so pleasant a Country, and from so many good Friends, had his Conscience permitted him to approve of that Religion in all Things that was then set up; and which the Secretary, he said, in a very accurate Discourse, had moved him to embrace, as he himself had done. Herewith he had sent him the Heads of a Tract, which he was drawing up; whereby he might fully understand, what the Reasons were that deterred his Conscience from embracing that Religion which *Cecil* approved. And when it was finished (which he hoped would be within two Years) he would with his own Hand transcribe the whole for him, to present, if he pleased to the Queen. And for the present he prayed him to give him his Judgment of this short Scheme of his designed Work; which he should esteem a great Favour. The Scheme followeth:

*Scopus & finis instituti operis, &c. i. e.* That the Scope and End of his Undertaking was to compose this grievous Discord and Schism in the Church. And to obtain this Scope and End, his Judgment was, That this was the only necessary and true Way, if he could shew that the Church could not err in Things necessary to Salvation, and to declare where that Church is: And that the same Church might sometimes err in Matters which are not of Faith, and not necessary to Salvation. And because the Authority of the Church depended, in his Judgment, upon the Authority of the Scriptures, this seemed before all to

*Lampsonius to the Secretary.*

*July the 4th.*

*Acquaints him with his designed Treatise.*

*ANNO* 1565. to be briefly established. And then, after all his Drift was to establish the Authority of the Church. And in fine, that the *Roman* Church, and that Church which acknowledged the *Roman* Bishop for the Supreme President of the Church, that was the Church, to whose Judgment we must submit in Matters of Faith.

## C H A P. XLVI.

*Prayers and Thanksgivings for Malta, besieged by the Turks. Books from Louvain and Antwerp. Inquisition at Antwerp. Orders for Apparel; And for Fencing. Correspondence between Bullinger and Bishop Jewel. Caryl of the Dutchy dies. A pretended Prophet. Massing in York-shire. The Crucifix still in the Queen's Chapel. Martial's Treatise of the Cross answered. Dean of Westminster's Care for the Savoy.*

LET us now take up some other Matters happening within the Compass of this Year.

*Prayers appointed to be said in behalf of Malta.*

*Malta*, after a long and dangerous Siege laid against it by the *Turk*, was now delivered. Our Church, while the Infidels lay against this Island, put up Prayers to God in the behalf of it. And there was a Form appointed to be used in Common Prayer every *Wednesday* and *Friday* within the City and Diocese of *London* for the Deliverance of those Christians that were then and there invaded by the *Turk*. The Preface to that Form set forth, 'That the Isle of *Malta*, or *Melite* where *St. Paul* arrived, when he was sent to *Rome*, lay near unto *Sicily* and *Italy*, and was as it were the Key of that Part of *Chri-*  
'*stendom*. And that it was invaded with a great Army and Navy, of *Turks*, Infidels and sworn Enemies of the Christian Religion. And that it was not only to the Danger of those Christians that were besieged, and daily assaulted in the Holds and Forts of the same Island, but also of all the rest of the Countries of *Christendom* adjoining. Therefore it was our part which for distance of Place cannot succour them with temporal Relief, to assist them with spiritual Aid; that is to say, with earnest, hearty and fervent Prayer to God, desiring him, after the Examples of *Moses*, *Jehosaphat*, *Hezekiah*, and other godly Men, in his great Mercy to defend and deliver Christians, &c.

*Thanksgivings for the Deliverance of Malta.*

And when the *Turk*, not being able to take *Malta*, had broke up and gone, a Form of Thanksgiving was also appointed for the Delivery of the Isle from this Invasion and long Siege by the great Army of the *Turks* both by Sea and Land, and for sundry other Victories lately obtained by the Christians against the *Turks*, to be used in the Common Prayer within the Province of *Canterbury*, on *Sundays*, *Wednesdays* and *Fridays*, for the space of six Weeks, set forth by the most Reverend Father in God *Matthew*, by God's Providence, Archbishop of *Canterbury*. It consisted of an Hymn, compiled of divers

†

Verses

Verſes taken out of ſeveral Pſalms, and a Collect, made probably *ANNO*  
by the Archbiſhop, and was as followeth:

1565.

‘ Oh Heavenly and moſt Merciful Father, the Defender of thoſe *The Collect.*  
‘ that put their truſt in thee, the ſure Fortreſs of all them that fly to  
‘ thee for Succour: Who of thy moſt juſt Judgments for our Diſobe-  
‘ dience againſt thy holy Word, and for our ſinful and wicked Living,  
‘ nothing answering to our holy Profeſſion, (which hath been an occa-  
‘ ſion, that thy holy Name hath been blaſphemed among the Heathen)  
‘ haſt of late moſt ſharply corrected and ſcourged our Chriſtian Bre-  
‘ thren thy Servants with terrible Wars and dreadful Invaſions of moſt  
‘ deadly and cruel Enemies, Turks and Infidels: But now of thy Fa-  
‘ therly Pity and Merciful Goodneſs without any deſert of ours, even  
‘ for thine own Name’s ſake, haſt, by thy Aſſiſtance, given to divers  
‘ Chriſtian Princes and Potentates, at length, when all our hope was  
‘ almoſt paſt, diſperſed and put to confuſion thoſe Infidels, being thine  
‘ and our mortal Enemies, and graciously delivered thy afflicted and  
‘ diſtreſſed Chriſtians in the Iſle of *Malta*, and ſundry other places in  
‘ *Chriſtendom*, to the Glory and Praise of thy Name, and to the ex-  
‘ ceeding Comfort of all ſorrowful Chriſtian Hearts. We render un-  
‘ to thee moſt humble and hearty Thanks for theſe thy great Mercies  
‘ ſhewed to them that were thus Afflicted and in danger: We laud and  
‘ praise thee; moſt humbly beſeeching thee to grant unto all thoſe that  
‘ profeſs thy holy Name, that we may ſhew ourſelves, in our Living,  
‘ thankful to thee for theſe and all other thy Benefits. Endue us, O  
‘ Lord, and all other Chriſtian People with thy Heavenly Grace,  
‘ that we may truly know thee, and obediently walk in thy Holy  
‘ Commandments; leſt we again provoke thy juſt Wrath againſt us.  
‘ Continue thy great Mercies towards us; and as in this, ſo in all other  
‘ Invaſions of Turks and Infidels, ſave and defend thy Holy Church,  
‘ that all Poſterities enſuing may continually confeſs thy Holy Name,  
‘ Praiſing and magnifying thee with thine own Son Jeſus Chriſt and  
‘ the Holy Ghoſt; To whom be all Laud, Praise, Glory and Empire,  
‘ for ever and ever, *Amen.*

Now were many of the *Engliſh* Popiſh Recuſants become Fugitives *Seditious Books*  
abroad in *Flanders*, and particularly in *Antwerp* and *Louvain*, and in *brought in to be*  
other Places in the King of *Spain*’s Dominions. Here they employed *inquied after*  
themſelves in writing very dangerous and ſeditious Books againſt the  
Queen and her Government. Which when they had printed, they  
cauſed to be conveyed over hither, and privily diſperſed abroad.  
Which had perverted many of the ignorant People, and made them  
run into Diſorders. It was therefore thought time to look after this:  
And theſe Writings being for the moſt Part brought into the Port of  
*London*, the Queen writ her Letters, dated in *January*, to the Biſhop *January 14.*  
of *London*, being chief Paſtor there, and alſo an Eccleſiaſtical Com-  
miſſioner, to take ſpecial Care hereof: And that all Books that came  
into the Cuſtom-houſe, ſhould by Perſons, appointed by the Biſhop,  
be diligently opened and ſearched; and that ſhe had ſent to the Lord  
Treaſurer to ſuffer them to fit with the Queen’s Cuſtomers and other Of-  
ficers for that purpoſe. And as any ſuch ſhould be found guilty in this  
regard,



**ANNO** regard, she enjoined the Bishop to punish according to the Laws of the  
**1565.** Realm. The Queen's Letter I have put into the *Appendix*.

**N. XXXII.**  
*The Inquisition set up at Antwerp*

*Antwerp*, before named, where formerly many Professors of the Gospel fled for Shelter under King *Henry VIII.* and Queen *Mary*, from the Heat of Persecution, and where some of the first Editions of the *English Bible* was printed; This Place was now gained by the *Spaniards*, and became a Harbour for the *English* Fugitive Papists: Here *Harding* was, and hence dated his braving printed Letter to Bishop *Fewel*; and here dwelt that imbittered, butcherly Dr. *Story*, that imbrued his Hands as deep in Blood under Queen *Mary* as any, and still continued to do so under King *Philip*, whose Officer he was. In this Town this Year, (and one may guess by their Instigation in a great measure) was the cruel Inquisition set up; it being the King's determinate Will and Pleasure to be observed in the Dutchy of *Brabant* without Exception, or further Difficulty to be made by any of the Lords, Prelates, Nobles or Estates whatsoever, as his Letter ran.

*The Town protested against it.*

But notwithstanding this lofty Command, the Commonalty and Burghesses being a free People, set up a notable Supplication in *January* against this Inquisition, directed to the Burghmasters and Council of the Town. Therein they set forth the Promises the Emperor *Charles V.* and the present King had made; the former in *Augsburgh*, and the latter in the Town of *Antwerp*, in the Year 1549. and more lately in *Spain* made to the said Town; that he would never charge the *Low Countries*, and namely *Antwerp*, with the Inquisition, under any pretext or colour whatsoever. Yet, notwithstanding that, he had sent Letters to the Dutchess of *Parma*, upon Pretext of the Council of *Trent*, to cause the Inquisition to be observed, and that within eight days she would publish the same. They shewed what piteous Desolations the same might bring to the *Low Countries*, that it was the proper and only Foundation of the Overthrow of those Countries, and especially of *Antwerp*. And considering all this, they protested openly before God and the said Magistrates, and before all the World, that the publishing this Inquisition was made against all Reason and Equity, and against the Privileges of the Countries of *Brabant*, and the Promises expressly made to that Town. And that if there should be any Resistances made against the said Publication of the Inquisition, they affirmed that the Resistances might not be holden for any Commotion, or Disobedience, or Sedition. But the rest I leave to be read by such as please in the *Appendix*, being the very translated Copy once belonging to Secretary *Cecil*, to which his own hand is indorsed. Yet I cannot but add, That in this Writing they enjoin the Magistrate, to cause this determinate Will and Pleasure of their Sovereign Lord the King, as they stile him, to be notified to the Justice of the Chamber of the holy *Roman Empire*, and to adjourn his Majesty before the same Justice, by vertue of the *Golden-Bull* granted to the Country of *Brabant*, in the Year 1349. and successively by the Emperors. But to draw nearer home:

**Numb.**  
**XXXIII.**

*Excess in Apparel restrained.*

As the Queen the last Year and this, took care for the Habits of the Clergy, so she did now for that of her other Lay Subjects. Who in respect of their Cloths and Garments, which they wore, began now to run into that excess of Costliness beyond their Quality, that there

there was no difference scarce to be seen between a Nobleman and a Gentleman, and a Gentleman and an inferior Person. And the Queen was exact for keeping up order among her People. And this Extremity in Apparel, as it tended to the Confusion of the Degrees of all Estates, wherein always Diversity of Apparel took place; so it did to the Subversion of all good Order, and was contrary to divers Laws and Statutes of the Realm. Whereupon the Queen issued out a notable Proclamation, *Feb. 13.* Wherein, for some Reformation herein, certain Clauses were taken out of the Statute made the 24th. *Henry VIII.* directing what Apparel should be worn according to each Man's Quality and Condition; and other Clauses taken out of another Statute of that Nature, made in the First and Second of *Philip and Mary.* To which the Queen added in her present Proclamation certain Orders to be observed in certain kinds of Apparel, and other things thereunto belonging: Also Orders concerning Fencing Schools, and for the Length of Swords and Daggers. To this Proclamation were subscribed the Hands of many of the chief Lords and others of the Queen's Privy Council, promising thereby for good Example sake, to see to the observing the same in their Households. I have the Original of this Proclamation in Vellum with the said Subscriptions, which shall be found in the *Appendix.*

ANNO  
1565.

Orders for Fencing Schools.

Numb.  
XXXIV.

A good Correspondence was maintained between the Church-men of *Zurich* and our Bishops; many of whom had been there cherished and preserved from Danger under the hard Times of Queen *Mary*, and Bishop *Jewel* among the rest. A Token whereof happened this Year, when *Bullinger* sent his learned Comment upon *Daniel*, to *Jewel*; and *Lavater* at the same time to the same Person, his upon *Joshua*. And at the next return, *Jewel* sent Twenty Crowns to them in token of Gratitude and good Will, to be laid out upon a Common Supper, or to be otherwise disposed as they thought fit. And Twenty Crowns more he sent, being an Annual Pension to *Julius*, who was his dear Friend, *Peter Martyr's* constant Servant and Assistant.

*Bullinger and Lavater send their Books to Bishop Jewel. His Present to them.*

On the Tenth of *March* deceased Mr. *Caryl*, Attorney of the Dutchy; a Man famous for his Abilities in the Law, but a Papist: Of whom thus did *John Hales* write to the Secretary, *A Man whose Life for his Learning, if his Religion had been agreeing, were to be redeemed with Thousands.* Indeed, about this Time, the Lawyers in most eminent Places were generally Favourers of Popery. *Hales*, before mentioned, stepped in, while *Caryl* lay upon his Death-Bed, labouring with the Secretary to prefer in his Room *George Bromley* of the *Temple*, a good Lawyer, and as good a Protestant. Of whom he gave this Character; 'That for his Religion and Knowledge of the Law of God, he ought to be preferred above many. That he was no greedy Man, that for Lucre-sake busied himself in every Matter, but where in an honest Cause he might do good, there did he not refuse freely to travel and take Pains. Wherefore, said he, of Right and Conscience such Men were to be remembered, and by all means to be furthered. And he knew the Secretary loved such Men, and was desirous to further them. Adding, that he should hereby win the Hearts of a great many Protestants, who now discouraged would

*Caryl Attorney of the Dutchy, dies.*

*Suit for Bromley to succeed.*

*MSS. penes me.*

ANNO<sup>6</sup> take some Hope, if they might hear a Protestant Lawyer bore some  
1565. Authority in *Westminster-Hall*.

*A pretended  
Prophet.*

About this Year died one *Ellys* (calling himself *Elias*) who in the Year 1562 came up from *Manchester* to *London*, as a Prophet. But all the Reception he had was, that he was committed to *Bridewell*, where he ended his Life. His Daughter married one *London* a Papist, who proved as very a Courtezan as ever was *Lais*. This I take out of the Recorder of *London's* Letter to Sir *William Cecil*, who used to give weekly the Intelligence of the City to the said Personage.

*Goes to the  
Queen and  
Bishop of Lon-  
don.*

In *June* 1562, this *Ellys* went to the Queen at *Greenwich*, as tho' he had some Message from God to her. *Pilkington*, Bishop of *Durham*, did then preach, and declared concerning him and his Living. Whereof perhaps he had particular Intelligence, *Lancashire*, from whence the Impostor came, being near his Diocess. Three Days after, this Pretended Prophet came to the Bishop of *London's* Palace, as tho' he had likewise some Warning and Instruction from Heaven to deliver to him. But notwithstanding, *June* the 26th, he was set on the Pillory in *Cheapside* with a Gown of grey Skins; perhaps in mockery to him, calling himself *Elias*, and going in Camel's-hair, in Imitation of that Prophet.

*Massing and  
plotting in  
Yorkshire.*

In *September* and *October* this Year, was daily Massing in certain Places in *Yorkshire*, in order to some dangerous Disturbance in those Parts, wherein one Sir *Charles Danby*, Knight, among others, was concerned. He had one *Thomas Lewsham* his Servant, on whom he had settled 20 s. Annuity during his Life, for Services no doubt to be done by him upon Occasion. But he pretending his Conscience utterly miliking the same ungodly Practices, had left his said Master; and retired to *Grimby* in *Lincolnshire*. Where he had told to his Secret Friends not only concerning saying the Mass in several Houses in the said County of *York*, which he could go to; but that there were Conspiracies entred into against the Person of the Archbishop of *York*, Lord President of the Council in the *North*, and a Rebellion near at hand, unless speedily prevented. This coming to the Ears of *Mounson*, a Gentleman of *Lincoln*, by a Letter of the 6th of *October*, he informed the said Archbishop of it, advising him, that if the said *Lewsham* were soon taken up, upon his Examination he might disclose further Matters than yet he had uttered, being no Blab of his Tongue, nor light of Talk. Accordingly the Archbishop sent his Letters to Sir *Richard Thimbleby*, Kt. and *Tristram Tyrwhit*, Esq; Justices of the Peace, near adjoining to the Place where he was, to apprehend him, to be sent to *York*; and to the Earl of *Shrewsbury* he also writ, desiring him to send Sir *Thomas Gargrave* to *York* with speed, being one of that Council, to the intent that they might prevent such Matters; if there were, or if there were any such intended.

*Order to levy  
Men in the  
North against  
Scotland.  
Earl of  
Shrewsbury's  
Letters, in  
Offic. Armor.*

About this time, the Queen sent her Letters to the Earl of *Shrewsbury* for the levying of Men in those North Parts where he was Lord Lieutenant, to defend her Kingdom from the *Scots*, between whose Queen and Queen *Elizabeth* there was now no good Understanding. Yet she meant to keep Peace with *Scotland*, and not to make War; unless she were provoked by Invasion. And to that all her Counsellors enclined. And Secretary *Cecil*, one as wise as any, in a Letter

Letter to the said Earl, accompanying the Queen's, wrote, That for *ANNO* his Part he thought it no Certainty to enter into War without just *1565.* Cause. But this went no further; only the Queen's Practice was to be in a Posture of Defence.

*December* the 1st, the Duke of *Norfolk*, the Favourite now both of the Court and People, departed from *London* towards his Country; Duke of Norfolk goes into his Country. to keep Hospitality there, it seems, now *Christmas* was drawing on: being accompanied out of the City by the Earls of *Leicester* and *Warwick*, the Lord Chamberlain, and other Noblemen and Gentlemen of the Court; who brought him onward of his Journey, doing him all the Honour they could.

There was spread now a Report, and that even in the Court, That the Queen would marry out of Hand: and the Honourable Person she would match herself with, was *Charles* Brother to the Emperor *Maximilian*. And this was the more probable, upon the Displeasure she had taken with the *Scotch* Queen's marrying with the Lord *Darby*; that she might weaken her Hopes of enjoying the Kingdom of *England*. But this came to nothing.

One Mr. *Man* of *Oxford*, was now to go from the Queen into *Spain*, to King *Philip*: And in that respect she promoted him to the Deanry of *Gloucester*. Man to be sent to King Philip.

The *Markgrave* of *Baden* in *November* departed from hence to *Germany*; but left behind him in the Court, the Lady *Cicilie* his Wife: With whose Company and Conversation the Queen was so much delighted, as she did not only allow her very honourably three Messes of Meat twice a Day, for her Maids and the rest of her Family; but also gave a yearly Pension of 2000 Crowns to the *Markgrave* himself, so long as he should suffer the Lady his Wife to reside here in *England*, being big with Child. The Markgrave of Baden's Wife at Court.

The Queen about this Time dissolved the ancient Office of *Henchmen*: whereat some did much marvel. Henchmen dissolved.

After a Purpose of removing to *Greenwich*, and that changed into another Purpose to remove to *Windsor*, to keep her *Christmas* there, the Queen resolved, lastly, to tarry at *Westminster*, and there to keep it. She keeps her Christmas at Westminster.

The Queen still to this Year kept the Crucifix in her Chapel, as appears by a Letter written to Secretary *Cecil* by a zealous Gentleman, earnestly persuading him to use his Interest with her Majesty to have it removed, as tending too much to Idolatry. The Writer was *Richard Tracy*, Son (I suppose) of *William Tracy* of *Todington* in *Gloucestershire*, Esq; remarkable for the Popish Severity used towards his dead Corps; which was digged up out of its Grave, *Anno 1532*, and burnt to Ashes, by Order of *Tho. Parker*, Chancellor of *Worcester*; when, being already dead and buried, he was judicially tryed and proceeded against in the Convocation, and declared an Heretic, because of some Passages in his last Will and Testament, wherein he shewed little Regard of having his Soul prayed for, after his Decease. And therefore left nothing to any Priest to do that Office for him. But the said *Parker* out of his Popish Zeal, going beyond his Order, in burning the Body, when the Sentence went no further than the digging it out of the Grave, and

*ANNO* removing it from Christian Burial, the Relations took their Opportunity afterwards, when Things looked more favourably upon Religion, 1565. and got him fined in a great Sum.

I will set down this Letter of the pious Son of this pious Gentleman, as I found it in the *Paper-House*, dated *April* the 17th.

Tracy's Letter to the Secretary thereupon.  
Paper Office.

‘ **P** Leafeth your Honour to be advertised, That forasmuch as God’s Word, the holy Scriptures, threateneth to root out all Images, and faith that he abhorreth them, and commaundeth his People to destroy all Pictures, and to break asunder all the Images of the People of *Canaan*, and exhorteth us to beware of the marring of ourselves, and of the Destruction of our Souls; and curseth the Images, and the Man that maketh them, threatening them to be confounded and to perish: And in conclusion, pronounceth all them accursed, that willingly transgress his Commaundments: All which terrible Threatenings and horrible Curses, be easily escaped and avoided, if the Queen’s Majesty will destroy her Images. Considering that God, of the other part, commaundeth not any Magistrate to have graven or molten Image; ne commaundeth any graven Image, or molten Image, to be set up upon any Altar; which is the highest Place of Honour in our Religion; ne to light any Tapers to them; namely, because God calleth them but Deceit; which can do no good, and be vain, and profitable for nothing: I am therefore so bold to put your Honour in remembrance, That these holy Scriptures threaten the Images, and the Image-makers, over and besides them that either honour, worship or serve them. Whereby all Men may know certainly, that God favoureth not any Image, or the Use of them in us, whose Hearts be prone to Evil, and very evil alway. For the avoiding whereof, your Honour shall do God good Service, and preserve the Queen’s Highness from great Peril of God’s Wrath and Displeasure, thro’ the Use of them. In haft, by your daily Orator,

*Rich. Tracy.*

P. 206.

But I find the Queen’s Chapel stood *in Statu quo* Seven Years after. For thus rudely and seditiously did the *Admonition* to the Parliament charge her Chapel, *Viz. As the Pattern and Precedent to the People of all Superstition.* To which bold Expression, Dr. *Whitgift* gave to the Admonitors, this short Answer, That that slanderous Speech was rather to be severely punished, than with Words to be confuted.

An Answer to the Treatise of the Cross comes forth.

*John Martial*, Bachelour of Law, sometime Usher of *Winchester* School, and now a Student in Divinity at *Louvain*, had published a Treatise of the Cross: and had the Confidence to dedicate his Book to Queen *Elizabeth*, emboldened upon her aforesaid retaining the Image of the Cross in her Chapel, terming it, Her good AFFECTION to it. But this Year 1565. a learned Answer came forth against that Treatise, by Scripture, Fathers, and Councils, written by *James Calsbil*, B. D. of *Christ’s Church, Oxon*, as I conjecture, though his Name be not to it. Here, in his Epistle Prefatory to the said *Martial*, he thus excuseth the Queen; ‘ That as

‘ as for her private Doings, neither were they to be drawn as a Pre-  
 ‘ cedent for all; nor ought any to creep into the Prince’s Bosom, on  
 ‘ every Fact to judge on AFFECTION. And that this the World  
 ‘ could well witness with him, that both her Grace and Wisdom had  
 ‘ not such Affiance in the Cross, as he did fondly teach, nor held it  
 ‘ expedient her Subjects should have that which she herself (she  
 ‘ thought) might keep without Offence. For that the Multitude was  
 ‘ easily thro’ Ignorance abused; but her Majesty was too well instru-  
 ‘ cted for her own Person, to fall into Popish Error and Idolatry.

ANNO  
1565.

*Martial* had said, in severe Reflection upon the present Govern-  
 ment, that Crosses had been despihtfully every where thrown down  
 in high Ways: whereas the Answerer said, that they were still seen  
 to stand in many Places, nor were People offended at all therewith.  
 But that good Order had been taken by publick Authority, not *pri-  
 vate* Suggestions (as he had implied) that Roods and Images should  
 be removed according to God’s Law out of Churches, Chapels and  
 Oratories. *Martial* further said, (and that by pretended Authority  
 of the Fathers) ‘ That ever since Christ’s Death Christian Men have  
 ‘ had the Sign of the Cross in Churches, Chapels, Oratories, private  
 ‘ Houses, High-ways, and other Places meet for the same.’ The  
 Answerer, on the other hand, declared, That it should be made evi-  
 dent, that by the Fathers own Writing, such as none should gainsay,  
 that four Hundred Years after Christ, there was not, in the Place of  
 God’s Service, any such Sign erected. And he backed his Assertion  
 by *Erasmus*; who writes, *Usque ad etatem Hieronymi, &c. i. c.*  
 Unto *Hierom*’s Time there were Men of good Religion, that suffered  
 no Image in the Temples, either painted, or graven, or woven, no  
 not of Christ himself, because of the *Anthropomorphite* Heretics, as  
 he supposed.

In Catechif.  
sua, Cap. 6.

I have one Note to insert before I take my leave of this Year, con-  
 cerning one of the chief Divines in these Times, *Viz. Dr. Gabriel*  
*Goodman*, Dean of *Westminster*, shewing his conscientious Care in a  
 Matter of religious Charity, wherein by his Place he was concerned.  
 An Exchange was now in hand, of some Lands belonging to the Hos-  
 pital of the *Savoy, London*, with other Lands belonging to Mr. *Fan-  
 shaw*, Remembrancer of the Treasury: the Dean, who was Visitor  
 there, fearing some good Bargain for that Gentleman, but some ill  
 one for the Hospital, (as in those Exchanges, common in those Times,  
 it usually happened) wrote an earnest Letter to the Secretary, that no  
 Wrong might be done to so charitable a Foundation: which ran to  
 this Tenor;

Exchange of  
the Savoy  
Lands.

‘ That albeit, as some supposed, he was not Visitor of the *Savoy*,  
 ‘ yet in Conscience he thought himself as much bound to that poor  
 ‘ Hospital, as if he were, considering the good Meaning of that most  
 ‘ noble Founder. Wherefore he desired him, for God’s Sake, that  
 ‘ in the Bargain of Exchange of Lands that was towards, between  
 ‘ the Master of the *Savoy* and his Brethren, and Mr. *Fanshaw*, no-  
 ‘ thing might pass to the Prejudice of the poor Hospital. That he  
 ‘ had sent his Letters of Certificate touching the Value of the Lands  
 ‘ by Information, according to a Message done to him from him [the  
 ‘ Secretary] by the Master of the *Savoy*, and had included the Parti-  
 ‘ cular

The Dean of  
Westminster’s  
Letter about  
it.

MSS. Burgh-  
leian.

ANNO 1565. cular of Lands in his said Letter, to be considered of by him according to his Wisdom. And so prayed God to continue and increase his Grace and Blessing in him and his, to serve him always.  
From Westminster, the 23<sup>d</sup> of February, 1565.

## C H A P. XLVII.

*Various Occurrences, and Matters of State in the Court of England this Summer: set down by way of Journal. Scotch Matters. Transactions about the Queen's Marriage. Irish Matters. A Convocation prorogued.*

*Consultation about the Scotch Marriage.*

DIVERSE Consultations were held in *May*, by the Council of *England*, against the Queen of *Scot's* Marriage, before the Queen of *England's* Marriage; and of the Dangers a Respect hereof would have, where their is first Issue; and so Security by Succession.

*Murray flies out of Scotland.*

The Earl of *Murray* had departed lately from the *Scotch* Court, upon Conceit of that Queen's Love to the Lord *Darnley*, having denied to sign his Consent unto the Marriage; whereupon she detested him and the Earl of *Lenox*, the said Lord *Darnley's* Father, as aspiring to the Crown: And *Murray* being in *England* upon the Borders, dreaded to go home, saying, that he was in fear to be murdered: and that he was always the Head of Queen *Elizabeth's* Faction there, and opposed the Marriage of *Darnley*. Wherefore he is relieved by the said Queen.

*An Interview of the two Queens.*

In *May* or *June*, the two Queens had an Interview. They either satisfied themselves with their Interview, or rather filled the Desires of their Trains. There were sundry Expectations of the Fruit thereof: And as was most commonly used in Princes Causes, no small things projected. Queen *Elizabeth* was now it seems in her Progress in the *North*.

*Lydington comes from the Scotch Queen.*

In *June*, the Lord *Lydington* came hither to obtain the Queen's Majesty's Consent for the *Scotch* Queen's marrying with the Lord *Darnley*, having been so long trained in vain Expectations by her. But he found great Offence. And Sir *Nicolas Throgmorton* was sent to declare the Miscontentment of her Majesty, and to use Means to break the Match. He returned well rewarded, but could not dissolve it, altho' he said it was disliked of all the Subjects of the Realm. And she herself confessed, that if it were then to be done, she would be otherwise advised. But that she was determined, and prayed her Majesty to comport with her, until she would send one of hers hither (which should be Mr. *Hayes*) to declare to the Queen some Reasons on her behalf.

*Q. Elizabeth displeased with her.*

Upon this, the Lady Countess of *Lenox* here in *England*, as she was in some Custody already, was to be committed to some further Custody; and the Lords, her Husband the Earl, and her Son the Lord *Darnley*, were to forfeit whatsoever they had here. And because



cause it was likely their Foundation in *England* was upon Papists, *ANNO*  
the Protestants here were to receive more Comfort, and the Papists 1565.  
more Disgrace.

In this same Month of *June*, the Emperor's Ambassador was not  
idle in his Matter; but pressed for the Archduke (*Charles*, Brother  
to the Emperor) discreetly and diligently. One great Obstacle was,  
that the Queen's Majesty would needs see his Person before she would  
marry. And how that Device could be performed, if she assented  
either to the *French King*, who also was a Suiter, or to the Arch-  
duke, would prove hard.

*The Archduke  
courts the  
Queen;*

*And the  
French King.*

She remembered the Ambassador of her Promise, to remain free un-  
til she had well answered the *French King*. So her Majesty consid-  
ered it meet for her Honour to do. Which caused the Emperor's  
Ambassador to be without Resolution. Yet he found so general a  
Liking among the great Lords here, that he was in great Hopes to  
speed. What shall follow, said the Secretary, God knoweth.

The Earl of *Leicester* furthered the Queen with all good Reason  
to take one of these great Princes. Wherein surely perceiving his  
own Cause not sperable [of marrying the Queen himself] he did  
honourably and wisely; as the Secretary wrote to his Correspondent:  
Adding, that he saw no Nobleman devoted to *France*.

This Month Sir *Henry Sidney* was appointed Deputy of *Ireland*. *Sidney Lord  
Deputy of Ire-  
land.*  
*Shan O Neyle* overthrew *James Mac O Neyle*, and took him and his  
Brother Prisoners. Wherein, a Number of *English* Soldiers being  
with him, *Shan O Neyle* did only gain the Victory. Concerning *ShanONeyle.*  
which it was judged by the *English* Court, that if the Queen might  
have the Possession of these Prisoners, it should be profitable, other-  
wise *Shan's* Victory would be dangerous for *Ireland*.

This Month also the *English* Commissioners at *Bruges* were like to  
agree upon all things, saving the Matter of Poundage, and the new  
Subsidy for Cloths. For the Poundage, the Dutcheſs of *Parma*  
would send hither Persons, to see our Records here in the Chequer.  
To the Subsidy, the *English* Court could not yield. And if it should,  
it would be with some Moderation only for Strangers: Whose Custom  
was 13 s. and 6 d. upon a Cloth; which before was but 3 s. 2 d.

*Treaty at  
Bruges about  
Trade.*

Complaint in *Flanders* of an infinite Number of Pirates. And the *Pirates.*  
Treaty provided Cautions; yet the Demands were so great, as we  
must needs remedy. The Complaints of Justice to be done upon the  
Persons.

Great Means made for Sir *Nicholas Throgmorton* to be of the Privy-  
Council. *Sir Nicholas  
Throgmorton*

*June 12.* Great Talk in Court of the rash Intentions of the Queen  
of *Scots* Marriage. The *English* had no Cause to like it, principal-  
ly for two Respects, viz. For Hurt of Religion; and for fortifying  
the Queen of *Scots* Title to this Crown. But the Secretary in a Let-  
ter, upon this added, that he trusted the Queen's Majesty would pro-  
ceed here in such sort, as both these Mischiefs would be daunted.

*Qu. of Scots  
Marriage dis-  
liked.*

The Earl of *Murray* is succoured by the Earl of *Bedford*, as it  
were without the Queen's Privity, to avoid Suspicion and Blame of the  
*Scotch* Queen. And the factious Lords of *Scotland* desire no Succour  
of Men, but Money this Year from the Queen of *England*.

*Murray, and  
the Factious  
Lords.*

*July*

ANNO 1565. *July 19.* The *Scotch* Queen is faine to assemble at *Edenburgh* Forces, to secure herself in the Solemnization of her Marriage the 20th of *July*, against *Murray*, who had gathered Head at *Sterling*: whom in her Letter [to Queen *Elizabeth*] she calleth, Her ancient Enemy.

Forces raised by the Queen of Scots, against her Marriage.

The Q. sends for the Lord Darnley.

His Answer to the Ambassador.

A Memorial sent to the English Court upon the Scotch Marriage.  
Cott. Librar.  
Julius F. 6.

*July 20.* *Randolph*, by Order from the Queen, declared, That it was her Majesty's Pleasure, to have the Lord *Darnley* return into *England*. Whereunto he answered, That he did acknowledge no other Obedience but to the Queen there. And said further, 'That since the Queen your Mistress is so envious of my Fortune, as to oppose it by all her Instruments here, I nothing doubt, but Time may come, she may have need of me. And therefore return this Answer to her, that I mind not to return: for I find myself very well here.

Upon this Marriage, was this *Memorial* sent (as it seems from the Lord *Murray*) to the Earl of *Leicester*, and Mr. Secretary, to communicate the Matters contained in the same to the Queen's Majesty.

*Imprimis*, 'THAT Her Majesty, and all you of her Council, do make it appear evidently to all Folks, That the Proceedings of the Queen of *Scotland*, with the Lord *Darnley*, are so grievously taken and disliked; that her Majesty must needs chasten the Arrogance of her Subjects, and revenge the Indignities offered by that Queen. And for the better Insinuation hereof, to use all the good Means you can devise, as well by publishing the sending down of my Lord of *Bedford* to his Charge, with some Supply of new Forces; as also, Admonishment to be given by you to the Wardens of all the Marches, to stand upon their Guards, and to be in Readiness to serve in good Order, when they shall be commanded: With further Charge, to shew no more Favour to this Nation, than the forbearing the Breach of Peace will suffer.

'*Item*, To stay the Earl of *Northumberland* above at *London*; and to send down Sir *Richard Cholmely* to *York* to the Council there, to receive ordinary Process, for his Disorders there depending. Which, as I hear say, will procure him ordinary Imprisonment there: And also, to command the Lord President and Council at *York*, to have a good Eye to the Doings of the Earl of *Northumberland*, and the Lady *Lenox's* Faction. And further, by no means to suffer the Papists in the Realm, neither in Court, nor out of Court, to have any Cause to think themselves in any Credit.

'*Item*, To have some greater Restraint put upon the Lady *Lenox*, and some harder Sequestration than she now hath: So as she may have Conference with none, but such as are appointed unto her. And specially, that there be no Means left unto her to have Intelligence with the *French* Ambassador: but chiefly, none with the *Spanish*: For there the Matter importeth most, as I do certainly know.

'*Item*, That my Lady [Dutcheff] of *Somerset* do find some more gracious Entertainment in the Court than heretofore she hath done.

The Archduke to come.

The Emperor's Ambassador affirmed, That Archduke *Charles* would come. And if he were to be liked, said the Secretary, then, &c. [meaning

[meaning it, in all Probability, of the Queen's Marriage.] But for *ANNO*  
the *French* Marriage, the Nobility could not like of it.

1565.

Occurrences of Court in the Month of *August*, were these that follow.

Mr. *Tomworth* was sent to the Queen of *Scots* upon this Occasion. Embassy to the Scotch Queen.  
The said Queen had sent twice hither, to require Queen *Elizabeth* to declare for what Causes she did mislike of this Marriage with the Lord *Darnley*; offering also to satisfy the same. In the mean time, Troubles arose there between her and the Earl of *Murray*, and others, who were friendly to the common Amity of both the Realms. Whereunto, for sundry Respects, it seemed convenient for the *English* Court to have regard. *Tomworth* expostulated with the Queen about her Marriage consummated with *Darnley*; and concerning the Offence she had taken against *Murray*. To which she answered, That for the Marriage, the Queen her Sister delayed her, and her Subjects importuned her. And as for *Murray*, she desired the Queen to meddle no further in the private Causes of *Scotland*, than she did with *England*. That she well knew his Ends, and, as well as she might, she would prevent them.

The Duke *Chastelherault*, the Earls of *Argyle*, *Murray* and *Rothefs*, with sundry Barons, were joyned together, not to allow of the Marriage, otherwise than to have the Religion established by Law. But that Queen refused; yet in this gentle sort; That she would not suffer it to have the Force of Law, but of Permission to every Man to live according to his Conscience. And herewith she had retained a great Number of Protestants from Associating openly with the others. She sent for the Earl *Murray*; but the Distrust was so far entred on both Sides, that it was the Thoughts of wise Men, it would fall to an ill End. For she put the said Earl to the Horn, and prohibited all Persons to aid him: nevertheless the said Duke, the Earls of *Argyle* and *Rothefs* were together with him. Diffension between her and her Nobles.

The Earl of *Leicester* now fell into some Misliking with Q. *Elizabeth*: And he was therewith much dismayed. [The Cause seemed to be, for not liking the Queen's marrying with the Archduke.] Leicester under Mislike.

The Emperor's Ambassador departed with an honourable Answer; and himself well satisfied. And common Opinion was, That the Archduke *Charles* would come. Which if he did, and would accord with us in Religion, and should be allowable for his Person to her Majesty; Expectation of the Archduke's matching with the Q.  
*Then*, said the Secretary, *except God shall please to continue his Displeasure against us, we shall see some Success.*

The Answer the Queen gave to the Emperor's Ambassador was, The Queen's Answer to the Emperor's Ambassador.  
That she would marry with none, without sight of his Person; nor with any that should dissent in Religion. For the rest of the Articles, they were referred to the Treaty between King *Philip* and Queen *Mary*. The Secretary thought the Archduke would come; but he thought withal, that of his Religion no Body should know, but her Majesty: nor she, until he saw hope of Speeding. The whole Nobility favoured this much: and the Lord of *Leicester* behaved himself very wisely, now to allow of it.

VOL. I.

U u u

Now

**ANNO** Now also an *unhappy Chance and monstrous* (as he that writ the  
 1565. News exprest it) fell out at Court. The Serjeant-Porter, being the  
 biggest Gentleman in the Court, married secretly the Lady *Mary Grey*, the least of all the Court. They were committed to several  
 Prisons. The Offence was very great.  
*Serjeant-Porter marries the Lady Mary Grey.*

The next Month, *Viz. September*, produced the following Affairs and Counsils.

*The Scotch Q.  
 Joseph Hearts.  
 The King insolent.  
 The Lords  
 come to Edinburgh.*

The Queen of *Scots* now had much less number of Hearts than Subjects. The young King was so insolent, as his Father grew weary of his Government, and departed from the Court.

The disaffected Lords came this Month with 1500 Men before *Edinburgh*, but could not stay, by reason of the battery of the Castle. The Queen sent Order *Sept. 12* to the Earl of *Bedford*, to send three hundred Soldiers to *Carlisle*, to aid the Lords against that Queen.

*What Sir Tho.  
 Smith should  
 tell the French  
 King concern-  
 ing Discon-  
 tents in Scot-  
 land.*

Sir *Thomas Smith*, if he should be required by the *French King*, what the Reasons were of this Discontent between that Queen and her Subjects, was ordered to give this Answer, That as he heard, the Reasons were in this sort; That her chief Disliking with her Nobility was, because they had moved her to forbear the Innovations which certain private Men about her, being not of that Country-Birth, neither *French* nor *English*, did daily devise, and put in execution. They, her Nobles, would have had the Marriage made with the Consent of the three Estates. They would have had it accorded by her upon her Marriage, that nothing should be innovated against the Laws of the Land: where contrarily great Numbers of things had been done, to the manifest Violation of the Laws, ordered for Observation of Religion, for Sustentation of the Ministers, for Relief of the Poor. Secondly, her Husband had been proclaimed King, without Consultation used with the Nobility: The Title of the Succession established in the House of the Duke, was brought in question. Yea, the Lands of the Duke and divers others, in open Speech disposed and given away. Divers Conspiracies to have murdered the Earl of *Murray* and others, that did with him only move the Queen before the Marriage, to stay from any open Proceeding therein, until the *French King* and the Queen's Majesty here had been made privy thereto: so as it might have been done with the Allowance of such Princes; and so the better allowed and accepted of her own People: Promising at that time to employ his whole Power to further it, to her Contentation and Honour. But upon the giving of that Counsel, the young Man and his Faction began to lay the Foundation of such Rancour, as they did openly denounce mortal Hatred to the said Earl and others. Whereupon had followed the rest of those inward Troubles: So as now there were joined together, only in defence of themselves and the Laws of the Land, the Duke, the Earls of *Argyle*, *Murray*, *Rothbess*, *Glinearn*, and (as it was newly reported) *Morton* the Chancellor; and of late also, the Master *Maxwel*. Who had conducted the Lords to *Dumfries*, where there were sundry Barons of the Realm.

*The Scots  
 Queen's  
 Army.*

That Queen had from the 25th of *August* to the 4th of *September* preserved them [who created these Innovations] with an Army of

4 or 5000 men. Whereof in the End she had discovered, that one half *ANNO*  
of the Leaders meant to have been Beholders and not Fighters. And *1565.*  
thereupon she had dissolved her Army; and was gone with certain  
Harquebussiers to St. *Andrews* and *Dundee*, to pursue certain Burgeses,  
Favourers of the Lords; and by likelihood to gather by that Means  
some Money. And, so as it seemed, to draw out time, and weary  
them. In this State, Things did rest the 9th of this Month.

The first of this Month, the Lords of the Council were sent for by  
the Queen, to give Advice in these great Matters, that might fall out  
from *Scotland*. *Consultation about Scotland.*

The 7th of this Month arrived here the Lady *Cecilia*, Sister to the  
King of *Sweden*, with her Husband *Christopher*, Marquiss of *Baden*:  
And were honourably conducted hither; and lodged at the Earl of  
*Bedford's* House. And she being near Delivery, the Queen came to  
her from *Windsor*: And as it were well foreseen, the 16th day in the  
Morning well and seasonably delivered of a Son. Her Coming was  
esteemed very strange; having hitherto no Appearance, but a superna-  
tural Affection to see the Queen: Altho', as the Secretary observed to  
his Correspondent, there might be other Constructions, which he did  
not think to be of Force. *Marquiss of Baden and Cecilia his Wife come hither.*

The Intrigues of Court, and Matters transacted in the Month of  
*October*, as they were communicated by the Secretary in his  
Correspondences, were these that follows.

Sundry Devices were now at Court concerning the Nation's inward  
Causes. Certain made and devised Talks, as tho' some of the Coun-  
cil were of one Mind concerning the *Scotch* Causes, and some of ano-  
ther. And truth it is, that Arguments had been made contrariwise;  
some to aid the Lords of *Scotland* plainly and openly, some but co-  
vertly; some not at all. But in the End, the Queen resolved to use all  
good Means, by Mediation, by open Countenance, to relieve them;  
but to do nothing that might break Peace. *Sundry Councils about assisting Scotland.*

Sundry Rumours arose at Court, that the Lords did not agree to-  
gether. As, That my Lord of *Leicester* should not have so great Fa-  
vour as he had: That my Lord of *Suffex* and he should be in some  
strange Terms: That the Duke of *Norfolk*, the Lord Chamberlain,  
the Earl of *Hunsdon*, &c. should also not allow of the said Earl of  
*Leicester*: That Sir *Thomas Heneage*, Vice Chamberlain, should be  
in good favour with her Majesty, and so disliked by the said *Leicester*;  
with such like infinite Toys. But the Secretary said, he trusted hereof  
in deed no harm should follow. For that all these Lords were bent  
towards her Majesty's Service; and did not so much vary among them-  
selves, as lewd Men did report. But to tell truly what he thought  
was, that the Queen's Favour towards my Lord of *Leicester* was not  
so manifest as it had been, to move him to think, that she would  
marry with him; and yet his Lordship had Favour sufficient, as he  
heard him say, to his good Satisfaction. The Earl of *Suffex* thought  
the Earl of *Leicester* might do more for him in Causes of *Ireland*  
than he had. The Duke of *Norfolk* loved the said *Suffex* earnestly.  
And so all the Stock of the *Howards* seemed to join in Friendship to-  
gether. *Rumours as tho' the Lords did not agree.*

**ANNO** 1565. *gether.* Sir *Nicolas Throgmorton* was much noted by Speech to be a Director of my Lord of *Leicester*. But the Secretary thought that Lord well able to judge what was meet or unmeet: and did use *Throgmorton* friendly, because he shewed himself careful and devout to his Lordship.

*Counsil concerning the Inter-  
course.*

The Treaty at *Bruges* was continued till the 15th of *March*. The Court was now devising, how either to accord without the Disadvantage of the *English* at the next Meeting, or else to cease the *Intercourse*; and nevertheless to continue Traffick and Amity: A Matter indeed (as the Secretary gave his Judgment) like a Maze to walk in.

*Depredations.*

A Way devised at the Court for the Stay of frequent Depredations.

*The French  
Ambassador  
returns from  
the Scotch  
Queen.*

*Malvesier*, the *French* Ambassador, returned from *Scotland*; where he had been with the *Scotch* Queen, to exhort her to compose Differences between her and her Subjects. But had not profited with that Queen; so earnest was she bent against the Duke of *Castelberault* and his Complices.

*She is in the  
Field with an  
Army.  
The Lords at  
Dumfrieze.*

The *Scotch* Queen now was in Field these eight Days with 5 or 6000 men. But what she was like to obtain by it, none could tell. The Lords that combined against her, were at *Dumfrieze* without any Force of Importance. Their principal Force was the universal good Will of the Realm, saving of a few about the Queen.

*Sir H. Sydney,  
Lord Deputy of Ire-  
land.*

Sir *Henry Sydney* now had his Commission to be Lord Deputy in *Ireland*. He was to depart within four Days. *Arnold* [the Queen's Chief Magistrate there] should return, as others had done, with misliking.

*Opinions of  
the Lady Cecilia.*

The Lady *Cecilia* lived bountifully here. Of whom also were sundry Opinions. Some, that she meant to set on Foot her Brother's former Suit for Marriage: but perceiving that not to be found probable, some now said, that she would further my Lord of *Leicester* towards her Majesty. But if she should find no Success thereof, then some will say, said the Secretary, what they list.

*Archduke  
Charles looked  
for.  
The Parties in  
Scotland in  
Arms.*

Many looked for Answer from the Emperor for *Charles's* Coming: and many thought still thereof to see Success.

I will add further two or three Memorials, however commencing the beginning of the next Year; because they do so nearly relate to the former Transactions. As to the *Scotch* Matters, thus the Secretary wrote to his Correspondent, *March* the 26th, 1566. 'I am in doubt to which of the Parties I should wish Victory, as percase in their Heats they covet. And yet I cannot think evil of the Earl of *Murray*. I see the Subjects brought to Desperation, and the Prince into Indignation.

*The ill State of  
Ireland.*

All out of joynt in *Ireland*. Full time therefore for Sir *Henry Sydney* to go thither. The good Subjects in all Parts oppressed; the *Irish* bearing Rule. But in all no Peril, saving in *Shan*, who will, as he used to say in his Drunkenness, be Lord or King of *Ulster*. Whatsoever the Earl of *Kildare* did before this Deputy's coming, now the Court was assured, that he both at present did, and would continue to do notable Service against that Rebel *O Neyle*. Against whom, because the Queen and her Council would advisedly proceed, Mr. Vice-Chamberlain went over to confer with the Lord Deputy. And in the mean time they sent Treasure aforehand. And there was cause to fear again, that *O Neyle's* Boldness was fed out of *Scotland*.

Reports

Reports now were enough at Court and City, of *Leicester's* Absence, and of his Return, and of the Queen's Favours to others. But they were fond, and many untrue. ' Briefly, said the Secretary upon these Rumours touching the Queen, I affirm, that the Queen may be by malicious Tongues not well reported; but in truth, she herself is blameless, and hath no spot of evil Intent. Mary, there may lack, especially in so busy a World, Circumspection to avoid all Occasions.

ANNO 1566.

Rumours of the Queen's Favourites.

The Matter of Archduke *Charles* (said he) was of the Queen surely minded; but the Progress therein had many Letts. The thing was much allowed of the Nobility. And the Secretary shewed his Sense of this grand Affair by the Prayer he added; ' God, said he, direct the Queen to Marriage in some place: Or otherwise her Regiment will prove very troublesome and unquiet.' And he was a true Prophet.

Archduke Charles's Matter.

The Convocation met again this Year *May* the 2d. in King *Henry* the Seventh's Chapel. And Dr. *Tale* the Archbishop's Vicar-General, by Authority of the Queen's Brief to the Archbishop, and his Grace's Letters Commissionall to him thereupon, did again continue and prorogue the said Convocation to the 5th day of *October* next, and so from time to time till *October* the next Year, 1566. when the Parliament sat again.

A Convocation

## C H A P. XLVIII.

*The Declaration of the London Ministers answered. Disorder of the Youth in Cambridge. Pope Pius his Bull. Practices of the Pope and Papists continue. The Pope's Nuncio here privately. Bullinger's Correspondence with Bishop Sandys, and Bishop Jewel. This Bishop's DEFENCE. Adrianus Saravia in Jersey; For Episcopacy. His Letter to Cecil. One Reynolds tortured at Rome. Reformation in Scotland.*

THE Book lately set forth, (mentioned before Chap. XLIV.) in Vindication of such Ministers of *London* as left their Livings, rather than they would wear the Habits required, intituled, *A Declaration of the Doings of the Ministers of the City of London*, soon received a grave and learned Answer, printed in a thin Quarto, and called, *An Examination; for the time, of a certain Declaration lately put in print in the Name and Defence of certain Ministers of London, refusing to wear the Apparel prescribed by the Laws and Orders of the Realm.* It was done by some Eminent Hand, and, as it seems to me, by the Archbishop of *Canterbury* himself. In the Epistle to the Christian Reader, the Cause of writing this Answer is shewn to be the *Provocation of that Treatise so solemnly adouched, so confidently affirmed, and very lately so publickly by Print divulged and dispersed.* The Writer notwithstanding professed to

An Answer to the Declaration of the London Ministers.



ANNO 1566. to say not half so much as might be spoken in the Comprehension of the Cause, nor to take so much Advantage against that inconsiderate Writing, as it might deserve to be charged; but briefly to put to the Authors Consideration, the Weakness of the Reasons, and the Sophistication of the Arguments of that Discourse, unworthy of itself (to say the Truth) to be once answered; as being so written as every Man (but such as were either too partially bent to the Cause, or for lack of Learning could not expend the Substance of the Writing) might perceive that it must needs fall to Ruin and decay of Credit of itself, tho' no Man should bend any Force against it; and however (in the Heat then taken) thought to be wittily, gravely, invincibly written, &c. That as for those that were learned, and commonly judged to be among this Number, they could not much joy to fight under their Banner, or to run with them to the Mark they shot at. For that it was certain, that many whom this small Rout, named *London Ministers*, would have to be joined with them for their more Honesty, were far from their Determinations in this Question, neither so handling it, nor would so conclude in this Cause as they did: Howsoever, some of them, he said, did a little stay at the using of this Apparel in themselves; yet were not of their Judgment to condemn the Things of *Wickedness*, neither in themselves, nor in the use of them, as the Ministers in this Church of *England* be called now to wear them. And therefore, howsoever they would wish a Liberty to their own Consciences reserved, till they might see more in the Cause, that yet they were far off from condemning their Brethren, whose Consciences could serve them, for Obedience sake, to use them. ----- That therefore he must say, that they were but a very few in themselves, other than such as had been either unlearnedly brought up most in profane Occupations, or as were puffed up in an Arrogancy of themselves; and peradventure, chargeable with such Vanities of Assertions, as he would at that time spare to charge them with: praying God they fell not at last to the Sect of *Anabaptists* or *Libertines*; as some wise and zealous men of their own Friends and Patrons feared they made Post-haste one day openly to profess.

The wiser sort  
of the Refusers  
of the Habits.

The Writer's  
Address to the  
Papists here-  
upon.

Then he converted his Discourse to the Papists, who took no small Delight to observe these Discords in this Reformed Church; imagining that the Queen, upon a Displeasure at these Differences, would in time change the present Religion, and have a better Opinion of Popery. And these indeed were the Fears and Apprehensions of some good Men. But, saith our Answerer, the Adversaries of true Religion (meaning *the English Lovainists*) could win no great Rejoice at these Mens Oversight; as being but a very few, and counted none of the sincere and learned Protestants, however for a time they seemed to be among us. And these Popish Adversaries should have the whole State of the Clergy in Place and Reputation for Learning, Wisdom and Gravity, concordly joined, to be wholly against them. And he shewed them, how unlikely it was, that the Prince would, for the disproving of a few Counterfeits, dislike the whole State of the rest of the Clergy, who should by God's Grace be able enough to defend the true Religion of the Gospel. Which they might hear how the Prince did profess daily and openly to maintain and defend to the utmost

utmost Jote of the Word of God, with renouncing as well all foreign Authority, as all foreign Doctrine; and surely grounded upon this stable Rock of God's Word. And that they could not bewitch wise Mens Heads or Hearts, but they could discern Truth from Falshood, Devotion from Superstition, Papistry from the Gospel, Tyranny from Discipline, Christ from Anti-christ. This was the Sum of the Preface, which I give the larger Account of, because a great deal of it is Historical, and will let in Light upon us concerning these Times and Things.

In the Book itself, the Writer undertook to weigh and examine the Grounds and Reasons distinctly, which had been urged in the said *Declaration*, for refusing the Apparel and Garments then used of Christ's Church in *England*: which he doth nervously.

In the End of this Book are added several notable Letters translated into *English*, written in King *Edward's* Days, relating to this Argument of the Habits; about which there were some Arguings also in that Reign. One of these Letters was writ by Archbishop *Cramer* to Dr. *Martin Bucer*, then the King's Professor of Divinity in *Cambridge*, requiring his Judgment in this Matter. Another Letter was from Bishop *Hoper*, who sometime scrupled wearing the Episcopal Habit. Also, two Letters of the said *Bucer's*; one in answer to the said Archbishop, and the other to the Honourable *Johannes a Lasco*, no Friend to the Habits. And one Letter more writ by Dr. *Peter Martyr*, the King's Professor of Divinity in the other University of *Oxford*, to the said *Hoper*, for his Satisfaction. The Reason the Author gave for subjoining these Letters, was, that they (the Opposers of the Habits) might so advisedly expend the earnest Counsel of these two notable Fathers, in this their purposed discussing of the Cause, as at last to rest in quiet, praising God in Truth, and to forsake Error, covered with zealous Persuasion.

And lastly, in the beginning of this *Examination*, the Author thought fit to Preface a very apt Quotation out of St. *Augustin's* Epistle to *Januarius*; which begins thus: 'Such Things [in religious Worship] as have diversity of Observations, by reason of the diversity of Lands and Countries, &c. all these Things have freedom in Observation, and certes there is no manner of Discipline or Usage in these Things more agreeable unto a grave and prudent Christian man, than that he attemper himself to the Orders of that Church whereto he shall chaunce to resort. For, by St. *Ambrose's* Counsel, a man ought to observe that Manner which he sees that Church to use whereunto he chaunceably cometh, if he will not be slanderous to any man, or any man be slanderous unto him. As for me, saith St. *Austin*, when I diligently bethought myself of this Sentence, I always had it in such Veneration, as if I had received it as an Oracle heavenly sent from God.

Troubles in the University of *Cambridge* about the Habits and certain other Rites, could not yet be pacified, notwithstanding the vigorous Means used the last Year, as was shewed before. The Inconvenience whereof was, that good Studies of useful Learning were laid aside for wrangling about trifling Matters; and many well-disposed People

ANNO  
1566.

Certain learned Letters about the Habits, under K. Edward.

A proper Allegation about the Habits from St. Augustin.

Disorder in Cambridge still.

**ANNO** 1566. People in the Nation, that used to exhibit to poor Students, began to withdraw their Charities, or diminish them. The Secretary, who was Chancellor also of that University, out of his exceeding Love and Compassion towards it, dispatches a Letter in *November*, this Year, 1566. to Dr. *Beaumont*, his Vice-Chancellor, and the rest of the Heads; that they would do their Endeavours to bring in Peace and Uniformity in their Body. That we may be more fully acquainted with the Chancellor's Message, the Letter carried this Purport.

Cecil to the  
Vice-Chancel-  
lor.  
Pap. House.

‘ THAT in the common Opinion of the best, the Lightness and Disorder of the Youth, as well in Apparel as other Behaviour, was a great Hindrance to Learning, and a Token of great Negligence in their Overseers, both publick and private. It was also a Stay at this Day of many mens Charities: Who, if these Things were more moderately used and reformed, would have dealt much more liberally with the poorer sort. And so, he said, in many Places sundry did affirm and pronounce. And therefore he, their Chancellor, did require them all, not only in their several Houses, but they also the rest, publickly to assist the Vice-chancellor, to see all such Lightness and disorderly Behaviour repressed presently, and good Order hereafter continued. That Learning being joined with Godliness, Modesty, and the glad embracing of good Order, they might reap such Fruits, and profitably serve to those Ends whereunto those godly Foundations were first erected. And he added, that their Diligence and Conformities herein should move him to be in his Doings more careful for their Matters abroad; altho’ in mind, he said, he could be no more.

The Pope's Bull  
for confound-  
ing the Here-  
ticks.

Fox's and  
Firebr. Pt. II.  
p. 40.

LET us now see somewhat of the Disturbances raised this Year in the Church by Papists, in behalf of their Cause. Pope *Pius V.* in the first Year of his Pontiff, set forth a Bull to Anathematize and Confound the Hereticks, and to sow Discord among them. It ran to this Purport; ‘ That whereas he had found, and daily did find, that Hereticks encreased in several Colonies, Principalities, Realms and Countries subject to the See of St. *Peter* his Predecessor; and that they fell from and deserted his Jurisdiction with blasphemous and railing Writings against him, his Ceremonies and Apostolical Jurisdiction and Privileges, granted him and his Successors by God, and formerly generally acknowledged by Emperors, Kings and Princes, to be his: THEREFORE in the Name of the Holy Trinity, of the Blessed Mother of God, of St. *Peter* and St. *Paul*, and in the Name of the holy Host of Heaven, of the Archangels and Angels, of the holy Apostles, Saints and Martyrs, he did Anathematize all Hereticks, Living, Trading or Travelling in or among the same, wheresoever dispersed over the Face of the whole Earth: And further Willed and Authorized the Wise and Learned of his Ecclesiasticks to labour, endeavour and contrive all manner of Devices, to abate, assuage and confound these Hereticks. That thereby the Hereticks might either be reclaimed to confess their Errors, and acknowledge the Jurisdiction of the See of *Rome*, or that a total Infamy be brought upon them and their Posterities by a perpetual Dif-  
cord

cord and Contention among themselves. By which means they *ANNO*  
might either speedily perish by God's Wrath, or continue in eternal *1566.*  
Difference. This was dated the 6th of the Ides of *May*, at *Rome*. *May 10.*

Father *Freke*, a Jesuit of great Authority in *Paris*, thus explained this Bull, and the Design of it; to *Malachias Malone* an *Irish* Friar, and afterwards a Convert, That this Bull dispensed with the Devisers for Devising of new Tenents, Doctrines and Covenants, and that it dispensed also with marrying by the Heretical Law [meaning the Laws of the Reformed Church of *England*] Provided that the Device intended was to promote the Advancement of *Rome*. And that Marriage, as they, the Hereticks, performed it, was no Marriage, but a Venial Sin. *The Design of the Bull, to Dispense with new Doctrines.*

Upon this Bull many undertook to serve the Mother Church; who entred their Names in the chief Convents of their several Orders; and in their Commissions they had several Names, Three or Four, in case they should be discovered: And that when they had Intelligence, they might fly to another Place, and still keep Correspondence with the Convents. The Advantage of this was, that as it sowed Heresy and Schism among Hereticks, so it hindered Uniformity in the Church of *England*. Secondly, It prevented *Roman* Catholicks from turning away from their Principles, [when they might thus in an Heretical Country do as the Hereticks, and yet keep their Religion.] Thirdly, Whenever the Church of *Rome* should have a design to destroy Heresy, she would never want Intelligence; having one or more of her Wife men among these several sorts of Hereticks. *Many disguise themselves for Protestants, to sow false Doctrine.*

There were Directions given to those who were licenced to perform what this Bull appointed. As, they permitted to marry, and that upon two Accounts: *Viz.* That they might not be suspected, and because Heretical Marriage is no Marriage, if the Matrimonial Ceremonies be contrary to the *Romish* Orders. Several of these licenced Persons were to take upon them several Callings according to their Inclinations; and yet to Preach and Expound. And if they were asked, how they came by this Ability, they must reply, *By the Spirit of God, by Revelation, and by searching the Scriptures.* If they were asked, Upon what Grounds they took upon them to Preach; they must Reply, *We preach not, but Teach.* And if they should be asked, Why they taught, not being Churchmen, they were to say, *Because the Sons of the Prophets did Teach.* So did *Jehosaphat* and his Princes; and the Disciples of Christ before Christ's Resurrection, and divers in the Church of *Corinth*, that were no Churchmen. Because the Hereticks of *England*, and other Provinces were permitted to read the Scriptures; therefore, before they were well grounded in their Principles, it was necessary to preach Variety unto them. To some, the Doctrine of Free-will. To others, That Children should not be Baptized, till they come to Years of Discretion. To others, a Monarchy of earthly Happiness after this temporal Life. To others, that the Righteousness of man depends not upon the Faith of Christ, but upon Charity and Affliction: And that any Gifted man may either give or receive the Sacrament: And all these things must be performed outwardly with great Fervency. For thereby they would not be suspected or discovered. All these Instructions *Freke* communicated *Instructions for these Emis-saries.*

**ANNO** unto the before mentioned *Irish* Friar, when he went into *Ireland*, in the Year 1564. So that it seems these Tricks were used before the Pope had publickly allowed and blessed them in the Bull abovesaid.

*The Pope hath a private Agent in England. Camd. Eliz. p. 118. Edit. 1675.*

This Pope seeing he might not have a *Nuncio* openly in *England*, yet obtained his Purpose, by employing one here many Years in his Service, living securely in this Nation under colour of an *Italian* Factor; his Name was *Ridolpho*; and seemed to have come hither about this Year. His Business was to excite the Papists in *England* against the Queen: which he did effectually; and prevailed also upon some Protestants to do the like; some out of private Hatred and Disaffectedness, and others affecting Innovation. He meddled in making a Match between the Queen of *Scots* and the Duke of *Norfolk*, and drew in the good Duke among the Popish Conspirators, and made him Head of that Party to his Ruin. And when this busy Pope issued out another Bull against the Queen, deposing her from her Crown, and exciting her Subjects to rise against her, he sent the Printed Copies thereof to *Ridolpho* to be dispersed through the Realm. Whereupon followed the Rebellion in the Year 1569. And then he had Orders from the Pope to furnish the Rebels with an hundred and fifty thousand Crowns: Which tho' he could not at that time perform, being made a Prisoner upon Suspicion; yet he distributed the Money soon after. And, (to take up all his Story together) the Conspirators, when all was ready, sent him to the Pope to inform him how well prepared they now were, and, in the way, to entreat the *Spanish* Assistance forthwith out of the *Netherlands*.

*In Ireland, Sam. Mason a Convert, formerly a Jesuit.*

*Ireland* this Year gained an eminent Convert, named *Samuel Mason*, bred a Jesuit in *Paris*; to which Place he came in the Year 1550. Sir *Henry Sydney*, the Queen's Lord Lieutenant in *Ireland* was so well satisfied with his Learning and the Truth of his Conversion, that he took him for his Chaplain. And afterwards the Archbishop of *Dublin* gave him the Benefice of *Finglas* near *Dublin*. This man made a notable Speech in *Christ's* Church in *Dublin* before the said Lord Lieutenant, the Archbishop, and the Mayor and Aldermen of the City: Wherein he said, 'It was not Want drove him thither; for he might have been entertained at *Paris*, where he abode eight Years: That for two Years and upwards he dissembled with the Society, such was his Frailty he confessed: But he then spent his time in Learning the Language of that Kingdom, and searching Records and Libraries there, wherein he found various Matters, to dissuade him from that impious Way of Living. That therefore he came thither to acknowledge his Ignorance and Perverseness, and to embrace the Truth, which he had for a long time scandalized and rejected.' This *Mason* soon after presented a Narrative to Sir *Henry Sydney*, declaring the strange ways and means resolved upon by Pope *Pius IV.* for the Reducing the Protestants of *England*, and his Contrivances against them: Which were mentioned under the Year 1560. being the first Year of that Pope.

*Bullinger dedicates a Book to Bp. Sandys. Sandys's Letter to him.*

*Bullinger* towards *Christmas*, or before, presented *Sandys* Bishop of *Wigorn* with his Commentary upon *Daniel*, to whom he had dedicated it, accompanied with his Letters to him. *Sandys*, in his Answer writ in *January*, acknowledged the great Honour he had done

done him, in setting forth a Book of such Learning in his Name: and that it was highly acceptable to him. He proceeded to mention his great Humanity towards all the *English*; whereby every body was obliged to him, but he above the rest. He spake of his kind Reception of him when he was a poor Exile, and came to *Zurich* without Harbour and Friends. And that afterwards, when Providence had restored him home to his own Country, still *Bullinger* continued to love him, and to do him all the Honour he could. And therefore he acknowledged himself his Debtor; and since he was not able to pay what he owed him, he beseeched Him to be his Pay-master, who fully satisfied once for all our Debts. And by *Abel* a Merchant and a pious Man, he sent him a Token. As for News, he writ him, how Christ's true Religion had taken place in the Realm; and that the Gospel was not bound, but was freely and purely preached. And therefore, as to other Things, said he, it was no great Matter. That there was some Contention about the wearing and not wearing of Popish Garments: To which, God, he said, in his good time, would also put an end.

ANNO  
1566.

*Jewel* Bishop of *Salisbury* also in *February*, writ a long Letter to the same *Bullinger*, together with *Lavater* another Divine of *Zurich*, relating the News in *England*; as, Concerning the Matter between *Harding* the Papist and himself; Concerning the quiet State of the Realm, things being now in Peace; only the Divines of *Lovain* did make what Disturbance they could among us. That the Queen was well, but was averse to Marriage. That their old Acquaintance Bishop *Parkhurst*, Bishop *Sandys*, Bishop *Pilkington*, were all well in their respective Dioceses: but so distant from each other, that he had not seen them in three Years [that is, since the last Synod.] That the Contention about the Apparel was still on Foot. That for their Parts, they wished all Footsteps of Popery might be removed both out of the Churches and out of the Minds of Men: but the Queen would hear of no Changes. *Jewel* also gave them account of the State of *Scotland* and *France*. The Originals of these two Letters remain in the Library of *Zurich*: Transcripts whereof I have by me; which may be read in the *Repository*.

Bishop Jewel  
writes to Bul-  
linger and  
Lavater.

N. XXXV.  
XXXVI.

This Year was this incomparably learned Bishop busy in writing a Defence of his *Apology*, which some of the *English* Papists had struck at the last Year, in a large Volume, full of Calumny. And in order to his Answer, in *March*, by Letter, he consulted with *Bullinger*, (a Man whom this Bishop styles, *Oraculum Ecclesiarum*, being esteemed of the greatest Learning, and of various Knowledge among the Protestants in those Days) to give him Information in these Things following: I. Whether the Christians in *Greece*, *Asia*, *Syria* and *Armenia*, used private Masses, as the Papists did. And what kind of Masses, whether public or private, the *Greeks* at *Venice* then used. II. Whereas there was one *Camocensis*, who had writ somewhat sharply against the Lives and Insolencies of the Popes, who he was, and when he lived. III. What he thought of that *German* Council, which they say, met under *Charles* the Great against the Second *Nicene* Council, concerning Images. Because some said there was no such Council. I have also the Transcript

Defends his  
Apology.

Puts Queries  
to Bullinger.

ANNO of this Letter in my Possession; and think it worthy of a Place in  
1566. the *Appendix*.

Numb.  
XXXVII.  
The Church of  
England a-  
grees with  
that of Hel-  
vetia.

There was lately a Confession of Faith set forth by this *Bullinger*, and others, for the Churches of *Helvetia*: Which our Church did then heartily consent to, and own. This I take from the Pen of one that well knew, *Viz. Grindal* Bishop of *London*. For there is a Letter of his to the said *Bullinger*, wherein among other Things, speaking of our Church's Affairs, he shewed, How that many did endeavour to bring into the Church, a Doctrine different from the pure and sincere Profession, as it was embraced by the Churches of *Helvetia*; but, *Ad hunc usque diem cum vestris Ecclesiis vestraque Confessione nuper edita plenissime consentimus; i. e.* That to that Day they did fully consent with the *Helvetian* Churches and Confession lately published.

Adrian Sara-  
via at *Jersey*.

Writes for the  
English Epif-  
copacy.

Something also I have here to say of another learned Foreigner; who came out of the *Low Countries* for the Profession of Religion, and lived within these Dominions; and was a great Approver of the Episcopal Government of our Church: His Name was *Adrian Saravia*. This Year 1566. is the first mention I find made of him, afterwards making a good Figure in this Church: and chiefly known for a Discourse he made and published, *De Diversis Ministrorum Evangelii gradibus; i. e.* Of the different Degrees of the Ministers of the Gospel: principally designed in Vindication of the Episcopacy of the *English* Church, against several infamous Books, which at that time were set forth, wherein the Dignity of our Bishops was hotly assaulted, and Endeavours used to render them odious. The Danger whereof was the calling in question the Reformation of this Church, and exposing it to the Derision of the Enemies of the Truth. Which the Author maketh one Ground of his taking in hand to write on this Subject. But *Beza* the chief Minister of *Geneva*, wrote against this Tract of *Saravia*: And he again, in the Year 1594, writ a very learned Defence of his own Tract in answer to *Beza*; and dedicated it to *Whitgift* Archbishop of *Canterbury*, *Ælmer* Bishop of *London*, *Cooper* Bishop of *Winchester*, and *Fletcher* Bishop of *Worcester*. This *Saravia* was born in *Flanders*; his Father a *Spaniard*, his Mother one of *Artois*, both Protestants. Flying from the Troubles of his own Country he removed himself and Family to *Jersey*; where he taught a School, and preached to his Country-men Exiles there. Hither, from *Ghent*, he sent for his aged Father and Mother, and maintained them with him.

But in the Year 1566, upon some hope of more quiet Living in his own Country, he had thoughts of returning, to do God Service among his own Country-men. Hereupon *Chambrelain*, Governor of *Jersey*, knowing *Saravia's* Worth, and the great Good he did in that Place, that wanted learned and able Men, endeavoured to prevent his going; writing a Letter to Secretary *Cecil* to use his Interest with him to tarry where he was: and to encourage him so to do, that the Secretary would procure him to be a free Denizen of this Kingdom. But the reading of *Chambrelain's* Letter, will explain this Matter more fully; which was to this Tenor:

He



He advertised the Secretary, 'That the Alteration which that *ANNO*  
 ' Time yielded presently in *Flanders*, moved the Bearer *Adrian de* 1566.  
 ' *Saravia*, School-master there, to seek some Conference about it  
 ' with certain his Country-men in *London*. And by that means it  
 ' was to be doubted, that he might be withdrawn from thence:  
 ' Which would be no little hindrance to his good Beginnings in that  
 ' Isle: Where he, with his Father and Mother, honest and aged Per-  
 ' sons, had lately repaired unto him; and were in some good Stay.  
 ' That, considering the Lack of such a Man, endued with such Vir-  
 ' tues, as were not readily found, he the said *Chambrelain*, wished  
 ' earnestly his Continuance in the said Isle, as well for the Instruction  
 ' of Youth in good Letters, as also for setting forth of good and sound  
 ' Doctrine; whereof there was, he said, no little want there. And  
 ' to that end he humbly besought his Honour, that as his Travail had  
 ' been to further good Things there, he would use all the reasonable  
 ' Persuasions that might be for the Stay of the said School-master, in  
 ' the Exercise of the Charge which he had enterprized there: the  
 ' rather, for that he was assured of no Certainty elsewhere, as did  
 ' well appear by his said Father and Mother, who had been content-  
 ' ed, for their better Succour, to seek Relief at his Hands there. And  
 ' to encourage his Disposition to continue there, if it liked the Queen's  
 ' Majesty, by his Honour's Means, to naturalize him by her Letters  
 ' Patents, he knew he would take the same in very good part; as  
 ' undoubtedly he, the Governor, thought him well worthy of that  
 ' Favour, besides much better Reward. Which on his part, *Sara-*  
 ' *via* continuing his good Exercises there, as he had very well be-  
 ' gun, he would not fail to consider in the best sort he conveniently  
 ' might. So beseeching Almighty God to maintain his Honour in  
 ' prosperous Estate;

*A Letter to  
the Secretary  
concerning  
Saravia's Use-  
fulness at Jer-  
sey.  
Pap. Office.*

*From Castell-Cornet, the 24th  
of September, 1566.*

*Subscribing,  
Francis Chambrelayne.*

*Saravia* it appears, did still remain at *Fersey*: the pious Reasons  
 whereof he wrote himself to the said Secretary, (whom he called *his*  
*Patron*) in a handsome well-penned Letter in *February* following;  
 which, for that learned and well deserving Man's Memory, let me  
 insert:

*Saravia's Let-  
ter to the Se-  
cretary.  
Pap. Office.*

*Ornatissimo Viro D. Guilielmo Cecilio, Patrono suo,  
Adrianus Saravius, S. P. D.*

*NEquá forte animi Levitate aut Inconstantia, Vir ornatissime,  
 factum putes, quod, ut statueram, ad meos Belgas me non con-  
 tulerim, rationem tibi paucis exponam. Dimissionem à Fratribus,  
 qui hic sunt, impetrare non potui. Abire autem ipsis invitis cum  
 mala ipsorum gratia, mihi res prorsus indigna visum est. Propterea  
 ego hic habeo apud me utrumque meum Parentem, quos Gandavo,  
 cum Turba illic inciperent, revocavi. At me, cum illis, Uxore &  
 Liberis in turbulentam precipitare tempestatem, cum quid Opus  
 hoc rerum statu Patriæ meæ afferre queam, incertus sum, consilium  
 mihi*

ANNO 1566. *mibi visum non est. Hi sunt trabales clavi, qui me hic affixum detinuerunt. Interea, mi Domine, si tibi indignus non videar, Municeps & Civis vester fieri vehementer cupio. De hac gente nihil scribo, nisi quod nunquam sibi sit futura dissimilis. Vale.*  
*Guerzea, prid. Cal. Februarii.*

An Englishman persecuted to Death at Rome.  
 Foxii MSS.

In *Naples* in *Italy*, had the Gospel got considerable Footing, before and about this time. For which many there were persecuted: and among the rest an *Englishman*, named *D. Tho. Reynolds*, who kept for the most part about that City. And being there, was accused by some of the Citizens for Matter of Religion to the Bishop of the said City. Who sent him from thence by Sea to *Rome*, with three other Gentlemen of *Naples*, likewise accused for Religion; there to answer to such Matters as they should be charged with. And the same *Tho. Reynolds*, being there, was cruelly tormented with the Torture, called by the *Italians*, *La Trotte da Chorda*, by the *Spaniards* *L'astrapado*, to force him to impeach or accuse others of like Profession of Religion, whom he knew. Which Torture, together with other their cruel Dealings against this good Man, in short time bereaved him of his Life in Prison, in the Month of *November*, 1566.

Progress of Religion in Scotland.

Now let us look upon the neighbouring Church of *Scotland*: Which at this time was in great Fermentation; but the Gospel still gathered Number and Encrease, notwithstanding that Queen had endeavoured all she could to the contrary: Who appointed six or seven Masses to be said openly in her Court, and all admitted, that would, to hear them; when before there was only one Mass, and no *Scots* allowed to be present. And whereas, when the Reformation was first set on Foot, Provision was made, that out of the Goods of the Monasteries, which were come into the Exchequer, Stipends should be allowed to the Preachers of the Gospel, she, for two Years, paid nothing. She had lately expelled *Knox*, the chief Minister of *Edinburgh*, out of the City, and would by no means allow his Return. But yet notwithstanding, out of the Court all remained as before, without any Attempts towards setting up Popery again. The Nobility and the Citizens, by far the greater part, were for the Gospel, and shewed many and great Signs of their Constancy therein. Of these *James Steward* Earl of *Murray*, the Queen's Bastard Brother, was the Chief; a Godly Man, as Bishop *Grindal* stiled him, and of great Authority. But the Queen agreed but badly with her Husband; the Cause whereof was by reason of one *David* an *Italian*, whom the Cardinal of *Lorrain* had recommended to the Queen. He was the Queen's chief Counsellor and Confident, and of himself governed all, without consulting the King, who indeed was a Man very young and light. These Doings of *David*, the King could not bear, and forming a Conspiracy with some of the Nobles and Courtiers, one Day, hurried him away out of the Queen's Presence, upon whom he called for Help in vain, and procured him presently, with many Stabs, to be slain. But this Act of the King, the Queen could not forget, though she had a Son by him.

All

All this above did Bishop *Grindal* write to *Bullinger*, in a Letter *ANNO* dated *August 27. 1566.*

About six Months after, Bishop *Jewel*, in a Letter to the same *Bullinger*, giveth this farther Account of the *Scotch* Ecclesiastical Affairs: That some Nobles of the best State and Quality lived in Exile in *England*, and others remained at home, and prepared themselves in case of Violence to make Resistance; and sometimes made Excursions from their Castles, and brought in what they could out of the Fields and Possessions of the Papists. The Queen however fierce in her Mind for Papism, yet could scarce tell what to do, and whither to turn: for she had the greatest part of the Nobility and People against her in respect of Religion; and the Numbers still encreased, as it seemed. King *Philip* had of late sent hither an Abbot *x. Philip.* an *Italian*, with *Spanish* Gold, a cunning Man, and framed for Fraud and Craft. His Business was to assist that King and Queen by his subtil Counsil, and to fill all with Tumult. The King, who had hitherto abstained from going to Mass, and had of his own accord gone to the Sermon, to become Popular, when he heard the Ship with Money should come next Day, being now made more confident, hereby took Courage, and would no longer dissemble, but commanded Mass to be said before him. *Knox* the Preacher in the mean time, in a Church hard by, declaimed loud against Idolaters, and against all Papistry, never louder. And in fine, as for this rich Ship, it was tost by Tempests and Winds, and shattered; and losing her Masts, and all that she had in her, and full of Water, was driven into *England*. This, said *Jewel*, I make no doubt, was God's Doing, to let the unwise King see how unfortunate it was to hear Mass. *Knox.*

This Winter was a great Dearth of Corn, by reason of the unreasonable Weather the Winter before: But there was a Prospect of Plenty the Year ensuing. *A Dearth.*

## C H A P. XLIX.

*A Sessions of Parliament. Sanctuaries. A Bill for the Validity of Bishops Consecrations. Address to the Queen for her Marriage, and the Succession. Bills for Religion. The Queen's Speech to the Parliament in Answer to their Address.*

**A**FTER divers Prorogations, there was a Session of Parliament this Year. The first Day of their sitting was *Wednesday, October* the 2d. *Richard Onslow*, Esq; the Queen's Sollicitor, was chosen Speaker in the room of *Williams* dead. The things moved or done in the Houses of Parliament this Session, that had any Respect or Influence on Religion, I shall briefly relate. Of which the Queen's Marriage and the Succession were thought none of the least. *A Parliament begins to sit, October 2.*

*October* the 5th, A Bill was brought into the House of Commons for the avoiding Sanctuaries for Debt; and read the first time. And *Bill against Sanctuaries.* *October*

*ANNO* *October* the 7th read again, and ordered to be engrossed; when Al-  
 1566. legations were made for the Exemption of the Sanctuary at *Westmin-*  
 ~~~~~ *ster* out of this Bill, by the Dean thereof. And a Day was given  
 Sanctuary at him to attend the House with his Learned Council, to shew Cause  
 Westminster. why the said Sanctuary should be exempted. *October* the 16th. the  
 Dean of *Westminster* according to the Appointment of the House to  
 appear that Day, was present at the Bar with his Council *Edmund*  
*Plozden* of the middle Temple, and Mr. *Ford* a Civilian. The Dean  
 himself made an Oration in Defence of the Sanctuary; and alledged  
 divers Grants by K. *Lucius*, and divers other Christian Kings;  
 Mr. *Plozden* alledged the Grant for Sanctuary here by King *Ed-*  
*ward* Five hundred Years ago, *Viz. Anno* 1066, with great Rea-  
 sons, Laws and Chronicles. Mr. *Ford* also alledged divers Histories  
 and Laws for the same. Thereupon the Bill was committed to the  
 Master of the Rolls, and others, to peruse the Grants, and to cer-  
 tify the force of the Law now for Sanctuaries. The 31st of *Octob.*  
 upon the said Master of the Rolls Report of this Bill for Sanctuaries,  
 it was agreed to be engrossed. But *December* the 4th. this Bill for  
 taking away Sanctuary for Debt, was read the third Time; and  
 upon the Question and Division of the House, it was dashed; there  
 being with the Bill 60. against it 75.

Bill for Confe-  
 crations of  
 Bishops to be  
 good.

*October* the 17th. A Bill for declaring the making and Consecrating  
 of Archbishops and Bishops of the Realm, to be good, lawful and  
 perfect, was read in the Commons House the Second time [the First  
 time of the reading is omitted in the Journal] and ordered to be en-  
 grossed. *October* the 22d. This Bill for confirming the Consecra-  
 tion of Archbishops and Bishops within the Realm, was read the  
 Third time, and past upon the Question. And was carried up to  
 the Lords the next Day. In the Lords House this Bill was read  
*October* the 26th, the first time. *October* the 30th, read again. *Octo-*  
*ber* the 31st, read the third time, and committed to the Lord Chief  
 Justice of the Common Pleas, Justice *Southcote* and the Attorney  
 General. *November* the 6th. this Bill was read again, and concluded,  
 with the Consent of the Dissenting Peers, these, the Earls of *Northum-*  
*berland*, *Westmorland*, *Worcester*, and *Sussex*, Viscount *Mountague*,  
 Lords, *Morley*, *Dudley*, *Dacre*, *Monteagle*, *Cromwel*, and *Mor-*  
*daunt*. This Bill went down to the Commons again: And *December*  
 the 2d, it was sent up to the Lords with a Provision, and was read  
 the first, second and third time, and by common Consent concluded.  
 This passed into an Act at the Conclusion of this Session.

The Occasion  
 of it.

That which partly gave Occasion to this Act, was the Law-Suit  
 between *Boner* late Bishop of *London*, and *Horn* Bishop of *Winchester*.  
 Who, as before was declared, tendering the said *Boner* lying in the *Mar-*  
*shalsea* within *Winchester* Diocese, the Oath of Supremacy he refused  
 it, saying, That he was none of his Diocesan; nay, no Bishop at all;  
 and so had no Right to administer it to him. This reflected greatly  
 either upon the Queen's Letters Patents in appointing her Bishops,  
 or upon the Form whereby they were consecrated. And hereupon  
 many disaffected to the established Religion, hoping it might strike  
 at the Root of the Reformation, if the Bishops were not legally and  
 duly made and consecrated, uttered their Minds abroad. This is  
 expressed

expressed in the Preamble to the Act, as the Occasion of it; *Viz. ANNO*  
 shewing, 'How divers Questions by overmuch boldness of Speech <sup>1566.</sup>  
 'and Talk among many of the common sort, being unlearned, had  
 'grown upon the making and consecrating of the Archbishops and  
 'Bishops, whether the same were duly and orderly done according  
 'to the Law, or not; which much tended to the Slander of all the  
 'State of the Clergy, being one of the greatest States of this Realm.  
 'Therefore, for the avoiding of such slanderous Speech, and to  
 'the Intent that every Man that was willing to know the Truth,  
 'might plainly understand, the same evil Speech and Talk, was not  
 'grounded upon any just Matter or Cause; It was thought conve-  
 'nient by this Act, partly to touch such Authorities as did allow and  
 'approve the making and consecrating of the same Archbishops and  
 'Bishops, to be duly and orderly done according to the Laws of  
 'this Realm; and thereupon further to provide for the more  
 'Surety thereof.'

Then the said Act shewed, how in an Act 25. *H. 8.* was set  
 forth a certain Order of the Manner and Form, how Archbishops  
 and Bishops in this Realm should be elected and made: and a-  
 gain, how King *Edward* his lawful Successor set forth an Uni-  
 form Order of Service and Common Prayer, and put into the same  
 Book a good and godly Order of the Manner and Form, how  
 Archbishops and Bishops, Priests and Deacons should from time to  
 time be consecrated and ordered within the Realm. That Queen  
*Mary* indeed repealed these Laws. But in the first Year of *Q. Eli-*  
*zabeth*, her Successor, they were again revived by Parliament, and  
 enacted to be in force, in the Acts of *Supremacy* and *Uniformity*:  
 And that the Queen, for the avoiding of all Ambiguity and Questions,  
 had, in her Letters Patents, for the confirming, investing and conse-  
 crating any Person, Elect to the Office of Archbishop or Bishop, used  
 such Words and Sentences as were accustomed to be used by the said  
*K. Henry* and *K. Edward* in their Letters Patents made for such  
 Causes: and likewise had put into her Letters Patents such general  
 Words and Sentences; whereby, by her supreme Power and Autho-  
 rity, she dispensed with all Cases or Doubts of any Imperfection or  
 Disability, that might any ways be objected against the same; so  
 that no Doubt could or might be justly objected against the said  
 Elections, Confirmations or Consecrations: but that every thing re-  
 quisite and material had been done, for that purpose, as precisely,  
 and with as great a Care and Diligence (or rather more) as ever the  
 like was done before her Majesty's time.

*The Bishop's  
 Consecrations  
 good by for-  
 mer Statutes.*

Wherefore, for the plain Declaration of all the Premises, and to  
 the intent that the same might be better known, whereby such ill  
 Speeches might hereafter cease; it was now declared and enacted,  
 that the said Act and Statute made in the First of the Queen, where-  
 by the Book of Common Prayer, &c. was appointed to be used,  
 should stand and remain good and perfect to all Respects and Pur-  
 poses: and such Order and Form for the Consecrating of Archbi-  
 shops, &c. as was set forth in the time of *K. Edward VI.* and  
 added to the said Book of Common Prayer in the 5th and 6th of  
 his Reign, be from henceforth to be used: And that all Acts and

*The Substance  
 of the Act for  
 Consecration.*

**ANNO** Things heretofore done about any Consecration, Confirmation, or  
 1566. Investing of any Person to the Office and Dignity of Archbishop,  
 or Bishop within this Realm since the beginning of her Majesty's  
 Reign, was and should be declared, judged and deemed good and  
 perfect.

*A Proviso fa-  
 vourable to the  
 Popish Bishops.*

There was a Provision at the Conclusion of this Act, very favour-  
 able to *Boner* and the other Popish Bishops, that refused the Oath  
 of Supremacy that had been tendered them by the present Bishops.  
 By which Refusal, certified into one of the Queen's Courts at *West-*  
*minster*, they incurred Imprisonment and other Forfeitures. This  
*Proviso* was, that no Person should be impeached or molested in Body,  
 Lands, Livings or Goods, by means of any Certificate, by any  
 Archbishop or Bishop heretofore made. And that all Tenders of the  
 said Oath, and Refusal of it so tendered, were void and of none  
 Effect. So mercifully disposed were these times in comparison of the  
 late days, when Popery reigned; and even to those who had no  
 Mercy themselves to others. But proceed we to another grand Busi-  
 ness in this Parliament transacted.

*Motion for an  
 Address to the  
 Queen, to de-  
 clare her Suc-  
 cessor.*

*October* 18. A Motion was made for the reviving of the Suit to  
 the Queen touching her Declaring of a Successor, in case her Majesty  
 should die without Issue of her own Body. Which Matter had been  
 moved in the first Session of this Parliament, *Anno 5. Regina.*

*Arguments to  
 move the  
 Queen there-  
 unto.*

"What the great Arguments were, which the Parliament used  
 with the Queen with so much earnestness, for her to appoint a Suc-  
 cessor, and to limit the *Succession*, may be seen in a Discourse of one  
 of the Members unnamed; amounting to twenty Reasons, and up-  
 wards. A Copy whereof remaineth in the *Cotton Library*, with this  
 Title, *That the Limitation of the Succession of the Crown should be  
 to the Queen's Majesty's Service.* For which the Reader may apply  
 himself to the *Second Appendix.*"

F.

It was not a thing very acceptable to the Queen to be put upon, to  
 name who should succeed her. Which caused some of her Courtiers  
 in the House of Commons to put this by, if they could, by letting  
 them know her Intentions of Marriage, to provide them a Successor  
 of her own Body. Therefore the next Day, *Viz.*

*Transactions  
 in the Houses  
 concerning this  
 Matter.*

*October* 19. Secretary *Cecil* and Sir *Francis Knolles* her Vicecham-  
 berlain, told the House, the Queen was moved to Marriage; and that  
 she minded for the Wealth of her Commons to prosecute the same.  
 And Sir *Ambrose Cave*, Chancellor of the Dutchy, and Sir *Edward*  
*Rogers*, Comptroller of her Household, affirmed the same. And  
 thereupon persuaded and advised the House to see the Sequel of  
 that, before they made further Suit touching the Declaration of a  
 Successor. But divers Lawyers (among whom were *Mounson*, *Bell*  
 and *Kingmill*) argued very boldly: And so prevailed, that the ma-  
 jority of the House were for recontinuing their Suit for the Declaration  
 of a Successor, and to get the Queen's Answer. Those Four Privy  
 Counsellors that moved for a Stay of it, did it not without her  
 Majesty's special Direction. Who, it is very probable, foresaw the  
 great Inconveniencies that the further Prosecution thereof would  
 produce.

But

But the Majority of the House carrying it, the same Day it was ordered, that all the Privy Counsellors, being Members of that House, with 44 others, should meet the next Morning to consult and advise in what manner they might move the Lords to join with them in this Matter. But the Lords, it seems, did not much like this Business. For though they had appointed the Select Number of the Lower House to repair to them on the Morrow following, yet the Morrow being come, *Viz.*

*October* 22d. Their Lordships desired the Committees of that House to defer their Coming unto them till to Morrow. The Reason of which was, because the Archbishop of *York* and several other Lords; Spiritual and Temporal had been appointed first to wait upon the Queen in the Afternoon, to know her Pleasure therein, as might be gathered from the Journal-Book of the Lower House. It was not before

*October* the 25th. That the Lords told the Committees of the Lower House, (who were sent up for to them) that they would join with them in the foresaid Suit to her Majesty.

*Ditto* the 26th. The Lords after deliberate Consultation and Advice taken, how to proceed in this great Matter of Succession and Marriage, this Day sent Serjeant *Carus* and Mr. Attorney down to the Lower House, to signify that they would have a chosen Number sent up to them, for their Knowledge to be had of the same.

*October* the 30th. Lords to the Number of 36, were appointed to have Conference with a Number of the House of Commons, touching a Petition to be made to the Queen for the Succession and her Marriage.

*October* the 31st. The House of Commons appointed Sir *Edward Rogers*, Sir *Francis Knolles*, Sir *William Cecil*, and four more of the Queen's Privy Council, and divers other Members, to have Conference with the Lords aforesaid touching those two great Matters.

*November* the 5th. The Lords sent to the Commons, requiring Thirty of their House to be chosen by Mr. Speaker out of their foresaid Committees, with Thirty of the Lords by themselves appointed, to be before the Queen in the Afternoon, by her Majesty's Commandment, at her Palace at *Whitehall*, to understand what her Pleasure should be concerning the said two great Businesses. Accordingly, the Archbishop of *York*, the Bishops of *London* and *Durham*, with many other Temporal Lords, to the Number of Thirty, and as many of the House of Commons, waited upon her Highness in the Afternoon, for the said Purpose. Then the Lord Keeper made a Speech to the Queen at good length to the Purpose aforesaid; which is set down by *Dews*.

The Queen's Answer was this in sum: Touching her Marriage, she gave them some hope; but excused herself in not declaring a Successor, in respect of the great Danger that might ensue. Her Speech is set down in *Dews's Journal*: Which was not very Satisfactory, and somewhat (and as it seems, designedly) dark. 'As for her Marriage, she said, a silent Thought might serve. She thought it had been so desired, that none other Trees Blossom should have been minded, or ever any Hope of Fruit had been denied them. But that if any

*Dews Journ.*  
p. 105. 2.  
*The Queen's*  
*Answer to the*  
*Parliament,*  
*about Marri-*  
*age and Suc-*  
*cession.* p. 107.



ANNO  
1566.

doubted, that she was by Vow or Determination never bent to trade in that kind of Life, she bad them put out that kind of Herefy, for their Belief was therein awry. And tho' she could think it best for a private Woman, yet she strove with herself, to think it not meet for a Prince. As to the *Succession*, she bad them not think, that they had needed this Desire, if she had seen a time so fit; and it so ripe to be denounced. That the greatness of the Cause, and the need of their Returns, made her say, That a short Time for so long Continuance, ought not to pass by Roat. And that as Cause by Conference with the Learned, should shew her Matter worth the utterance for their Behoof, so she would more gladly pursue their Good after her Days, than with all her Prayers whilst she lived, be a Means to linger out her Living Thread. That for their Comfort, she had good Record in that Place, that other Means than they mentioned had been thought of, perchance, for their Good, as much as for her own Surety: Which if they could have been presently and conveniently executed, it had not been now deferred, or overslipt. That she hoped to die in Quiet with *Nunc Dimittis*, which could not be, without she saw some glimpse of their following Surety after her graved Bones. And this was all the Answer they had to their long prepared Address. On the next Day, *Viz.*

*November* the 6th. That the whole House might be acquainted with it, *Rogers* and *Cecil* read in Writing Notes of the Queen's Sayings before the Lords and Committees of the Commons: Importing, That her Grace had signified to both Houses, by the Word of a Prince, that she, by God's Grace, would marry; and would have it therefore believed. And touching Limitation for Succession, the Perils were so great to her Person, and whereof she had felt part in her Sister's Time, that the Time would not yet suffer to treat of it. Whereat all the House was silent. Notwithstanding,

*November* the 8th. Mr. *Lambert* began a Speech for iteration of the Suit to the Queen's Majesty for Limitation of the Succession. And thereupon it was strongly reasoned on both Parts: Insomuch, that the Queen was moved, and the next Day, *Viz.*

*November* the 9th. Sir *Francis Knollys* declared, That it was the Queen's expresse Command to the House, that they should no further proceed in their Suit, but to satisfy themselves with her Highness's Promise of Marriage. After which, Secretary *Cecil*, and Mr. Comptroller severally rehearsed the like Matter. But this ended not so. For,

*November* the 11th. *Paul Wentworth*, a Member of the House, by way of Motion, desired to know, Whether the Queen's Command and Inhibition sent the other Day to the House were not against the Liberties and Privileges of the House. Whereupon arose divers Arguments, which continued from Nine of the Clock in the Morning, till Two in the Afternoon. And then all further Reasoning was deferred till the next Morning. And the next Day, *Viz.*

The 12th of *November*, Mr. Speaker was sent for to attend upon the Queen at the Court about Nine of the Clock. Who therefore sent to the House, requiring them to have Patience. And after his coming, which was about Ten of the Clock, he began to shew that he

he had received a special Command from her Highness to this House, *ANNO* notwithstanding her first Commandment, that there should not be further Talk of that Matter in the House, that is, touching the Declaration of a Successor. And that if any Person thought himself not satisfied, but had further Reasons, he should come before the Privy Council, and there shew them. But this Course it seems the House could not tell how to take, no more than the Message she sent before. Infomuch, that after several Days, the Queen thought fit to revoke both Messages. For, *1566.*

*November* the 25th. Mr Speaker came from the Queen, and declared her Pleasure to be, That for her good Will to the House, she did revoke her two former Commandments: Requiring the House no further to proceed at this time in the Matter: Which Revocation was taken of all the House most joyfully, with most hearty Prayer for the Queen, and Thanks to her for the same. But now for some other Bills.

*December* the 5th. The Parliament intending Reformation of many Matters in Religion, a Bill together with a little Book printed in the Year 1562. for sound Christian Religion [the 39 Articles I suppose] was read the first time. And *December* the 10th. read the second time, and ordered to be engrossed. And *December* the 13th. The Bill for the Articles of Religion passed upon the third Reading. And the next Day this Bill with others were sent to the Lords by Mr. Vice-Chamberlain and others. Which Bill, intituled, *For Uniformity in Doctrine*, was read the same Day in the Lords House the first time. But it went no further this Session. This Bill was again brought into the Parliament, *Anno* 13th, *Elizab. Vid.* the Journal of the House of Commons, *May* the 17th. *Bill of Articles for Religion.*

*December* the 6th. A Bill for punishing Offenders in Swearing, Drunkenness, and other such like Crimes, was read in the Commons House the second time; and likewise divers other Bills touching Religion. These Bills were, I. For the Order of Ministers. II. For the Residence of Pastors. III. To avoid corrupt Presentations. IV. For Leases of Benefices. V. For Pensions out of Benefices, and Leases of Benefices. All read the first time. But these Bills had no further Progress this Parliament. For it was dissolved soon after. *Bills for Religion.*

These Bills, with that for the Articles of sound Doctrine, rested till the Beginning of the Parliament of 13. *Regin.* 1571. When upon the 6th of *April*, they were all again presented to the House; and a seventh Bill added, which was touching the Commutation of Penance by Ecclesiastical Judges. All these Bills were then referred to Committees to consider of them. And the 7th of *April*, they were all read again. And they past the House. But the Queen on the 1st of *May*, by the Lords of the Upper House declared unto the Committees of the Commons, That she approved their good Endeavours, but would not suffer these Things to be ordered by Parliament. Yet, however, they past all the Bills, and sent them up to the Lords the 17th of *May* following, by Mr. Comptroller and others.

*December* the 12th. A Bill was read the second time in the Lords House, for Confirmation of the new erected Deanries, and Prebends. *Bill for the new Deanries.*

*December*

**ANNO** 1566. *December* the 21<sup>st</sup>. The general Bill to avoid Fairs and Markets on Sundays, putting them off to the next Day following, read in the House of Commons the first and second time.

*Against Fairs  
on Sundays.  
Alms gather-  
ed in the House*

*A Convocation*

*January* the 2<sup>d</sup>. Alms given by the said House, for the Relief of the Poor, amounted to the Sum of 19*l*. 10*s*. To be paid to *Henry Knowles*, and Sen. Mr. *Grimston*, Members of the House.

We must not omit the mention of the Convocation that met this Parliament time, tho' little was done in it beside giving the Queen a Subsidy. It had been prorogued from *February* the 8<sup>th</sup>, 1565. to *October* the 1<sup>st</sup>. 1566. On which Day, being *Tuesday*, it was adjourned till *Friday, October* 4. and so from Day to Day, till *Wednesday, October* the 30<sup>th</sup>. Then the Bishops being met together, after Treaty and Communication among themselves, the Prolocutor was called up, and required to select six discreet Persons of the lower House, to devise and conceive a Form of a Book for a Subsidy to be granted by the Prelates and Clergy of the Province of *Canterbury*.

*December* 4. Sess. 11. The Clergy being met at *Lambeth* (to which Place the Convocation had been adjourned on *Friday, November* 22<sup>d</sup>, and there continued ever since) the Archbishop caused the Book of the Subsidy to be read before them. And being agreed upon, *December* 6. was sent unto the Clergy of the Lower House. And *December* 7. the Instrument of the said Subsidy was presented unto the Queen by the Archbishop of *Canterbury*, and the Bishops of *London, Chichester, Ely* and *Lincoln*, several of the Lower House attending also, but not called in, the Queen not being well. Which she read cheerfully, and rendered them Thanks.

*Dissolved.*

The Convocation, having been formerly adjourned from Day to Day, ever since the granting of the Subsidy, and nothing else done, or proposed unto the House, was finally dissolved by Authority of a Writ from the Queen.

*The Queen  
dissolves the  
Parliament.*

About Two or Three a Clock in the Afternoon, *January* the 2<sup>d</sup>. came the Queen to the House, and past a Subsidy Bill, and several more, *Viz.* 34 publick Acts, and 15 private; and dissolved the Parliament, after she had made a Speech to them, shewing herself very much displeased with some of them, for meddling so much with the Succession. But she told them, 'That tho' perhaps they might have after Her one better learned or wiser, yet she assured them, none more careful over them. And therefore henceforth she bad them beware how they proved their Princes Patience, as they had now done Hers. And notwithstanding, not meaning, she said, to make a Lent of *Christmas*, [being that present time of the Year] the most part of them might assure themselves, that they departed in their Princes Grace.

C H A P.

C H A P. L.

ANNO

1567.

*Proposals of Marriage between the Archduke and the Queen. The Duke of Norfolk's Advice about it. Midwives Practices. A Popish Confederacy of Foreign Potentates. Dean Wotton dies. Dean Nowel's Book against Dorman: And Bishop Jewel's Book against Harding. The Dutch Church apply to the Ecclesiastical Commission. The Queen's Ambassador in Spain affronted. Popery in Lancashire. The Queen's Letter to the Bishop of Chester thereupon. The Church of Carlisle's Leases.*

**T**HIS Year was great Talk of the Queen's Matching with *Charles*, the Noble Archduke of *Austria*, and Son to the Emperour; about the which, the Earl of *Suffex* had been sent in Embassy unto the Emperour. But tho' the *English* Nation earnestly desired to see the Queen married, for the Assurance of an Heir to succeed Her, yet they were very jealous of any Popish Prince to become her Husband, for fear of introducing that Religion, which they had felt enough of not long before. The Archduke therefore condescended very far to satisfy the Queen and the Nation herein. All that he required in this regard, was a Toleration to exercise his own Religion secretly in his Chamber; and that with these Conditions following, which were dated *October* 24th. 1567. as I transcribed them from a *Cotton MS. Viz.*

*The Match in hand between the Archduke and the Queen.*

I. That none but such of his own which he shall bring with him, being not otherwise persuaded in their Conscience, shall come to his Service, upon pain to be punished as straitly as may be devised.

*The Conditions offered. Julius F. 6. p. 45.*

II. That neither himself, nor any of his, shall in any wise, by Speech, or Argument, reprehend or mislike of the Religion of *England*, nor maintain any Subject of the Realm to the contrary.

III. That if any publick Offence shall grow of this Toleration granted to him, that he will for the Remedy thereof, be advised by the Queen's Majesty, and her Council.

IV. That he will refuse no Advice and Counsell, to be enformed by the Queen's Majesty in any thing pertaining to the Matter of Religion, for Instruction of his Conscience.

V. Lastly, He will at all Places, and in all Times accompany the Queen's Majesty to her Divine Services, and will be always publickly present at the same.

In all other things which have been moved between the Queen's Majesty and him, for the Marriage, he freely yieldeth to the Queen's Majesty's Will. And if she shall not like of his Person when he cometh, he will return, as shall be her Majesty's Pleasure.

This Matter was in the Month of *December* debated seriously in the Privy Council: and whether these Conditions should be accepted, or not, and whether the Liberty of the Popish Religion should be allowed the Duke of *Austria* at all.

*Debated in Council.*

The

**ANNO** 1567. The last Difficulty was, Whether the Archduke should not upon his Marriage have the Title, Style and Honour of a King; Next, Whether after Issue procreated of Us, he should not be Crowned King, and so remain. Which was in the Name of the Queen, thus answered.

*Whether to be crowned King.*

To the First, That if other Things requisite shall be accorded, he shall not be denied to have the like Title and Styles in this Realm that King *Philip* had, upon the Marriage of the late Queen our Sister.

To the Second, It cannot be by the Laws of the Realm granted; Nor yet were it meet in Reason, that any Person marrying with us and leaving Issue, should be crowned King of the Realm. For thereby Injury should be done to the Inheritors of the Crown; that is, to the Heirs of our Body, if God should give us any, or, in default of them, to the next Heirs.

*The Duke of Norfolk's Advice.*

The Duke of *Norfolk* being then not well, and therefore retired to his House in *Norwich*, was sent for to come to the Council. But his Want of Health made him, instead of coming, write his Mind, and send it to the Queen and Council. Which he was the better able to do, having understood how that Affair stood by Letters lately sent him from the Earl of *Sussex*, now Ambassador with the Emperor about this Match. Which Writing of the Duke's favouring, I suppose, the Cause, made several to censure him as disaffected in Religion, and to be a Papist: Tho' indeed from his Youth he was bred a good Protestant, rather indeed bending towards the *Puritans* than the *Romanists*. For he was bred up under *John Fox*, and had entertained *Dering* for his Chaplain. The sum of this the Duke wrote in a Letter to his Kinsman, the Earl of *Sussex* aforesaid, still Ambassador with the Emperor, *Viz.*

*His Letter to the Earl of Sussex. Titus B. 2.*

I Write these few Lines, Good Cousin, rather because I would among others of your Friends you should hear from me, than that I can write any thing of Courtly Proceedings. And yet by the last Letters I received, I did understand, that the Resolution for Answer to the Archduke should be to satisfy all his Well-willers. My State in Health was such as I was not able to repair to the Court myself, altho' I received Letters for my Repair, in the Afternoon, when I had received your Packet in the Morning before. Which made me more able to know what I had to do. And therefore instead of my own going, I did write to her Majesty at some length what I thought of the Matter. Which Letter hath been scanned according to every Man's Affection. And therefore I newly am now counted a Papist: but as long as I discharge my Duty and Conscience to God, my Prince, and my Country, I am too well mortified to care for slanderous Reports. Thus, Good Cousin, resting Yours, leaving the Report of the State of Matters now at the Court to others of your Friends Reports, who can write more certainly than I, because I heard not this eight Days, I bid you most heartily Farewel.

From *Norwich*, this 18th  
of December, 1567.

Your assured Loving Kinsman  
T. Norfolk.

There

There is one thing more I shall observe under this Year, namely, *ANNO* a Licence the Archbishop of *Canterbury* granted to *Eleonor Pead*, to be a Midwife, with the Oath she took. Whereby it may be perceived what were sometimes the disorderly Practices of Midwives in those Days: as, Laying supposititious Children in the Place of the true natural Ones, using Sorceries and Incantments; Hurting the Child, or destroying it, or cutting or pulling off the Head, or dismemb'ring it; Baptizing the Infant new born in case of Necessity, with odd and profane Words, and using sweet Water or Water perfumed. But behold! the Oath this Woman took:

1567.  
*The dangerous Practices of Midwives.*

' I *Eleonor Pead*, admitted to the Office and Occupation of a Midwife, will faithfully and diligently exercise the said Office according to such Cunning and Knowledge as God hath given me: And that I will be ready to help and aid as well Poor as Rich Women being in Labour and Travail of Child, and will always be ready both to Poor and Rich, in Exercising and Executing of my said Office: Also, I will not permit or suffer that any Woman being in Labour or Travail shall name any other to be the Father of her Child, than only he who is the right and true Father thereof. And that I will not suffer any other Bodies Child to be set, brought, or laid before any Woman delivered of Child in the Place of her natural Child, so far forth as I can know and understand. Also, I will not use any kind of Sorcery or Incantation in the time of the Travail of any Woman: And that I will not destroy the Child born of any Woman, nor cut, nor pull off the Head thereof, or otherwise dismember or hurt the same, or suffer it to be so hurt or dismembred by any manner of Ways or Means. Also, that in the Ministration of the Sacrament of Baptism in the time of Necessity, I will use apt and the accustomed Words of the same Sacrament, that is to say, these Words following, or the like in effect, *I Christen thee in the Name of the Father, the Son and the Holy Ghost*, and none other profane Words. And that in such time of Necessity, in Baptizing any Infant born, and pouring Water upon the Head of the same Infant, I will use pure and clean Water, and not any Rose or Damask Water, or Water made of any Confection or Mixture: And that I will Certify the Curate of the Parish Church of every such Baptizing.

*The Midwives Oath. Park. Regist.*

AS for the State of the Reformed Religion at this Time in this and other Countries, it was now most dangerously undermined by the chiefest Popish Potentates: Who entred this Year into a secret Combination to destroy it utterly, and forcing all other States and Princes to enter into the same with them. The Articles whereof were procured by some of the Queen's Spies and Intelligencers, and sent to the Secretary in the *Dutch* Language. The Translation whereof was as followeth:

*A Confederacy of the Popish Princes.*

ANNO

1567.

MSS. penes  
me.

*A brief Abstract of Tharticles of the Secrett Contract and Confederation or Leage, made between the Pope, the Emperor, the Kinge of Spaine, the Kinge of Portingall, the Duke of Bavier, the Duke of Savoye, and other their Confederats, and Companions, or Consorts: Into the which Contract or Leage they have sought Meanes to drawe in the French King, which hath allready consented, Anno 1567.*

1. **A**LL Lutherians and Calvinists or Hugonots which be against the Church of Rome, shalbe rooted out: and in the Place of those Potentats others shalbe placed at their Pleasures.
2. And when the said Contract shalbe put in Execution and Accomplished, They the said Confederates with generall Power and Force shall goe against the Turke.
3. The Intention of the Emperour is suche, that first of all there shalbe cut off from the Empyre the *Paltzgrave* and Duke *Augustus*. And the said cutting off shalbe the first Metinge daie at *Wormes*, sodainely or they be ware thereof.
4. And in their Place shalbe ordeigned and placed themperors two Brethren; the Archeduke *Ferdynando*, and Duke *Charles*.
5. First, or at the beginnigne, the Goods of the dylobedyent Lordes and Potentats, which will not consent to be comprehended in this Contract, shalbe confyscated and seased upon by the said Confederates.
6. The same shalbe, throughe the Emperours Power, begun at *Wormes*, and soforth prosecuted in all other Places nedefull.
7. All Well-willers and Assisters of the Church-men of *Luther* and *Calvin* shalbe displaced, banished and condempned to Deathe.
8. *Item.* By the Pope shalbe made and ordeigned a Patriarke over all *Duchelande*, to make Ordynances for the Services and Mayntenance of the Church of *Rome*.
9. And for thaccomplishment of the said Matter, and to the Supporting of the Charges that shall arise upon the same, the Pope shall geve and paie the one half of his Revenewes; and lykewise shall do all Cardynalls, Archbishops, and other spirituall Persons in *Duchelande*, and other Countries, to helpe to mayneteyne the Church of *Rome*.
10. There shalbe constituted, ordeyned and made, and placed rounde aboute, newe Servants of the Church, with spirituall Ordynances and Offices, accordinge to the Use of the *Romysh* Church.
11. Everie Man shalbe commaunded and holden to goe to Masse, and that on paine of Excommunication, Correction of the Bodye, or Deathe, or at the least, upon Losse of Goods; which Goods shalbe parted and distributed emongest the principall Lievetenants and Capytaines.
12. The Kinge of *Spaine* promisethe withe all his Power and Might, to provide and bringe to passe a Mariage betwene the *French* Kinge and the Emperours Daughter.
13. *Callis*, and other Places lately belonginge to the Crowne of *Englande*, shalbe delivered to the Kinge of *Spaine*: And he shall helpe



helpe and assist the Quene of *Scotland*; and restore her to her Kingdome, *ANNO*  
in chafinge awaie the Quene of *Englande*; and helpe to destroye all *1567.*  
suche as be affectioned, or make claime to the same Kingdome.

The Kinge of *Spaine* his Sonne shall have in Mariage the Empe- 14.  
rours Daughter.

The Emperour, the Kinge of *Spaine*, and the *Frenche* Kinge, 15.  
shall, in their proper Persons, be present in all suche Warrs and Ex-  
ploits.

The Duke of *Bavier* shall be Lievetenant Generall for the Pope, 16.  
and general Capyteine for the Spiritualitie, in the said Exploits and  
Wars.

And his Eldest Sonne shall have in Mariage the Daughter of the 17.  
Duke of *Lorraine*.

The Duke of *Guyse* shall have in Mariage the Daughter of the 18.  
yonge Duke of *Bavier*.

The Sister of the *Frenche* Kinge shalbe maryed to the Kinge of 19.  
*Portingall*.

And in case the Duke of *Florence* deny or refuse to be compri- 20.  
sed in the said Contract, he shalbe dryven and chased out of his  
Land.

The Dukedome of *Mylleine* shalbe rendred and restored to the 21.  
*Frenche* Kinge; he shall have also the Ilandes of *Corfyca*, as soon as  
the *Genevoises* be from thence removed.

The *Venetians* shall subject themselves also to the said Contract. 22.  
And yf they refuse to doe the same, then shall the said Confederats  
make sharpe Warrs against them, and their Lordeshippe and Lande  
in *Italye* shalbe geven from them.

The Duke of *Florence*, for thaccomplishment of these Articles, 23.  
shall ryde in post to the Frontiers of *France*, whereas the Kinge and  
his Mother sholde also come; notwithstandinge that shall take no  
place throughe the Solycitacion don by some of the Kinges Counsaill  
to the contrary.

The Causers and Preferrers of this Contract, be the Cardynall of  
*Lorraine*, and of *Graundvill*, and his Brothern. Which lykes the  
Emperour verie well; the rather, for that it first tendeth to Honour  
and Riches, which the House of *Austria* hath allwaies sought and  
desired.

The Cardynall of *Burboyn* is also one of these Practysers.

*Nicolas Wotton*, LL.D. Dean of *Canterbury* and *York*, died this *Dean Wotton*  
Year. He hath a very fair Monument in the Cathedral Church of *Canterbury* dies.  
with his Statute in a kneeling Posture. By which *Effigies*  
of him he seems to have been a spare Man, his Cheeks falling in.  
The Head of it is counted an extraordinary fine piece of Work. The  
Inscription being in *Latin*, is very large, giving a contracted Hi-  
story of the Man. It expresseth, among other Things, That he was  
sent Ambassador twice to the Emperor *Charles V.* Once to *Philip*  
King of *Spain*, and to *Francis I.* the *French* King: Thrice to  
*Henry II.* his Son: Once to *Mary* Queen of *Hungary*, and Gover-  
nor of the *Low Countries*: Twice to *William* Duke of *Cleves*:  
That he was Commissioner of the Peace renewed between the

ANNO *English, French and Scots* at *Guisnes* and *Ardes* in the Year 1546.  
 1567. And likewise at *Cambray* Castle in the Year 1553. Lastly, One of  
 the Queen's Ambassadors at *Edenburgh* in *Scotland*, 1560.

Dean of Paul's  
 his Book in  
 Confutation of  
 Dorman.

Dorman's  
 Book.

As this Dean deceased this Year, so another Dean of this *English* Church, namely of *St. Paul's London*, must have some Notice taken of him, for a learned Book now set forth against *Thomas Dorman* a Papist, intituled *A Confutation of him*. *Dorman*, a young forward man, now Bachelour of Divinity, sometime a Fellow of *New College, Oxon*, by the Help, as it was thought, of the Collections and Writings of Dr. *Richard Smith*, to whom he was Executor, undertook to answer some Part of Bishop *Jewel's* Challenge; and set forth a Book in the Year 1564. called *A Proof*, written to prove the Necessity of one Head of the Church, who must be the Pope, intended against certain Articles of the said Bishop's Challenge, relating chiefly to this pretended Head. This *Proof*, *Nowel*, Dean of *St. Paul's* soon answered, styling his Book *A Reproof of Mr. Dorman's Proof*. But *Dorman* defended his *Proof*, and called his Defence *A Disproof of Nowel's Reproof*; and this came forth in the Year 1565. In which Book he had mingled many impertinent Treaties of other Matters in Controversy between us, to help out with the great Barrenness of his first Subject, *Viz.* The Necessity of one Head of the Church. Then in the Year 1567. the Dean set forth, in answer to the *Disproof*, a pretty bulky Book, intituled *A Confutation of Mr. Dorman's late Book, &c. Whereby our Countrymen, especially the simple and unlearned, may understand how shamefully they are abused by those and the like Books, pretended to be written for their Instruction.* The Ground of this Warning may be gathered from *Nowel's* Complaint in his Epistle to the Reader, *Viz.* How unfairly and disingenuously *Dorman* dealt with him, for he either wholly omitted *Nowel's* Sayings (which he pretended to go about to confute) except a Word or two in the Beginning of them, and here and there piked what he thought good; or if he did rehearse a few Lines of *Nowel's* Book, he commonly broke off as he pleased, that the whole Sense and Strength of the Sentence might not be perceived by the Reader; and so left out that which was especially to be recited on *Nowel's* behalf. Things by him plainly spoken, *Dorman* obscured; things divided, he confounded and mingled; and commonly by putting to, or taking from, or some way altering the Words, corrupted and falsified what was said and plainly meant. So that the Reader who should understand both Parties, and by Conference of both, judge of both, was either deceived or left in obscurity. And further, very ungenteelly, and the better to impose upon the Reader, *Dorman* confidently in broad Words charged his Adversary with no less than Eighty Two Lyes. But the other appealed to his Readers, whether he had not discharged himself clearly of them, and returned them in order upon *Dorman's* own Head, with great Accession, Interest and Multiplication.

Dorman a  
 Plagiary.

In both his Books, the Dean found him out to be a notorious Plagiary, in borrowing out of *Harding*, who was his Master, and other Writers, and copying out a great Part of their Allegations as his own. And to let this appear at once, towards the Conclusion of the *Confutation*,

futation, he shewed in a Table in one Column of it, that he had transcribed Allegations out of the Fathers from the said *Harding*, in the Fourth Article of his First Book against Bishop *Jewel*, in nine and twenty Places at least. And in another Column of the same Table, was shewn, how they had been all answered by the said Bishop, or by the Dean himself. And another Table he framed, that discovered Ten Authorities more out of Scripture and Doctors, stolen by the same *Dorman* out of *Hofias*, and answered by the same Bishop or himself, the Places and *Folio's* expressly set down.

ANNO 1567.  
P. 450.  
Fourth Article  
of Jewel's  
Reply.

Confutation,  
P. 454.

In the Body of this Book *Nowel* vindicated himself against another Adversary, and that was Dr. *Nicolas Saunder*. Who had wrote a great Book, consisting of 425 Leaves, intituled, *The Supper of the Lord set forth according to the Truth of the Gospel and Catholick Faith*. Which was observed to be the largest Book that any English Papist had wrote in those Days, excepting Mr. *Heskins* his *Jordan*. This Title of *Saunder's* great Book spake ostentatiously of a Confutation of Mr. *Nowel's* Challenge. And what was this Challenge, but something comprized in fourteen Lines of his former Book against *Dorman*? Which in short was this: *Mr. Dorman, nor all Papists with him, shall never be able to shew Cause, why these Words, I am the true Vine, do not prove as well a Transubstantiation, as Hoc est Corpus meum.* The Dean obtaining *Saunder's* Book from the Bishop of *London*, who had got it, marvelled much to see the Title of the Book; which made him tosse the Book over, and a great while found nothing concerning himself: but after 233 Leaves, he found a Discourse of seventeen Leaves wrote against his fourteen Lines. Now in his Confutation of *Dorman*, he thought fit to take notice of what *Saunder's* had writ against him, and to vindicate what he had said. And to do it with good Profit to the Readers, he confuted, in one whole Alphabet, all his Causes of Transubstantiation; which consisted only in these Words, *This is my Body*.

Nowel confutes Saunder's Book.

Nowel's Challenge.

Let me add in the last place concerning this Book called *The Confutation of Dorman's Disproof*; that it must not be looked upon as the single Judgment of one private Divine of the Church of *England*, nor a Book thrust hastily out into the World by himself without making any Body else privy to his doing: but it was a Discourse writ upon mature Deliberation; having been well weighed and perused by other great and wise men; particularly the Bishop of *London*, and the Secretary of State. The former saw the Sheets as *Nowel* finished them; and so did the Secretary, at least many of them; and it seems, corrected and added of his own to them: And in certain Doubts he was consulted; and among the rest, in somewhat mentioned by *Dorman* from *Calvin*, who had made some unhandsome Reflexions upon King *Henry VIII.* and his Title of supreme Head of the Church of *England*. The Answer that *Nowel* had framed to this, he sent to the Secretary to review and consider. All which appears from the said *Nowel's* Letter to the Secretary, writ in the Month of *April* 1566. Wherein, 'He thanked his Honour for perusing of his Papers; which he sent again written out, unto him; according as my Lord of *London* had told him was his Honours Pleasure. That he had sent him half a dozen Leaves or more

The Esteem due to Nowel's Book.

Mss. Cecilian.

ANNO 1567. more in the latter End of it, to peruse, when he had leisure; which contained an Answer to *Calvin*, by Oversight uncomely and untruly writing of *K. Henry* the Eighth, and the Title of *Supreme Head*; which *Dorman* had laid to our Charge. And that he should be much bounden to his Honour in case he would (his Leisure so serving him) oversee that Part. That the Printer called upon him, and that he had no cause to stay, but the Lack of Intelligence of his Honours Judgment of that Part.

Bishop Jewel's  
Answer to  
Harding in  
the Press.

By this time Bishop *Jewel*'s learned Answer to *Harding* was got into the Press, and near printed in the Month of *September*; tho' it came not forth till the Year 1569. unless that were another Edition. The Bishop was now deliberating concerning the Dedication of his Book; and Archbishop *Parker* and other of his Friends advised him, for certain good Causes to recommend it to her Majesty; especially since *Harding* had already adventured in an evil Cause to do the like. But before he would presume to do it, he thought fit to address a Letter to the Secretary, to aid him with his good Counsel, since he best knew the Inclinations of her Majesty's Mind; adding, That it stood not only him, the Author, but also the Cause itself upon, that such Attempts might have favourable Acceptation. He prayed the Secretary further to advertise him, what Matter or Matters it were most convenient to touch in his Preface to her Majesty. And no question he had the Secretaries Advice herein.

Jewel's Letter  
to Cecil, dat.  
Septem. 27.  
1567. Pap.  
Office

The Queen  
reads it.

In 1568. it was near coming forth: and as it was very learnedly writ, so it had the Admiration of all: and the Queen herself read it diligently; and gave *Jewel* Thanks for his said Work.

The Ecclesiastical  
Commissioners Decree  
in Favour of  
the Dutch  
Church.

This Year the Bishop of *London*, with other the Queen's Commissioners for Causes Ecclesiastical, made a Decree in behalf of the *Dutch* Strangers Church in *London*. The Occasion this, Some Members of this Church had carried themselves disobediently to the Orders of it, and then for avoiding the Censures, had departed and revolted from it. This Behaviour, too often practised, put the Church upon addressing and petitioning the said Commissioners, that they who without any just Cause had thus gone from them, might be brought back, and obliged to a Reconciliation with the Church again. Hereupon they did Decree, First, That the said *Dutch* Church should continue in its first Constitution, under its own Discipline hitherto accustomed, and in its Conformity with other the Reformed Churches; Confirming the Ministers, Elders and Deacons of the same Church in their Ministries and Administrations. And then exhorted all Strangers abiding in the City of *London*, who professed Christ and his Gospel, to join themselves to that Church, and submit to its Holy Appointments. And further, declared, all such as had made a Defection from this Church, and had caused the late Disturbance in it, to be unquiet and stubborn Persons, until by Repentance they returned and gave Satisfaction to God and his Church; reserving to themselves the further Restraint and Correction of them. This was given under their Seal the 19th of *December*, 1567. Anno Regine 10.

MSS. in Eccles.  
Lodino-Belgie.

Orders of Bi-  
shop King in  
favour of the  
same.

The like Favour again another Bishop of *London* long after expressed towards this Church, namely Bishop *King*, upon the like Occasion,

Occasion, in an Instrument of Order, bearing date *August* the 9th, *ANNO* 1615. for the Maintenance of this Church's Customs and Censures; upon a Petition put up to him by this Church, and the *Dutch* Church in *Colchester*, complaining of certain Persons that offended against the Government and Censures Ecclesiastical of their Congregations. The Bishop therein first specified, how K. *James* I. had extended his gracious Favour towards this Congregation, as also to that of *Colchester*, for the Continuance of their quiet Residence and Habitation within the said City and Town, and for their successive enjoying of their antient accustomed Liberties in the Government of their Congregations among themselves. Which Favour, as the said Instrument testified, they had used with Moderation, and with the good liking of the State, and his [the Bishop's] Predecessors, during the Reign of Queen *Elizabeth*, without any just Scandal or Prejudice given by them against the State of the Church of *England*. And then the said Bishop enjoined, that no Member of the said Churches that had offended and thereby deserved their Censures, should depart from those Congregations, and join themselves to any Parish Church, before he had either been censured for his Offence, or otherwise had reconciled himself unto his respective Congregation.

Whereas mention was made above of King *James's* gracious Favour towards the *Dutch* Church in *London*; this happened in the Year 1611. when this Church purchased of that King the Churchyard, and the Houses built thereon for 600*l*. For which the King granted them his gracious Letters Patents.

*King James's  
Letters Pa-  
tents to this  
Church.*

A Thing happened this Year to some *English* in *Spain*, that as it shewed the hot Zeal of that People towards Popery, so it gave the Queen a plain Indication of their ill Will towards her. For they had forbid *Man* her Ambassador to use in his own House privately the Divine Service, practised in *England*; and moreover, had removed him from the Court, nay, and the City *Madrid*. His Servants, though they were the Queen's Subjects, they compelled to be present at the Mass, and threatened them, if they heard the *English* Service. This the Queen was soon acquainted with by the Ambassador's Letter. This Usage of her Ambassador, however contrary to the Law of Nations it was, the Queen still carried it fair with that King. But how she inwardly resented this Affront, and what she did hereupon, she exprest in her Answer to the said Ambassador: Which was to this Tenour:

*The Queen's  
Ambassador's  
Affront in  
Spain.*

' That since his Servant's coming, she had understood a Matter very strange unto her, and not to be suffered: Which was, That all his Household, being her natural Subjects (his own Person only excepted) did resort to the common Services of the Churches there, contrary to her Laws and Ordinances; and were not only compelled, but also by Fear restrained from the Exercise of any common or private Divine Service within his own House, agreeable to her Laws. That she found this Matter so inconvenient, as, considering what Impunity and Privilege the King of *Spain's* Ambassador had here for his own Servants, (which also some thought he enlarged, to serve the Appetites of others) was not allowable. That she thought meet to declare unto him, the said *Spanish* Ambassor-

*The Queen's  
Letter here-  
upon.  
Pap. Office.*

ANNO 1567. <sup>c</sup> dor, her great disliking hereof; and had required him to impart to the King her good Brother, this Misusage of the Privilege that belonged to him, as her Ambassador, and to procure the speedy Remedy thereof. For otherwise she would not with such an Inequality suffer her Minister to reside there.' The *Spanish* Ambassador in his Answer seemed to be ignorant of this Usage: and promised to write, and deal herein effectually with the King his Master.

And the Queen added, telling her Ambassador, that it was her Pleasure, if his Servants were indeed constrained to repair to their Churches, as it was said, that he should impart the same to the King, and require him to provide Remedy of the same, assuring him, as he well and truly might, that if she had known thereof before (as indeed she did not) she would have in this sort dealt for the Remedy whereof, as now she did. And she wrote to her Ambassador further, that he might say to the King, that she had imparted this to his Ambassador here; who could not but report, how he was otherwise used; and no part abridged of his Privilege. Lastly, she required him to advertise her about this Matter, to the intent she might give order for his Revocation, if he might not enjoy like Privilege for his Household Servants, as the King's Ambassador did here.

*Popery in Lancashire.*

Religion in *Lancashire* and the Parts thereabouts went backwards: Papists about these times shewing themselves there to be numerous. Mass commonly said; Priests harboured; the Book of Common Prayer, and the Service of the Church established by Law, laid aside: Many Churches shut up, and Cures unsupplied, unless with such Popish Priests as had been ejected. The Knowledge of all this coming to the Court, the Queen sent down to the Ecclesiastical Commission, whereof the Bishop of the Diocese was the chief, (together with several others, whom she might trust) to examine and redress these Disorders, and to call before them all such as were known or suspected to have any hand in them. And to the Bishop of *Chester*, some time after, she wrote a Letter, reprehending him for his Negligence in his Diocese; and requiring him to be more diligent in suppressing Popery, and filling the vacant Churches; and that he should undertake a Visitation for this Purpose. But to give a more particular Account of this Matter, I shall subjoyn the Queen's Letter; which ran to this Tenour:

*The Queen to the Bishop of Chester thereupon.  
Pap. Office.*

' WE greet you well. We think it not unknown to you, how We, of our own meer Motion, for the good Opinion we conceived of you in your former Service of us, to admit you to be Bishop of that Diocese; expecting in you that Diligence and Carefulness for the containing of our Subjects in the Uniformity of Religion and the Service of God according to the Laws of the Realm, as now upon the credible Reports of Disorders and Contempts to the Contrary in your Diocese, and especially in the County of *Lancaster*, we find great Lack in you, being sorry to have our former Expectation in this sort deceived. In which Matter of late we wrote unto you, and other our Commissioners joined with you, to cause certain suspected Persons to be apprehended; Writing also at the same time to our Right Trusty and Right Well Beloved the Earl of *Darby*, for the aiding of you in that behalf. Since which time, and before the Delivery of the said Letters to the Earl of *Darby*, we be duly informed,

formed, that the said Earl hath upon small Motions made to him, *ANNO*  
caused all such Persons as have been required, to be apprehended; *1567.*  
and hath shewn himself therein, according to our assured Expecta-  
tion, very faithful and careful for our Service.

Now therefore, considering the Place you hold, to be the Prin-  
cipal Minister in these Causes, and such Disorders found within  
your Diocess, as we hear not of the like in any other Parts, We  
will and charge you further to have other Regard to your Office;  
and especially to foresee that all Churches and Cures be provided  
of honest Men, as well learned Curats, as ye can cause to be  
provided; using therein the Ordinances and Censures of the Church,  
to the Remedy of the Defaults, and suffer not for the Lack of your  
Personal Visitation, by repairing into the remotest Parts, and  
especially into *Lancashire*, that obstinate Persons having been most  
justly deprived, be not secretly maintained, to pervert our good  
Subjects within any part of your Diocess; as we understand they  
have now of long time been. And herein we have the more Cause  
to blame you; for that besides your Episcopal Jurisdiction, you  
have had all other good Authority to reform these Disorders by our  
special Commission to you and others directed, for the Reformation  
of these kinds of Abuses in Matters Ecclesiastical. Which you did  
instantly desire to have, with Promise thereby to have preserved  
your Diocess from these Disorders. Under the next Year we shall  
see the Effect of this Letter of the Queen's, and the Remifness of the  
Bishop that caused it, and the Prosecution of these Papists.

As the Queen had this Business with the Bishop of *Chester*, so the  
Bishop of *Carlisle* (another Church in this Northern Province) had  
some Business now with the Queen, and her Council. The Case was  
this. The Church of *Carlisle* had been greatly wronged in its Re-  
venues by the old Popish Prebendaries: who, taking their Opportu-  
nity in Absence of Sir *Thomas Smith* the Dean, had made Leases  
without Reason or Conscience for their own Benefits, whatsoever  
became of the Church afterwards. This was complained of above;  
and a Commission was issued out to the Bishop and the Lord *Scroop*  
among others, to inspect into these unjust Doings. And a Certificate  
what was found and done, was the last Year returned by the Bishop  
and the said Lord unto the Queen's Privy Council; having been de-  
livered by the said Bishop into the Secretary's Hands the last Parlia-  
ment time, and remained still with his Clerk; but nothing done therein  
as yet. Now in the Month of *September*, *Scot* one of the Prebendar-  
ies of that Church came up on purpose to sollicite this Business, and to  
endeavour to obtain some Remedy of these horrible Abuses. And  
both the Bishop and Sir *Thomas* the Dean gave him their Letters, to  
introduce him to the Secretary; who was always ready to help the  
State of the Church and Religion.

The Bishop in his Letter requested his Furtherance and Aid in these  
needful Suits of that Church: shewing, that the evil Dealing of the  
old Prebendaries would appear to him in the Certificate of the Com-  
mission returned the Year before. Wherein, in that busy and trouble-  
some time of Parliament, and by reason of the Secretary's Sicknes  
at that time, nothing could then be done. That the Church, altho'

*Unreasonable  
Leases in the  
Church of  
Carlisle.*

*The Bishop of  
Carlisle's Let-  
ter to the Se-  
cretary there-  
upon; Pap-  
Office.*



*ANNO* 1567. the present Prebendaries were good Husbands, was in distrefs, because the Charges were large, as much as the Revenue would bear, or more. He doubted not, but that God would move his Heart (as continually he did) to work herein as might stand with Equity and Justice, to the Glory of God, and Supportation of the painful Preachers therein.

*And Smith the Dean's Letter.* The Sum of Sir *Thomas Smith's* Letter, which the same *Scot* also brought to the Secretary, was, 'That the said Prebendary of *Carlisle* was come up to prosecute a further Remedy for Abuses in unreasonable Leafes made in his [the Dean's] Absence : And he prayed him, that he might obtain Letters from the Council to the Lord President of *York* and the Council there, to take the Matter in Hand. He hoped to bring it to some good Pass, to the aid of the poor Church ; which was then by those unreasonable Prebends almost despoiled of all that it had. That he had drawn a Draught of such a Letter as *Scot* desired, praying the Secretary to peruse it, and as he thought good to amend, and to get it signed by his own and the Lords Hands.'

These were some of the Cares now taken, to redress the Mischiefs the Popish Spoliers of the Church now reformed, had done, as well out of Malice as Covetousness.

## CHAP. LI.

*Orders taken with Papists in Lancashire by the Ecclesiastical Commission. The Dean of St. Paul's preaches there. Detentions of Papists there. They send over Money to Lovain. The See of York vacant. The Queen encourageth the Universities to study Divinity. The Bishop of Chester's Commendations. His Expences. The Queen dangerously sick.*

*Papists in Lancashire looked after.*

IT was time for the State to look after those dangerous, disaffected Men in *Lancashire* and the Parts adjoining : and by those Messages from the Queen mentioned above, both the Bishop of *Chester*, and the Commissioners Ecclesiastical were spurred up to discharge their Duties with respect to them. The Bishop entered upon his Visitation this Summer ; and many Papists and their Doings were detected, and most of them reduced, outwardly at least, to Obedience and Compliance with the Laws for Religion.

*The Bishop of Chester's Visits.*

*Pap. House.*

And first to give some Account of the Bishop's *Visitation*. Which proved thus, according to the Relation he made himself of it to the Secretary in a Letter to him dated *Nov. 1. 1568*. 'That he had the last Summer visited his whole Diocess, which was of Length above six Score Miles ; and had found the People very tractable ; and no where more than in the farthest Parts bordering upon *Scotland*. Where, as he said, he had the most gentle Entertainment of the Worshipful to his great Comfort. That his Journey was very painful by reason of the extreme Heat : and if he had not received great Courtesy

‘ Courtesy of the Gentlemen, he must have left the most of his HORSES by the way : Such Drought was never seen in those Parts.’

ANNO  
1568.

The Bishop also now sent up by one of his Servants a true Copy of all such Orders, as he and the rest of his Associates, in the Queen’s Commission Ecclesiastical, had taken with the Gentlemen of *Lancashire*. Who (one only excepted, whose Name was *John Westby*) with most humble Submissions and like Thanks unto the Queen’s Majesty, and to her Honourable Council, received the same ; Promising that from thenceforth they would live in such sort, that they would never hereafter give occasion of Offence in any thing concerning their bounden Duty, as well towards Religion, as their Allegiance towards their Prince. But notwithstanding their Promises, the Commissioners bound every of them in Recognizances in the Sum of an Hundred Marks for their Appearances from time to time, as appeared in the abovesaid Orders. And certain Punishments inflicted upon some of them had done so much good in the Country, that the Bishop hoped he should never be troubled again with the like.

*What was done with the Lancashire Gentlemen by the Commissioners*

*Nowel* Dean of *S. Paul’s London*, was a *Lancashire* man, and was now down in that Country. Who with his continual preaching in divers Places in the County, had brought many obstinate and wilful People unto Conformity and Obedience, and had gotten great Commendation and Praise (as he was most worthy) even of those that had been great Enemies to his Religion. The Bishop occasionally relating this to the Secretary, beseeched him to be a means to the Queen’s Majesty and to her Honourable Council, to give him Thanks for this his great pains taken among his Country men.

*The Dean of Paul’s preaches in Lancashire.*

But now to set down particularly what had been detected and discovered among these *Lancashire* Papists, and the Negligence, or Lothness of the Bishop, to prosecute them. Information was brought in to the Bishop by one Mr. *Glasier* a Commissioner, and another, named *Edmund Ashton*, that great Confederacies were then in *Lancashire*. And that sundry Papists were there lurking, who had stirred divers Gentlemen to their Faction, and sworn them together, not to come to the Church in the Service time, now set forth by the Queen’s Authority, nor to receive the Communion, nor to hear Sermons ; but to maintain the Mass and Papistry. And after this Information, *Glasier* advised the Bishop to go to the Earl of *Darby*, and to execute the Commission in *Lancashire* ; or else it could not be holpen, but many Church Doors must be shut up, and the Curates hindred to serve as it was appointed to be used in the Church. And that this Confederacy was so great, that it would grow to a Commotion, or Rebellion. The Bishop hereupon sent for those Offenders by Precept, but declined to go yet to execute the Commission in *Lancashire*.

*Discoveries concerning the Papists in Lancashire.*

Again, Sir *Edward Fytton* informed the Bishop, that Mr. *Edmund Trafford* spake of these Matters before to him as a Commissioner, for to have redress thereof. Whereupon Mr. *Gerrard* said, that if the Bishop would not go to *Wygan* in *Lancashire*, or such like Place, and sit to execute the Commission, and move the Earl of *Darby* to be there, (who had assured them he would sit and assist) he knew that a Commotion would ensue ; and that he knew their Determination

*Danger of a Commotion there.*

*ANNO* 1568. was thereunto. For that his Kinsman and Alliance to his Remembrance (naming Mr. *Westby*) had told him, *He would willingly lose his Blood in these Matters.* Also he said further, that from *Warrington* all along the Sea Coasts in *Lancashire*, the Gentlemen (except Mr. *Butler*) were of the Faction, and withdrew themselves from Religion; as Mr. *Ireland*, Sir *William Norris*, and many other more. So that there was such a Likelihood of a Rebellion or Commotion speedily, that for his Part, if the Bishop would not go to execute the Commission in *Lancashire*, he would himself within twelve Days inform the Privy Council. And yet he had desired the Bishop to deliver the Commission unto him and *Fytton* to execute: but the Bishop refused, saying, he would send for the Offenders. But afterward the Bishop and *Gerrard* signed Precepts for divers Papistical Priests and some Gentlemen, to appear before the Commissioners concerning the Premises.


*Some swear to the Pope.*

Again, one *Edmund Holme* made this Discovery; That there was a Letter written from Dr. *Saunders* [*Nicolas Saunders* I suppose] to Sir *Richard Molineux* and Sir *William Norris*; the Copy of which Letter was ready to be shewed. The Contents of it, as it seems, were, to exhort them to own the Pope supreme Head of the Church; and that they should swear his Supremacy, and Obedience to him, before some Priest or Priests appointed by his Authority; who should also absolve them that had taken any Oath to the Queen as supreme, or gone to Church and heard Common Prayer. Hereupon Sir *Richard Molineux* did make a Vow unto one *Norice*, otherwise called *Butcher*, otherwise called *Fisher*, of *Formeby*; and unto one *Peyle*, otherwise called *Pyck*, (who reported that he had the Pope's Authority) that he would do all things according to the Words of the said Letter. And so did receive Absolution at *Pyck's* hand: And he did vow to the said *Pyck*, that he would take the Pope to be the supreme Head of the Church. And the said *Molineux's* Daughters, *Jane*, *Alice* and *Anne*, and his Son *John*, made the like Vow as their Father had done. And then they took a Corporal Oath on a Book. And so did *John Mollin* of the *Wodde*, and *Robert Blundel* of *Inse*, and *Richard Blundel* of *Christby*, and Sir *Thomas Williamson*, and Sir *John Derwoyne*, and *John Williamson*. These were some of those Popish Gentlemen of *Lancashire*; and these were their Doings. But the Commission Ecclesiastical roundly managed had pretty well reduced them, as we heard before.

*The Submission required of Papists.*

In what Form the Submission ran, to which these Popish Gentlemen subscribed, before they made their Peace, I know not. But I find this Year one Form offered to Sir *John Southworth* of these Parts (who had entertained Priests, and absented from the Church) by order of the Privy Council; which was as followeth:

‘Whereas I Sir *John Southworth*, Kt. forgetting my Duty towards  
 ‘God and the Queen’s Majesty, in not considering my due Obedience,  
 ‘for the Observation of the Ecclesiastical Laws and Orders of this  
 ‘Realm, have received into my House and Company, and there received certain Priests, who have not only refused the Ministry, but  
 ‘also in my hearing have spoken against the present State of Religion,  
 ‘established by her Majesty and the States of her Realm in Parliament;  
 ‘and

‘ and have also otherwise misbehaved myself in not resorting to my *ANNO*  
 ‘ Parish Church at Common Prayer, nor receiving the Holy Commu- *1568.*  
 ‘ nion so often times as I ought to have done; 

‘ I do now by these Presents, most humbly and unfeignedly submit  
 ‘ myself to her Majesty, and am heartily sorry for mine Offence in  
 ‘ this Behalf, both towards God and her Majesty. And do further  
 ‘ promise to her Majesty from henceforth to obey all her Majesty’s  
 ‘ Laws and Ordinances, set forth by her Majesty’s Authority in all  
 ‘ Matters of Religion and Orders Ecclesiastical; and to behave myself  
 ‘ therein as becometh a good, humble and obedient Subject; and shall  
 ‘ not impugn any of the said Laws and Ordinances by any open  
 ‘ Speech, or by Writing, or Act of mine own; nor willingly suffer  
 ‘ any such in my Company to offend, whom I may reasonably let, or  
 ‘ disallow: Nor shall assist, maintain, relieve or comfort any Person,  
 ‘ living out of this Realm, being known to be an Offender against the  
 ‘ said Laws and Orders now established for godly Religion, as is  
 ‘ aforesaid. And in this doing, I firmly trust to have her Majesty my  
 ‘ gracious and good Lady, as hitherto I, and all other her Subjects  
 ‘ have marvellously tasted of her Mercy and Goodness.’ But this  
 Knight refused to subscribe, any further than in that Point of main-  
 taining no more those disordered Persons.

Another Matter discovered this Year concerning the Papists was, *Contributors*  
 their sending over Sums of Money to the Priests, fled out of *England* *to the Lovain-*  
 and living in *Lovain*, and writing Books against their Native Coun- *ists.*  
 try, the Queen and the present Constitution of the Realm, and the *Pap. Office*  
 good Laws lately established in Church and State. These that fol-  
 low were found to be the principal Contributors to the *Lovainists*, by  
 the Confession of *Thomas Wilson* Clerk, taken in the Tower of *Lon-*  
*don*, *March 30. 1568.* (the Names being sent by the Bishop of *Lon-*  
*don* to the Secretary) *Viz. Rouse of Suffolk*; who sent them at times  
*19l.* The said *Rouse* was commanded, when he came before the  
 Council, to bring with him a Priest named *Cosyn*; perhaps the same  
 that Bishop *Gardiner* in the time of Queen *Mary*, had put in Master  
 of *Katharine Hall* in *Cambridge*, in the room of *Dr. Sandys*. Ano-  
 ther of these Contributors was *Mr. Kytson of Suffolk*, who sent for their  
 Use in common, 5 Marks. Another was *Mr. Copley of Surrey*; who  
 sent to *Dr. Harding* 5 Marks; and to *Stapleton* 5 Marks. Another  
 was *William Roper of Lincoln*, Esq; who sent to *Dr. Bullock* 5 *l.* *1 Pap. Office.*  
 meet with the Recantation and Submission of this last to the Lords of  
 the Council, for his relieving with Money certain Persons departed the  
 Realm, and remaining out of the Realm without the Queen’s Licence,  
 and who had set forth Books in Print against the Queen’s Supremacy;  
 Promising from henceforth to obey the Queen’s Laws and Ordinances  
 in Matters of Religion.

Nor was this the first time these Contributions were made. For in  
 the Year 1562. the Council sent their Letters to *Grindal*, Bishop of *March 11.*  
*London*, notifying to him, how some there were in *London* that used  
 private Mass and other superstitious Ceremonies in their Houses; and  
 not only so, but did make secret Collections of Money, which they  
 sent out of the Realm to the Maintenance of such as were notoriously  
 known Enemies to the Authority of the Queen and her Crown. And  
 they

*ANNO* 1568. they required him with the Sheriff to take Order for the Discovery hereof in certain Houses suspected.

*The See of  
York vacant.*

*Matt. Hutton.  
Novemb. 13.*

While these Factors for the Pope (as we have heard before) were busy in the North, the Church of *York* was destitute of a Pastor, whose Influence in all those Northern Parts, being Archbishop of that Province, was now especially very necessary. Therefore *Matthew Hutton* Dean of *York* did the latter end of this Year (the See having been void even since *June* last) write a Letter to Secretary *Cecil*; on purpose to put him in remembrance, 'How great need they had of a good Archbishop. And how it was needful that he should be a Teacher, because the Country was ignorant; a vertuous and godly man, because the Country was given to sift a man's Life; a stout and couragious man in God's Cause, because the Country otherwise would abuse him; and yet a sober and discreet man, lest too much Rigorousness should harden the Hearts of some, that by fair Means might be mollified, &c. and such a Bishop likewise as was both learned himself, and also loved Learning; that that rude and blind Country might be furnished with learned Preachers. And such a man, added the Dean, was the Bishop of *London* known to be; and therefore he did wish that *London* were translated to *York*. And the Dean shall have his Wish, but he must stay near two Years for him.

*The Queen  
encourages the  
Universities to  
study Divi-  
nity.*

*Dr. Perne.*

The dangerous Encrease of Papists, and Revolt to Popery that now appeared in the North, and other Parts of the Realm, was occasioned chiefly by the Want of learned Ministers, to fill the vacant Churches, and to officiate in the respective Parishes; who might be resident among them, and at hand to teach and preach to the People, and to inform their great Ignorance in true Religion, and to shew them the Superstitions and Errors of Popery, and the many Aberrations therein from the Holy Scriptures, and the Doctrine of the antient Church of Christ. And this was to be done by encouraging the Study of Divinity in the Universities: Which was now much laid aside, since they saw partly how Ecclesiastical Places and Preferments were swallowed up by Laymen, and how the Revenues of the Church had been curtailed and diminished; and partly, how not the Learned so much as the Dependents upon the great men, were advanced in the Church. Therefore it was thought adviseable to revive the Hopes of Students, and to put greater Numbers upon fitting themselves by suitable Learning, to enter into Holy Orders. And for this Purpose, the Queen sent a kind Letter to the High Chancellor of *Cambridge*, Sir *William Cecil*; (and the like very probably she did to the Chancellor of *Oxford* too) which he forthwith sent to his Vice-Chancellor Dr. *Perne*. The Purport of the Queen's Letter was her Care of Learning, and how she stood especially affected towards those that studied Divinity; and what she would have done in that Business; and the Promise of some special Favours to be granted them: Which was, 'That such as were well learned in the Knowledge of Divine Things, and should be commended to Her for such by the University, she would from time to time take care of, and see them preferred to Places in the Church, both of Wealth and Honour; and that according to their Merits:

‘ Merits: And that she would allow Honorary Salaries to the acute *ANNO*  
 ‘ and hopeful Youth, for their Maintenance in their Studies there. 1568.  
 ‘ And that she would prefer none but such, as either the Bishops or  
 ‘ the University should recommend to her by their Testimonials.’ The  
 Benefit hereof was this, That whereas before, it was not Learning so  
 much made way to Preferment, as Ambition, and soliciting and  
 waiting upon Noblemen, and depending upon the Interest of the great  
 Ones of the Court; the Art alone wherein the University (skilful in  
 all other Arts and Sciences) was ignorant and unacquainted with.  
 Whereby it came to pass, that as any was most addicted to study, so  
 he was most out of the way of Preferment. But now (as the Vice-  
 Chancellor wrote to the Chancellor) by this singular Benefit so vo-  
 luntarily offered by the Queen, there would be no further Cause for  
 Scholars to be solicitous either for Livelihoods or Rewards, when she  
 had taken all that Care for them upon herself. And the Chancellor  
 in his Letter had promised them, that he himself would further and  
 improve (as occasion served) what was now so well begun.

The Vice-Chancellor answered the Chancellor at large, signifying *How joyfully*  
 the great Joy the University took at the Royal Letter. For by this, *resented by*  
 the University came to enjoy that which they never before could hope *the University*  
 for, or expect. And he doubted not, but the Studies of some quenched *of Cambridge*  
 and discouraged by the miserable Tossings and frequent Changes  
 of the Times, which the University had felt, might now easily be erect-  
 ed and inflamed, since so great Rewards were propounded.

The Vice-Chancellor also acquainted the Chancellor what he had  
 done upon the Receipt of his Letters, together with the Queen's, *viz.*  
 That he had read them before all the Heads of the Colleges. Who  
 had communicated them to their several Houses. Whereat all con-  
 ceived exceeding Joy, and they openly confessed, that neither in their,  
 nor their Fathers Memories, any such thing happened from the Bene-  
 volence of Princes, which might compare with the Profit and Great-  
 ness of this. And now all in the Colleges were like cheerfully to  
 betake themselves to the Study of Divinity. And he took order,  
 that the Heads of every College should make choice of such as should  
 study Divinity; and writing down their Names and Degrees, to send  
 them to him, the Vice-Chancellor; which he accordingly sent to the  
 Chancellor. He told the Chancellor, that he hoped in a short time  
 there should be bred up many Divines; and that many would leave  
 the Study of Law and Physick, and give themselves to Divinity.  
 And many that stuck to Philosophy, would not any longer wear out  
 themselves in those Speculations, but hasten to *Theology*. And he as-  
 sured the Chancellor, that never was there a greater Number of learn-  
 ed Youth there; nor with more Commendation now plyed their  
 Books: And wanted nothing but Time and Maturity to perfect them  
 in Learning. And therefore it was to be wished, that they might not  
 be forced (as formerly) to forsake the University, and break off their  
 Studies, either for Want of Maintenance, or being tempted (as many  
 were) by some present little Advantage, to depart. Against which  
 Pest of good Learning the Queen's Letters applied an effectual Re-  
 medy. The Vice-Chancellor's Letter upon so remarkable an Occa-  
 sion, may be read in the *Appendix*.

Numb.  
XXXVIII

The

ANNO  
1568:

Bishop of  
Chester's  
Commenda-  
dams.

Downham's  
Commenda-  
dams.

The Queen of her Grace, when she admitted any to the small Bishopricks, usually granted them *Commendams* withal, to enable them to live in Port agreeable to their Calling. And yet she granted those *Commendams* warily, but for some Years, as shewing perhaps that she favoured not Pluralities. Thus it was with the Bishoprick of *Chester*. *Downham* the present Bishop, had *Commendams* to endure seven Years for two Benefices, (as his next Successor *Chaderton* held the Wardenship of *Manchester* in *Commendam*) which were near expiring this Year. But finding he could not subsist without the Continuance of them in the Month of *November*, he applied to the Secretary (at whose Hands he had always found Favour) acquainting him, That if the Queen were not a good and gracious Lady to him, to grant him a longer Term in his *Commendam*, it would turn to his great Hindrance, and Decay for the Maintenance of Hospitality. He beseeched him therefore, forasmuch as he had Nothing else for the Provision of his House, to be a Means to her Majesty to renew his *Commendam* for the Term of his Life: And that in so doing, he should be able to maintain the like Port that he had hitherto done. Otherwise, he should of Necessity be constrained to abate his Household; which he would be very loth to do. He added, that he had of the Bishoprick nothing but bare Rent, and much of it illy paid; and that it was the least Revenue that any Man of his Calling had in the Realm. That he paid yearly out of the same, as he was able to make a perfect Account, above 500 Marks, so that there were not much more than 500 Marks for him to maintain himself and his poor Family. That he kept every Day to the number of Forty Persons young and old, besides Comers and Goers; which could not be maintained with any smaller Portion. That he was no Purchaser of Lands; that he bestowed all in House-keeping; and that he was glad to make even at the Years end: and yet, he thanked God, he was out of Debt. This he wrote from his House at *Chester*. This may give us some Account of that Bishop and Bishoprick in those Times.

Bp. Barlow  
dies.

"This Year, in the Month of *August*, put an End to the Life of an antient Bishop, viz. *Barlow*, Bishop of *Chichester*, and under King *Edward VI.* Bishop of *Bath* and *Wells*; a Confessor and Exile for the true Religion. He had been employed by King *Henry VIII.* and particularly in the great Cause between that King and the Pope about his Divorce. In which he was so active and diligent, that he gained much Favour with the Lady *Anne Boleyn*. And the Benefice of *Sondridge* being void, she solicited Archbishop *Cranmer* to bestow it on him. Who in Compliance with her Request presented him to *Tonbridge*, by a Mistake of the Writing, or of some that did the Message, instead of *Sondridge*: Which caused that great Lady to write another Letter of her own Hand to the Archbishop, shewing him the Mistake: and that *Tonbridge* was of her Father's Advowson, and not void, but *Sondridge* was, and of his Gift. And then begging his Grace's Grant of it to the said Mr. *Barlow*: 'And considering the Pains that he had taken, she thought it should be very well bestowed. And that in so doing she should think herself much bound to his Grace: as likewise for all those that had taken pains in the King's Matter. And that it should be her daily Study to imagine all the Ways



' Ways she could devise to do them Service and Pleasure. And then *ANNO*  
' thanking him for his Pains in writing to her: adding, that next to the *1568.*  
' King's Letter there was nothing that could rejoice her so much.' But  
both for the Letter in behalf of this eminent Man, and for the Writer,  
and also for the great Archbishop to whom it was writ, as I thought  
it worthy transcribing the whole from the Original, so I think it worth  
preserving in the *Appendix*."

The Queen was this Year (but at what time of it I cannot tell) *G.*  
suddenly taken with a terrible Fit of Sicknefs, that threatned her *The Queen*  
Life, and was brought even to the very Point of Death, in humane *dangerously*  
Appearance. This put the Court and whole Realm into a great Con- *sick;*  
sternation: And together with her bodily Distemper, she was under  
great Conflicts and Terrors of Mind for her Sins; apprehensive, *And troubled*  
that she had not been sufficiently sensible of God's singular Mercies *in Mind.*  
and Favours expressed towards her, and was too much elated with  
her Prosperity, not performing her Duty to God so much as she should  
and ought to have done, in the Discharge of that great Office he had  
intrusted her with; forgetting her God, to whom she had made many  
Vows, and being unthankful to him. This may be collected from a  
Prayer composed for her, when she began to amend, by Sir *John*  
*Mason*, a learned man, Treasurer of her Houshold; wherein Petition  
is made to God to heal her Soul, and cure her Mind, as well as her  
Body. This Prayer, I suppose, was used with the rest at the accusto-  
med Times of Prayer before her. And when she was pretty well  
recovered, another Prayer and Thanksgiving was made to be used  
on that Occasion; which was composed, I suppose, by the same  
Hand, but with the Correction here and there of *Cecil's* Pen.  
Both which are very worthy preserving; and therefore I have put  
them into the *Appendix*. *Numb.*  
*XXXIX.*  
*XL.*

## CHAP. LII.

*Sir Henry Killigrew sent to the Prince Palatine about Religion.*  
*Many from France and the Netherlands come hither, per-*  
*secuted for the Gospel. The Pope's Displeasure thereat. God's*  
*Blessing of Plenty for their Sakes. Some of these prove Secta-*  
*ries. Refusers of the Habits in Bishop Jewel's Diocess. De-*  
*ring writes against Harding. A Jesuite pretends himself a*  
*Puritan. Proclamation for Fish-Days; and against Seditious*  
*Books. A Visitation for Survey of Coats of Arms. An English*  
*man takes his Degree of Doctor at Heidelberg. Complaints*  
*from Bristol of their Bishop. His Vindication of himself.*  
*Some Account of him.*

**B**Y the View of what hath been already shewn, we see plainly *The Queen*  
enough, how active and stirring those of the Popish League, *sends an Em-*  
before mentioned, were, by the Motions that were made both here *bassy to the*  
*Paltzgrave.*

VOL. I.

Bbbb

in

*ANNO* in *England*, and in other Neighbouring Countries, threatening the  
 1568. Overthrow of the Reformed Religion. Therefore the Queen was  
 ~~~~~ fully inclined to countenance the Protestants abroad, and to assist  
 them. And it happened now seasonably, that the Prince *Palatine*  
 of the *Rhine* sent to her to come into a Defensive League with them  
 of the Protestant Religion, and to borrow Money of her for that Cause.  
 She took this Occasion to send Sir *Henry Killigrew* her Ambassador  
 to *Almaine*, to the said Prince, the *Paltzgrave*; to give him her  
 favourable Answer to these his Demands.

Cot. Libr.  
*Julius F. 6.*

First, to understand her Disposition towards entering into a Com-  
 mon League with the Princes Protestants of *Germany* (whereof she  
 thought him to be one of the Principal) for Defence of the Cause of  
 Christian Religion, against the Invasion of the Pope and his Party;  
 seeking to oppress and extirpe the same through all Parts of *Chriſten-*  
*dom*.

The second Matter, was to move her by divers Reasons, tending  
 to her own particular Surety, to give aid to such States as were now  
 oppressed, both in *France* and in the King of *Spain's Low Countries*,  
 for their Consciences in the Cause of Religion. And for that Pur-  
 pose to lend directly the said *Paltzgrave* a certain Sum of Money,  
 to be employed with the Service of his Son, in that behalf: Or else to  
 give her own Assurance and Credit for a Sum to be borrowed of certain  
 Merchants in *Higb Almaine*, to be named by the said *Paltzgrave*.  
 And the same Money to be employed in like manner as abovesaid;  
 with good Assurance to be made to her, that if she would not have the  
 same employed for any particular Quarrel of her own, but to permit  
 it to be employed in Defence of the Common Cause of the Christian  
 Religion; then to have it repaid unto her after a certain time, follow-  
 ing the End of the said Service.

Strangers for  
 Religion flock  
 into England.

THE Protestants were now miserably harassed in *France* by their  
 Natural (may we call him? or rather Unnatural) King. Edicts for  
 the free Exercise of their Religion broken, their Ministers banished,  
 and much Blood spilt. And those in the *Netherlands* persecuted in-  
 tolerably by the Duke *D'Alva*, that breathed out nothing but Blood  
 and Slaughter. Great Numbers therefore of them from all Parts daily  
 fled over hither into the Queen's Dominions for the Safety of their  
 Lives, and Liberty of their Consciences; and had hospitable Enter-  
 tainment and Harbour for God's sake and the Gospels: Being allowed  
 to dwell peaceably, and follow their Callings without Molestation,  
 in *Norwich, Colchester, Sandwich, Canterbury, Maidston, South-*  
*ampton, London and Southwark*, and elsewhere.

The Queen  
 vindicated for  
 harbouring  
 them.

The Pope took upon him, in his Bull, (which we shall hear of the  
 next Year) to charge the Queen, among other his Accusations, for  
 these poor Strangers, in these slanderous Words, *viz.* That all such  
 as were the worst of the People resorted hither, and were by her re-  
 ceived into safe Protection; meaning the poor Exiles of *Flanders*,  
 and *France* and other Countries: Who either lost or left behind them  
 all they had; Goods, Lands and Houses. 'Not for Adultery (as  
 'one that answered the said Bull said well) or Theft or Treason, but  
 'for the Profession of the Gospel. It pleased God here to cast them  
 'on Land. The Queen of her gracious Pity granted them Harbour.

Jewel's View  
 of the Pope's  
 Bull.

' Is

‘ Is it become a heinous thing to shew Mercy ? God willed the Chil- *ANNO*  
‘ dren of *Israel* to love the Stranger, because they were Strangers in *1568.*  
‘ the Land of *Egypt*. He that sheweth Mercy shall find Mercy. ~~~~~  
‘ But what was the Number of such who came in unto us ? Three or  
‘ four Thousand. Thanks be to God, this Realm (said the same  
‘ Right Reverend Writer) is able to receive them, if the Number be  
‘ greater. And why may not Queen *Elizabeth* receive a few afflict-  
‘ ed Members of Christ, which are compelled to carry his Cross ?  
‘ Whom when he thought good to bring safely by the Dangers of the  
‘ Sea, and to set in at our Havens, should we cruelly have driven  
‘ them back again, or drowned them, or hanged them, or starved  
‘ them ? Would the Vicar of Christ give this Counsil ? Or if a King  
‘ receive such, and give them Succour, must he therefore be deprived ?  
‘ They are our Brethren ; they live not idly : If they take Houses of  
‘ us, they pay Rent for them. They hold not our Grounds, but by  
‘ making due Recompence. They beg not in our Streets, nor crave  
‘ any thing at our Hands ; but to breathe our Air, and to see our Sun.  
‘ They labour truly ; they live sparefully : they are good Examples  
‘ of Vertue, Travail, Faith and Patience. The Towns in which  
‘ they abide are happy ; for God doth follow them with his Blessings.

And then a Comparison was made between the *Spaniard*-Strangers *Spaniard-*  
under the late Queen *Mary*, and the Protestant-Strangers under this *Strangers and*  
Queen. ‘ You may remember (added he) what other Strangers ar- *these compa-*  
‘ rived within these Parts not long sithence. These are few ; they *red.*  
‘ were many. These are poor and miserable ; they were lofty and  
‘ proud. These are naked ; they were armed. These are spoiled by  
‘ others ; they came to spoil us. These are driven from their Coun-  
‘ try ; they came to drive us from our Country. These came to save  
‘ their Lives ; they came to have our Lives. The Difference is great  
‘ between these Strangers. If we were content to bear them then,  
‘ let it not grieve us now to bear these.

This Year Flesh, Fish, Wheat and other Provisions bore a very *God's Blessing*  
cheap Price : and that which gave a greater Remark to this favourable *on Account of*  
Providence of God to the Nation, was, that this happened contrary to *them.*  
all mens Expectations. For all had feared but a little before a great  
Dearth. This was esteemed such considerable News in *England*, that  
*Parkhurst*, Bishop of *Norwich*, in his Correspondence with the Di-  
vines of *Helvetia*, wrote it to *Gualter* his Friend, one of the chief  
Ministers of *Zurich* ; and added, that he was persuaded, and so were  
others, that this Blessing from God happened by reason of the godly  
Exiles, who were hither fled for their Religion, and here kindly har-  
boured : Whereby in their strait Circumstances, they might provide at  
a cheaper Rate for themselves and their Families.

But with these came over *Anabaptists* also and Sectaries, holding *Sectaries come*  
Heretical and ill Opinions ; and some also suspected to be guilty of *also.*  
horrible Crimes, as of Rebellions, Murthers and Robberies. And all  
took shelter here, under the Pretence, that they might have the free  
Exercise of the Christian Religion, according to the Profession and  
Practice thereof in this Realm. This gave Occasion to many to re-  
proach the Government, as tho’ it were an Harbour to all sorts of He-  
resies. And indeed several Opinions and Doctrines sprung from some

ANNO of these Foreigners, began now, if not before, to be dispersed in the 1568. Nation, dangerous to the Established Orthodox Religion, and the Civil Government. Wherefore Orders were issued out from above to the Archbishop of *Canterbury*, and from him to all the Bishops, to make a careful Inquisition in their several Jurisdictions who and what these Strangers were, to what Churches they repaired, and after what manner they lived; and to make Registers of them.

Contributions  
made by the  
Bishops to the  
Exiles.

But of these men that fled over hither for Religion, many it must be acknowledged were very pious and sober, and some very learned too. Of their Wants this Year Compassion was had among the Bishops. And I find Bishop *Jewel*, May 3. sending up to the Archbishop Three Pounds Six and Eight Pence, for the Use of the poor Exiles, for his Part.

Some in Bishop  
Jewel's Diocese  
scruple the  
Apparel.

In his Letter then wrote to the Archbishop, he signified, that one or two of his Clergy had lately grown *squeamish*, as he exprest it, touching the Apparel, but that one of them he had reformed. To the other he had given a Copy with Licence to go further from him. His

His Apology.

*Apology* was now much talked of to be printed again in *Latin*: Which the Bishop hearing of, and knowing well what false Grammar, and false Doctrine too, the *English* Printers now a days, when they ventured on *Latin*, made the Authors guilty of, beseeched the said Archbishop, to give strait Orders, that the *Latin* Apology might not be printed again in any Case, before his Grace, or some other had well perused it. *I am afraid*, said he, *of Printers. Their Tyranny is terrible.*

Dering puts  
out a Book a-  
gainst Har-  
ding.

*Edward Dering*, a *Puritan*, in the Beginning of the Year shewed his Parts in a Book against *Harding*, Intituled, *A sparing Restraine of many lawlesse Untruths, which Mr. D. Harding doth challenge in the first Article of my Lord of Sarisburys Reply*: Dating it from *Christ's College, Cambridge, April 2d.* and dedicating it to his Countryman *Thomas Wotton*, a Person then of great Learning and Religion, as well as Wealth, in *Kent*.

A Jesuite ta-  
ken, who pre-  
tended himself  
a Puritan.

The extraordinary Craft and Diligence of the Papists to overthrow the reformed Religion planted in *England*, appeared by a remarkable Instance that fell out this Year. Their great Project which they drove on to effect this, was, to blow up and inflame our Divisions as much as they could. And for this Purpose, some of the craftiest of them shrouded themselves under the Cloak of *Puritan* Ministers. This Year one of these was discovered, and taken, named *Thomas Heth*, Brother to *Nicolas*, late Archbishop of *York*, and Lord Chancellor under Queen *Mary*. He was sent over by the Jesuits, being himself one of that Order, with Instructions to pretend himself a Preacher of the Purer Religion. He had an old Budget full of Erroneous Doctrines to disseminate here, as those of *David George*, *Theodorus Sartor*, *John Hurz*, foreign *Anabaptists*, *Arians*, and *Enthusiasts*. And these Doctrines he was warily to mix with those of the *Puritans*. This Man after six Years preaching up and down the Country, applied himself to the Dean of *Rochester*, as a poor Minister, desiring some Preferment. The Dean gave him a Turn of Preaching in that Cathedral. In his Sermon, he had some Strokes that looked towards Puritanism. For he said concerning the Prayers that were made for

*Peter*

*Peter* by the Church without Ceasing (which was his Text) that they were not such Prayers as were then used by the Church of *England*. By hap, in the Pulpit he let fall out of his Pocket a Letter writ to him, under the Name of *Thomas Fine*, from one *Malt* an eminent *English Jesuite* in *Madrid*: Which contained Directions, how he should manage himself in his Mission. This Letter being taken up by the Sexton and brought to *Gest* the Bishop, he examined him, and made so close an use of this Letter, that he made him confess himself at length a *Jesuite*. Tho' at first he pretended, That tho' he had been a *Jesuite*, he was fallen off from that Order: That indeed he was not so wholly of the Episcopal Party, but laboured to refine Protestants, and to take off all Smacks of Ceremonies, that did in the least tend towards the *Romish* Faith.

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After this, they searched his Chamber; where, in his Boots were found Beads, a Licence from the *Jesuits*, a Bull from *Pius V.* to preach what Doctrine that Society pleased, for the dividing of Protestants, and particularly naming the *English* Protestants; and in his Trunk several Books against Infant-Baptism, and divers other dangerous Papers stuff with Blasphemies were seized. In the Month of *November* he had his Sentence from the Bishop; and stood in the Pillory three several Days at *Rocheſter*, his Ears cut off, and his Nose slit, and his Forehead branded with the Letter R. and condemned to perpetual Imprisonment. He died a few Months after, not without suspicion of poisoning himself. All this was taken out of the Register of the See of *Rocheſter*.

What was  
found in his  
Chamber.

His Punish-  
ment.

Foxes and  
Firebr. Part. I.

A Proclamation was this Year issued out for eating Fish on Fish-days; and particularly on *Wednesday* in every Week; enjoined by Act of Parliament in the Fifth of the Queen. Which was not over-well regarded in most Parts of the Realm. But being esteemed a Law much tending to the Benefit of the Common-wealth, the Queen by Proclamation *June 24.* charged her Subjects to have due 'Regard' to the Ordinance of that Act for the keeping of those Fish-days, upon Pains that might follow. And the Justices were required to enquire and look after, and punish the Offenders in that behalf.

Proclamation  
for keeping  
Fish-days;

The *English* Papists abroad, following Counsels now taken at *Rome*, plotted by all means to overthrow the Government, and to sowre the Minds of the Subjects against the Queen, and the Religion established; and now especially, when a Rebellion was hatching, which brake out the next Year. And among other Courses taken for this Purpose, many Books were now written and conveyed over hither, in favour of the Pope's Supremacy, and the *Romish* Religion: and Persons were gotten to disperse them about among the People. Therefore a Proclamation was sent out *March 1st.* for restraining and seizing these seditious Books. It set forth, 'How divers Books were made, or 'translated, by certain of the Queen's Subjects, remaining on the other 'side of the Sea without Licence, containing fundry Matters repugnant 'to Truth, derogatory to the Sovereign State of her Majesty, impugning the Orders, and Rites established by Law for Christian Religion and Divine Service in the Realm, and stirring and nourishing 'Sedition. And that these Books were in secret sort dispersed by 'malicious Persons, to the intent to draw the People into Error, and 'withdraw

And against  
Seditious  
Books.

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withdraw them from their Duties and Allegiance due to her Majesty, as their only Sovereign. Therefore she charged all Persons to forbear using or dealing with any such Books: and that such as had any of them, should present them within 28 Days, after the publishing this Proclamation, to the Bishop of the Diocese, or Ordinary of the Place, and receive of him a Testimonial of the Time of the Delivery thereof. And that without express Licence in Writing of the said Bishop or Ordinary, or some Archbishop of the Realm, not to keep or read any such Book, upon pain of the Queen's grievous Indignation.

Punishment in  
the Star-  
Chamber for  
Seditious  
Books.

This was not the first time this sort of Books had been taken notice of. For somewhat before this time, some Examples were made in the Star-Chamber, for Correction of certain Persons that were found faulty in dispersing, buying and allowing of such seditious Books. This also that follows had a Tendency to good Order in the Realm, *Viz.*

A Commission  
to Clarenceux  
to take a Sur-  
vey of Arms.

The Queen consulting for the Honour of her Nobility and Gentry, thought fit now to give her Letters Patents to *Robert Cook Clarenceux*, to make a Visitation, for Survey of Arms in the *East, West* and *South* Parts of the Realm. The Reason whereof the Queen assigned was, That due Order might be kept in all Things touching the Offices and Duties appertaining to Arms; and for the Reformation of divers Abuses growing for want of ordinary Visitations and Surveys. And that the Nobility of the Realm might be preserved in every Degree; and that every Person and all Bodies Politick might be better known in their Estate, Degree and Mystery without Confusion. And therefore she gave *Clarenceux* Power to enter into all Churches, Castles, and Houses, to peruse, take Knowledge and survey all manner of Coats, Cognizances, Crests, &c. with the Notes of their Descents, Pedigrees, Marriages; and to enter them into a Register or Book of Arms, as was prescribed in the Office and Oath taken by *Clarenceux* at his Creation and Coronation. Also, to correct, controul or reform all manner of Arms, &c. unlawfully usurped by any, and the same to reverse, pull down, &c. as well in Coat Armour, &c. as in Plate, Jewels, Paper, Windows, Grave-stones, &c. Also, to reprove, controul, and make infamous by Proclamation at the Assizes, or other Place, all manner of Persons, that unlawfully and without just Authority, took upon them any Title of Honour, or Dignity, as Esquire or Gentleman: Also, to reform and controul such as at any Funerals should wear any Mourning Apparel, as Gowns, Hoods, Tippets, contrary to the Order limited in the time of King *Henry VII.* in any other sort than to their States did appertain. Also, by these Letters the Queen ordered, that no Painter, Glazier, Goldsmith, &c. should take upon him to paint, grave, glaze, &c. any Arms, Crests, Cognizances, &c. pertaining to the Office of Arms, in any other manner, than they might lawfully do, and be allowed by the said *Clarenceux*. Also, she forbid any Sheriffs, Commissioners, Archdeacons, Officials, Scriveners, &c. to call, name or write, in any Assize, Court, Session, &c. or to use in any Writing, the Addition of Esquire or Gentleman, unless they were able to stand unto, and justify the same by the Law of Arms, or were ascertained thereof by  
*Claren-*

*Clarenceux* in Writing, or by his Deputies. Also, that none should meddle in any thing touching the Office of Arms, within *Clarenceux's* Province, but by his special Licence and Authority in Writing under the Seal of the said Office. And the Queen by these her Letters Patents did give to the said *Cook* all his said Power, Preheminence, Jurisdiction and Authority, during his natural Life, in as large and ample manner and form in every thing, as his Predecessors had or might do, by force of any Letters Patents, granted by any of the Queen's Predecessors. And all Justices, Sheriffs, Majors, &c. were charged to employ their best Aid, Assistance and Furtherance to the said *Clarenceux*.

ANNO  
1568.

In the University of *Heidelberg*, where *Zanchy* was Chief, an *Englishman* this Year took his Doctor's Degree. He offered *Theses* to be Disputed on to *Boquinus* the Professor, concerning which long Disputes had been in *England*; some (according as *Zanchy* relates this Matter to *Hubert*) affirming certain Rites were free and indifferent, and some saying on the contrary, that they were *superstitious*. In which Opinion was this *Englishman*. But when *Zanchy* had read the *Theses*, he advised *Boquin*, that he should not permit these things to be Disputed in their Schools, at that time especially, and gave him some Reasons Why. *Boquin* approved his Judgment: And the *Englishman* was bid to propound other *Theses*: Which he did. And among these, certain of them were, Of the Necessity of Ecclesiastical Discipline, and chiefly of Excommunication. These, when *Zanchy* read them, seemed to him not only godly, (tho' two of them were concerning *Garments*, yet more moderately propounded than the former were, however, on that Account not so much approved by him) but such which he never thought, as he said, would be seriously opposed by any pious or tolerably Learned Man. But the Question of Discipline gave occasion to some Pastors to dispute earnestly against it. The Disputations *Pro* and *Con* grew somewhat hot, and the Disputants Minds were a little inflamed: Yet the Disputation was tolerable and modest, and without Reproaches. But at last, after a second Day's Dispute, one of the Pastors protested that he Condemned this Doctrine as thwarting the Word of God. After the Disputation, the Adversaries of Discipline began to write against it, and to disperse their Writings: and in one above the rest was asserted, That *Excommunication could not be proved either by the Old or New Testament, and that none ought to be driven from the Sacrament, no, not the most wicked and impenitent Person, unless of a different Judgment*. Those that were for Discipline, wrote nothing all this while, for this Reason, because they would not make disturbance in the Churches, and because they expected the Prince *Elect*or (who was for Discipline himself) would constitute something herein. And all this was occasioned by this *Englishman's* Disputation.

An English  
Dissenter goes  
out Doctor at  
Heidelberg.  
Zanchy, Con-  
rad. Huberto,  
int. Epist.  
p. 232.

*Cheney*, Bishop of *Gloucester*, who also held *Bristol* in *Commendam*, had given great Offence to the Citizens of *Bristol*, by his Sermons preached at the Cathedral there: And particularly three Sermons preached in *August* and *September* this Year, in vindication of himself. Which some of the Preachers there took the Confidence

Citizens of  
Bristol com-  
plain of their  
Bishop.

to



*ANN O* to confute in their Pulpits. And one of these that did this, was  
 1568. Dr. *Calfhill*, in two Sermons preached in the same Cathedral, the  
 Bishop present to hear himself disproved: And one *Norbrook*, a  
 Preacher here, was another. And this was not all, but certain Al-  
 dermen and other Citizens, in a Letter to the Lords of the Council,  
 complained of him; sending divers Articles enclosed, of Erroneous  
 Expressions and Doctrines, collected out of those his Sermons  
 preached among them; as they had also sent them to the Ecclesiastical  
 Commission. Of which this is the Transcript, as I found them in the  
 Original Papers.

*Assertions and  
 Expressions in  
 the Bishop's  
 Sermons.  
 Pap. House.*

I. ' I Am come, good People, not to recant or call back any  
 ' thing, that I have heretofore said. For I am of that Mind  
 ' now as I was then, as concerning Matters in Controversy; and  
 ' will be to the End. If I had one Foot in the Grave, and another  
 ' upon the Ground, I would say then, as I do now. And therefore,  
 ' good People, I give you that Counsel that I follow myself. Where-  
 ' fore, be not too swift or hasty to credit these new Writers, for they  
 ' are not yet thoroughly tryed and approved, as the Catholick Fa-  
 ' thers are.

*New Writers.*

II. ' These new Writers in Matters of Controversy, as Mr. *Cal-*  
*vin* and others, agree not together, but are at Dissention among  
 ' themselves; and are together by the Ears. Therefore take heed  
 ' of them. Yet read them. For in opening the Text, they do pass  
 ' many of the old Fathers. And they are excellently well learned in  
 ' the Tongues. But in Matters now in Controversy follow them not,  
 ' but follow the old Fathers and Doctors; altho' Mr. *Calvin* denyeth  
 ' some of them. As for your new Doctors, it is good to pick a  
 ' Sallet out of them, now and then.

*Calvin.*

*Scriptures.*

III. ' *Scriptures, Scriptures*, do you cry? Be not too hasty.  
 ' For so the Hereticks always cryed; and had the Scriptures. I  
 ' would ask this Question; I have to do with an Heretick: I bring  
 ' Scripture against him. And he will confess it to be Scripture. But  
 ' he will deny the Sense that I bring it for. How now? How shall  
 ' this be tryed? Mary, by Consent of Fathers only, and not by  
 ' others.

IV. ' In reading the Scriptures be you like the Snail: Which is  
 ' a goodly Figure. For when he feeleth a hard thing against his  
 ' Horns, he pulleth them in again; so do you; read Scripture a  
 ' God's name; but when you come to Matters of Controversy, go  
 ' back again: Pull in your Horns.

*Free-Will.  
 Luther.*

V. ' I never brought *Free-Will* into the Pulpit. I would to God  
 ' it had never been brought into that Place. *Luther* wrote a very  
 ' ill Book against *Free-Will*; wherein he did very much Hurt. But  
 ' *Erasmus* answered him very learnedly. So that I am not of *Lu-*  
 ' *ther's* Opinion therein, but of *Erasmus's* Mind.

*Erasmus.*

VI. ' They which of long time have been exercised in Prayer and  
 ' Study, and are aged, cannot be easily ignorant or erre, or be de-  
 ' ceived, or be without Grace. Now these young Men, which are  
 ' of a lower Vein, having not the Use of long Prayer and Study,  
 ' be not men perfect, as they seem; nor have such Grace.

VII. ' These

VII. 'These Matters now in Controversy are as it were in an equal Pair of Balances; and may weigh which way they shall as yet. ANNO 1568.

VIII. 'Let them not say, as here of late was preached, that the Fathers had their Faults; which they had indeed: but let them all bring me the Consent of Fathers in these Matters now in Controversy; or otherwise I shall not, nor will yield to them; nor be of their Judgment. Fathers.

IX. 'A Question may be asked concerning the young Maid and Naaman: Whether that a godly Man may be at Idol-Service with his Body, his Heart being with God, without Offence or Sin? I say, you may, without Offence or Sin. And because you shall not think, that I am of this Opinion only, I will bring you Peter Martyr, a learned man, and as famous as ever was in our time, being your own Doctor. Who saith, a Man may be present without Offence. Whose very Words I will read unto you; which are these: *Non enim simpliciter & omnibus modis interdictum est piis hominibus, ne in Fanis presentes adsint, dum profani & execrandi Ritus exercentur.* [This he seems to say, to take off an Accusation laid against him by some, that he was present at Mass in the last Reign.] Peter Martyr.

X. 'Some among you find great fault with me, and are offended, as I perceive at my Preaching; and you do murmur, I must out of doubt call back something that I have preached. Indeed, I said here, that Naaman gave to Gebazi Ten Thousand Suits of Apparel, where it was but two Suits. That I call back again. Another is, that I said in this Place, If any were offended or grieved with any thing I should preach; he should come friendly to me, and I would reason with him. Among all, a poor man of late came to me, being offended with my Preaching, to reason with me, and I refused him. And that I call back. But for any other thing that I have preached, I say now as I did then; and so I will do to the End.

XI. 'Good People, I must now depart shortly. Keep therefore this Lesson with you. Believe not, neither follow this City; nor yet 2, 3, 4, 5, 6, 7. but follow you the Catholick and Universal Consent. For if you will go but to the River of Rhine in Germany, and behold the Cities, how they differ, and are at Contention among themselves, you will wonder. At Helvetia is one Religion; at Wirtenberg another; at Strausborough another; and at Geneva is another. So that there were never so many Religions and Errors in any mens time, as are now among them. Catholick Consented.

These were the Informations sent up to the Privy Council against the Bishop, together with a Letter signed by two Aldermen, the two Sheriffs, the Chamberlain, a School-master, and about thirty more. But before they were sent, the Bishop by some of his Friends in Bristol (whereof he had many) understanding the Intention of his Adversaries, prevented them by dispatching from Gloucester two Letters to the Secretary, who bare him a good Will, because of his Learning, and old Acquaintance. To him he related his Case, and the Matters lately fallen out between him and some Preachers in the said City; apologizing

*The Bishop writes to the Secretary in his own behalf.*

October 7.  
October 15.

ANNO 1568. gizing for the Sermons he had made. The Substance of what he writ, was as followeth.



That he had been lately at *Bristol*, and preached three Sermons there, which (as he heard) many well liked; but some (*quibus nihil placet nisi novum & nimium*, as *Philonius* said) were grieved, and kept a great Stir in the Pulpit. And one *Norbrook* among others that were against him (one more earnest than skilful) he had gently used; oftentimes calling him to his Table, and talking with him privately. But what he had spoke to him in private, he uttered to Dr. *Cawfield* or *Calkhil*. Who twice, in his own hearing, confuted what was brought to him, a great deal more than needed; using therein the new coined Phraise of *Free-Willers*. The Bishop added, that he could better have liked that Doctor's preaching, if he, the said Doctor, had first conferred with him; especially, since he had not dealt ungently with him at his first coming; but offered him to take such as he had every Meal, so long as he could tarry in the City. He offered him Conference also after his first Sermon. He bad him to Supper after his Second. But he could not have his Company. And if he had come, he should peradventure have heard from the Bishop somewhat out of the old Church, and consenting Orthodox Writers, that he would not much have misliked. Which Writers proved by the Scriptures that which he by other Scriptures, not unknown to them, confuted. And that which he confuted, was thought by them to be *Dogma Ecclesie & Veritatis*, i. e. a Doctrine of the Church and of Truth; and so, he said, it was termed of some. That they saw great Causes why they so wrote, as Men of this time wanted not theirs. Whether fort ought to be believed, however others doubted, he doubted not at all.

The Bishop's  
Dealing with  
Dr. Cawfield,  
who preached  
against him.

What Articles, his unquiet and uncharitable Adversaries might have gathered against him, and were offered, as was told him, to the Queen's Council, he knew not; but his Conscience was clear; and that that poor Learning he had uttered, being indifferently heard and considered, he trusted, would not be much misliked. If he were persuaded, that he had preached any thing against Scripture, against the holy Catholick Church, against Orthodox Writers consenting, against the best General Councils; it should be his first Deed that he would do, to ride to *Bristol* (altho' at present he were not well able to ride) and there he would humbly acknowledge his Error. But if he by *Norbrook* and his Adherents, was falsely accused, and that he was able to prove what he had said by such Learning as was before rehearsed, *Norbrook* should perceive he had not done well. Who had lost already a Number of his Friends through his late Misbehaviour.

That it was well perceived, (as the Bishop proceeded,) and more and more it was spoken, that young and rash Preachers did more hinder the free Course of the Gospel, than further it; the more was the Pity. That he was counselled by some well seen in the Laws of the Realm, to commence an Action against *Norbrook* and his Adherents, for their too bad accusing him in the Pulpit and other Places; but, he said, he would end as he had begun. The accusing of any man had not hitherto cost him two Pence in the Law. That he loved neither to sue, nor to be sued, altho' he had in his time met with many crooked Attempts.

Attempts. But if he should prove his rash Adversaries to grow in Malice, he would trouble his Friends, which, he thanked God, were many in number, as he knew he had many Enemies, who said, that he was an utter Enemy to the Gospel of Christ. But he said, they spent their Wind in vain, that said so; and he would that they should think, that as they favoured the Gospel, so did he. ANNO 1568.

That when such as *Norbrook* heard any thing they could not like, they straightway hawked at their Adversaries the terrible Name of the *High Commission*. But, said he, if such Busy-bodies were not punished, they would mar all. In the mean time they hindred, and that very much, the Gospel, which they would be thought to favour. *That he favoured the Gospel.*

In fine, he trusted to have the Continuance of the Secretaries accustomed Goodness towards him in the Way of Right. He was threatened to lose whatsoever he had at *Bristol*, if his Adversaries might have their Will. Others said lustily, that he should be put from all the Living that he had. To which he only said mildly, *Fiat Voluntas Domini*.

In another Letter, he exprest to the Secretary more particularly, what the Causes were of the wilful Attempts of his Enemies; *Viz.* Free-Will and the Eucharist [holding the Real Presence.] Not that he had given any Occasion in Pulpits, for them to stir in these Matters, more than at the length in his third Sermon at *Bristol*, after two Sermons, or rather Invectives of *Dr. Cawfield*; when he said, he could better like the Judgment of *Erasmus* than that of *Luther*, in the Controversy of *Free-will*: and withal, asserting, that he dissented not from the Fathers of this Realm in that Article, when it was offered him, to be subscribed in *Latin*, [that is, in the Synod I suppose, Anno 1562.] *Free-Will and the Real Presence, his Opinions.*

He observed to the Secretary, how odly and unrespectfully he was used by some of his *Bristol*-Ill-Willers; that at his Return to *Gloucester*, one came thither, as it was thought for the nonce; and in his own Church there brake as it were the Ice; and another followed him; whose Scope and chief Mark was, to prove, that there was no *Free-Will*. But said the Bishop, they both, as also *Norbrook*, a Preacher at *Bristol* before mentioned, and others, might seem not to have waded in the old Writers, that consented in the contrary Doctrine: and that they followed much, if not too much, the Learned of this time; not considering what had been thought and determined in the old Time: That my Lord [Bishop] of *Sarisbury*, and others, being great Learned Men, and well treated in Antiquity, well knew what had been taught of this Matter in the Primitive Church with great Consent. Their Judgment he could better like, than the Impugners of them in this Time. Upon this, he said further, that if young and hot Heads should be suffered to say what they list in Matters of great Weight (as no doubt certain of them did very rashly, to the exceeding Hindrance of the Gospel) there must needs ensue a *Babylonical* Confusion. *Some preach at Gloucester against Free-Will.*

It was reported to him, that the Earl of *Bedford* was laboured with by *Dr. Humfrey* and more, to bring those and other Matters before the Queen's most Honourable Council. If it were so, he said, that he trusted the Truth would by this Occasion be better known. And *Endeavour to bring these Controversies before the Council.*

**ANNO** 1568. that if he were strong in Body or in Purse, (as he was not) it should be the first Deed that he would do, to confer with the Learned in this Point of *Free-Will*. But now being not well able to journey, he should be very loth to be drawn to *London*, namely, at such men's Suit and Complaint, as his Adversaries were. And that if he were not deceived, their chief Mark that they shot at, was not *Free-Will* and such like, but rather *Nolumus hunc regnare super nos; i. e.* We will not have this man to reign over us. Which, if they should bring to pass, they would, he said, lustily triumph: To which he only said, *God speed them in their well-doing as myself.*

What the Bishop's Judgment was of the Sacrament.


Fox's Martyrolog.

And thus we have seen this Bishop's open Declaration of his Mind concerning *Free-Will*. Now, for the Readers Satisfaction (tho' the Bishop himself hath nothing of it here but the bare Mention) I shall insert something of his Opinion concerning the other Article that rendered him so distastful to many, namely that of the Eucharist. For which we may have Recourse to the first Synod under Queen *Mary*; when he, with five more of King *Edward's* learned Clergy, disputed openly there (amongst other Points) against *Transubstantiation*. Which he declared himself against, altho' he was for a Real Presence. He desired the Convocation patiently to hear him, trusting, he said, that he should so open the Matter, that the Verity should appear: Protesting furthermore, that he was no obstinate nor stubborn man, but would be conformable to all Reason: and if by their Learning they could answer his Reasons, then he would be ruled by them, and say as they said. For he would, he said, be no Author of Schism, nor hold any thing contrary to the Holy Mother the Church, which was Christ's Spouse. Dr. *Weston* the Prolocutor liked this Preamble of *Cheney's* well, and commended him highly, saying, That he was a learned and a sober man, and well exercised in all good Learning, and in the Doctors; and finally, a man meet for his Knowledge to dispute that common Place. And bid them hear him. Then *Cheney* desired them that were present, to pray two Words with him unto God, and to say, *Vincat Veritas; i. e.* Let Truth have the Victory. And presently all that were present cried out, *Vincat Veritas, Vincat Veritas*. Then he began with *Watson* after this sort. You said, that Mr. *Haddon* was unmeet to dispute, because he granted not the natural and real Presence. But I say you are much more unmeet to answer, because you take away the Substance of the Sacrament. But *Watson* then told him, that he had subscribed to the Real Presence, and should not go away from that. And after much Clamour against him, he prosecuted *Haddon's* Argument in proving that *id est* was a *Substance*; and added, that it was a great Heresy to take away the Substance of Bread and Wine after the Consecration. These Words I leave with the Reader; whereby we may conclude him not a Papist, but a *Lutheran* rather, in his Opinion of the Eucharist.

Endeavours to remove him to Chichester.

That which I have further to add of this Bishop is, that his Enemies laboured to remove him. But he had many Friends (as well as Adversaries) who valued him. And the Bishop of *Chichester* being now dead, they laboured much to get him translated thither. But the Archbishop understood it, and signified his Dislike of it to the Secretary. And the Bishop himself upon these his Troubles, shewed a Desire

to

to be quite discharged. But the Archbishop (who liked him not) **ANNO** told the Secretary, that perhaps he meant another thing, *Viz.* to ob- 1568. tain a Reprimand to his Enemies from the Court. The last thing I have to relate of him, was, that at length absenting himself from a Convocation, and not appearing upon Summons of the Archbishop, he was solemnly pronounced Excommunicate by the same: But soon absolved, because his Absence was affirmed by his Chaplain's Oath, to be by reason of Sickness. More hath been said of him before under the Year 1562.

“*Thomas Wyllson*, LL.D. a Man of Note for his Learning (as his two Books of *Logic* and *Rhetoric*, and another of *Usury* do testify) Dr. Wyllson becomes Master of St. Katharine's. was this Year made Master of *S. Katharine's* near the Tower. His Circumstances were but bare, having been a Sufferer in Queen *Mary's* Reign. By the Means of the Earl of *Leicester*, (whose Father the Duke of *Northumberland* was his Great Patron) he seems to have obtained it of the Queen. And while he was soliciting for a Dispatch, he applied also to Secretary *Cecil* by a Letter dated in *August*, which shewed his mean Condition: Signifying to him, ‘That he had been waiting at *Hatfield* (where it seems the Queen then was) to have his Business done. That he had left his Letter with the Earl of *Leicester* by the Queen's Command, to be sent to the Lord Treasurer. And then follows, *Interea miser languet inedia & paupertate; i. e.* in the mean time I miserable Man perish with Want and Poverty. Begging the Secretary to help him, according to his Interest with the Queen, and to get his Letter to be signed speedily.’ Dated from *S. Katharine's*.

This Person deserved this Preferment as for his Learning, and Supply of his Need, so for some Reward of his former Sufferings. Who had once felt the Miseries of the *Inquisition* at *Rome* for the Cause of Religion; as judged an Heretick for his Book of *Rhetoric*, Put into the Inquisition at Rome. that he had printed some ten Years before. For tho' that Science carried his Discourses away from the Subject of Religion, yet they found some strokes therein, reflecting (as they interpreted) upon their Church. As I conjecture this for one: ‘Some one talking of the General Resurrection, made a large Matter of our Blessed Lady; praising her to be so gentle, so courteous and so kind, that it were better a Thousand fold to make Suit to her alone, than to Christ her Son.’ And again in another Place of this Book: ‘One being Fol. 44. b. at *Rome* hated Harlots, wherein there is by Report so great Plenty, as there be Stars in the Element.’ But of his travelling to *Rome*, and his being clapt up in the *Inquisition*, and his Usage there, and his wonderful Escape thence, take his own Account of it, two Years after, in the *Prologue* to his Second Edition of his *Rhetoric*. The Sum whereof was, ‘That two Years past at his being in *Italy* [*Viz.* 1558] he was charged in *Rome* Town, to his great Danger and utter Undoing (if God's Goodness had not been the greater) to have written that Book of *Rhetoric*, and the *Logic* also. For which he was counted an Heretick; notwithstanding the Absolution granted to all the Realm, by Pope *Julie* III. for all former Offences, or Practising, devised against the Holy Mother Church, as they called it. A strange Matter, he observed, that Things done in *England* Fol. 65.

ANNO 1568. *England* seven Years before [when he first set forth that Book] and the same univerſally forgiven, ſhould always be laid to a Man's Charge in *Rome*. But what cannot Malice do; or what will not the Wilful deviſe, to ſatisfy their Minds for the Undoing of others? ——— Death was preſent, and the Torment at Hand; whereof he felt (he ſaid) ſome Smart [perhaps the Wrack.] That the Judges marvelled at his Stoutneſs. For he had, as he added, as little Fear as ever he had in his Life, when he ſaw thoſe that fought his Death to be ſo maliciously ſet, to make ſuch poor Shifts for his readier Diſpatch; and to burthen him with thoſe Back-reckonings. Whereat he took Courage and was bold.

That the Judges, marvelling at this his Boldneſs, thought to bring down his great Heart by telling him plainly, that he was in further Peril, than whereof he was aware; and fought thereupon to take Advantage of his Words, and to bring him in Danger by all Means poſſible. ——— That after long debating with him, they willed him at any Hand to ſubmit himſelf to the Holy Father, and the Devout College of Cardinals: for otherwiſe there was no Remedy. With that, being fully purpoſed not to yield to any Submiſſion, as one that little truſted their colourable Deceit, he was as wary as he could be, not to utter any thing for his own Harm; for fear he ſhould come into their Danger. For either then he muſt have died, or elſe have denyed, both openly and ſhamefully the known Truth of Chriſt and his Goſpel. And ſo in the End, (as he concluded this Relation of his Trouble,) by the Grace of God he was wonderfully delivered. Adding, 'that it was by plain Force of the worthy *Romans*, in an Enterprize heretofore in that Sort never attempted, he being then without Hope of Life, much leſs of Liberty.' The Meaning whereof was, the Priſon happened to be on Fire, and the poor Priſoners all like to be burnt, and periſh. Whereupon the Citizens of *Rome* by Force broke open the Priſon Doors, to let thoſe detained there eſcape for their Lives: and ſo *Wyſſon* with the reſt got his Liberty and fled.

His wonderful  
Deliverance.

For thus he reflected upon his Deliverance: 'My Mind was to ſhew, how I have been tryed for this Book's Sake *Tanquam per ignem*. For indeed the Priſon was on Fire, when I came out of it. And whereas I feared Fire moſt, [to be burnt as an Heretick] as who doth not fear it; I was delivered by Fire and Sword together. I was without all Help, and without all Hope, not only of Liberty, but alſo of Life. And God be praiſed, and Thanks be given to him only that not only hath delivered me out of the Lion's Mouth; but alſo hath brought *England*, my dear Country, out of great Thralldom and foreign Bondage.' This was writ Dec. 7. 1560. This *Wyſſon* was afterwards preferred to be Secretary of State to the Queen, after ſeveral Embaſſies.

C H A P.



C H A P. LIII.

ANNO

1569.

Cavallerius Hebrew Professor at Cambridge. The French Protestants relieved by the Bishops. The Queen assisteth the Protestants. The Secretary vindicates her Doings. His Letter to an Italian Gentleman abroad, concerning the Religion and Proceedings in England. Advices from abroad. Vagabonds and Rogues in the North. Dr. Story executed. Bishop Boner dies in the Marshalsea. Boner whether a Bastard. Wrong done to the Archbishop of York's Widow. The Queen of Scots in Tutbury Castle. Bishop Jewel answers Pope Pius his Bull. And Crowley answers the late Bishop Watson's Sermons. Hemming's Postil set forth in English. History of the Inquisition. The present happy State of the Nation.

BY the Means of the learned Sir *Anthony Cook*, and Sir *William Cecil*, was *Rodolphus Cavallerius*, or *Cavelarius*, or *Cavalier*, a French Protestant, (lately, as it seems, fled from his own Country) appointed to be Professor of the Hebrew Language and Learning in the University of Cambridge. And for that Purpose, in May, the said University sent a Messenger to London, to conduct him down. I find him waiting upon Secretary *Cecil*, who was Chancellor of that University, before his going, and begging his Letters with him, or suddenly to follow him; 'Committing them to the Care of the Bishop of London his Friend, to convey them speedily after him. These Letters he desired, because they would tend so much to the Confirmation of this his Vocation; and that his Studies and Labours afterwards in the University might be both grateful and profitable unto all, to the Glory of God, and the Amplification of the whole University.' He also desired Letters of safe Conduct for his Wife and Family to be brought over into England. This Chevalier had been in the Realm in King *Edward's* days, and, if I mistake not, was Reader of Hebrew then in the same University. Sure I am, such favour he had then, that in the Year 1552. a Patent, dated August 7. at *Waltham*, was granted him to be *Denizon*, and also the Gift of the next Prebend, or Deanry that should fall void in *Christ's Church Canterbury*. Which Patent was made in Trust to Sir *Anthony Cook*, Knight, and *George Medle*, Esquire, to bestow the same Dignity upon him by their Letters of Collation accordingly, when the same should fall: And also to write, to the Dean and Canons of the same Church to install him. But it was not before this present Year, January 27. that he was actually Prebendary, being then admitted to the Seventh Prebend in that Church. We shall hear of *Cavallerius's* Death hereafter.

Cavallerius made Professor of Hebrew in Cambridge.

R. Edward's Book of Sales.

"I add, that he was recommended also by the Archbishop of Canterbury and the Bishop of London, to the Heads of that University for their Acceptance and Choise of him, for their Hebrew Reader; don.

Recommended to the University by the Archbishop and Bishop of London.

**ANNO** der; as a Man formerly known to them in that University for his  
 1569. Learning and Skill in that Language, and also their Experience of  
 his good Exercise of that his Talent, to all such as were desirous to  
 partake of the same. And now going to *Cambridge* the said Arch-  
 bishop and Bishop sent their Letters of Recommendation with him,  
 dated from *Lambeth*: especially, understanding the good and godly  
 Affection, that divers of their University had to the Knowledge of  
 the *Hebrew* Tongue, so useful for the understanding of some part of  
 the Sacred Scriptures, written originally in that Language. This Let-  
 ter of these two great Prelates must have a Place among the Originals

N<sup>o</sup>. XII. in the *Appendix*."

French Prote-  
 stants fly into  
 England.

This Year brake out the third Civil War in *France* between the  
 Papiſts and the Confederate Protestants: the Protestants having under-  
 gone intolerable Hardship; and not being suffered to use their Religion,  
 according as it was conditioned between the Prince of *Conde* and the  
*French* King at the last Peace. But the Year before very many had  
 fled away from their Houses and Dwellings, and dared not to come  
 home without peril of their Lives; because the Catholicks placed strong  
 Garrisons in those Towns that were of the Religion. There were also  
 horrible Murders, Robberies, and other execrable Facts committed  
 upon the Persons and Goods of the *Reformed*. As this stirred the  
 Coals to a third Civil War, so it caused abundance of People to flee  
 into other Countries, and particularly Ours. Which Numbers made  
 the *French* Church in *London* unable to relieve their necessitous

The Archbishop  
 moves the Bi-  
 shops, Deans  
 and Chapters  
 for Contribu-  
 tions towards  
 them.

Countrymen. So that the Case of this Church so overcharged, was  
 recommended, as it seems, by the Queen to the Archbishop of *Can-*  
*terbury*, and other Bishops, for Relief. And the said Archbishop re-  
 commended their Case to the Dean and Chapter of *Canterbury*, as he  
 had done the like to other Bishops and Churches the Year before.

Regist. Cant.

And the Dean and Chapter in the Month of *June* bestowed their  
 Benevolence accordingly; as appears out of the Register of the said  
 Dean and Chapter: Where this Order is Extant: ' *Anno* 1569, *June* 8.  
 ' Agreed, that there shall be, at the Contemplation of the Lord Arch-  
 bishop his Graces Letters, given out of the Church Treasury to the  
 ' Poor [afflicted] *French* Church in *London*, towards their Relief,  
 ' Six Pounds, Thirteen Shillings and Four Pence.

The Queen  
 sends Aid to  
 the French  
 Protestants.

The Queen pitied the Case of the *French* Protestants, and labour-  
 ed by her Ambassador with the *French* King, that a firm Peace might  
 be made between him and them. But both that King, and the *Span-*  
*niard*, and Duke *D'Alva*, the Governor of *Flanders*, had made a  
 Combination at *Bayonne* to root out the Religion every where. This  
 made the Queen jealous of herself and her own Kingdoms. And  
 partly this, and partly her Commiseration of the wretched State of  
 the Professors of the Gospel in *France*, made her resolve to send over  
 Assistance to them, being excited and counselled thereunto chiefly by  
 her Secretary *Cecil*, a man very cordial to the Protestant Interest.  
 The Prince of *Conde's* Agent was now at the *English* Court, and  
 solicited his Master's Business, and succeeded according to his Mind:  
 and departing home, being at *Plimouth*, he sent a Letter to the Se-  
 cretary, dated *June* 4. wherein he acknowledged with much Thanks  
 the Queen's great Favour to them, and the Secretary's cordial Media-  
 tion:

The Prince of  
 Conde's Agent  
 to the Secre-  
 tary.

tion: 'Owning, that the Illustrious Prince his Master, and the whole *ANNO*  
' *French* Christian Church were upon many Accounts indebted to 1569.  
' him, that with so great Pains and Study he had forwarded with  
' the Queen the Business committed to him by that Prince. And that  
' all whom God the Father had exercised at that time for the purer  
' Profession of his Son, had not only their Hope, but even their Con-  
' fidence in him. And that they looked upon him to be raised  
' up by God in those daily Extremities of the poor Church, to use  
' both his Piety and his Prudence in their Behalf. That he for his  
' part, as often as he thought on the most Christian Queen's Care  
' and good Will towards the scattered and afflicted Christians, so  
' often he had an honourable and grateful Remembrance of him;  
' who seemed by the special Will of God to be added to the Queen  
' in those most difficult Times.' This was the Sum of *Theodore Wie-* N° XLII.  
*rus's* Letter.

But this Step of the Queen was judged very hardly of abroad. *The Secretary*  
Therefore it was the Secretaries Business to spread a truer and fairer *vindicates the*  
Account hereof, than was commonly taken up; and that both by *Queen's*  
publick Declarations and private Letters. There is a Letter of the *Actions.*  
Secretary to this Purpose to an eminent *Italian, Seignor Bertano,* *An Italian*  
living at *Rome*, who held Correspondence with the Secretary. This *Gentleman*  
Gentleman, in a Letter sent the latter end of the last Year, had de- *writes to him.*  
clared a great good will to him, and especially towards the Queen  
and this State, but disliked our Religion, and Assistance of foreign  
Protestants; Matters, which had been by false *English* men with  
Malice, in *Italy* or other Countries, misrepresented. The Se-  
cretary, that a better Information of the Queen and the *English* State  
might pass in *Rome*, gladly took this Opportunity of Writing to this  
Noble *Italian*. Which Letter, because it giveth an Account of Re-  
ligion, and of the Queen's Doings, with respect to her Neighbours, I  
shall subjoin.

' I Have thought good to advertise your Lordship of the Receipt *His Letter to*  
' of your Letters, dated the of *February*, which came to *the Italian at*  
' my Hands about the 26th of *March*, by order of my Friend and *Rome.*  
' Yours, Mr. *Briskill*. For the which I thank you, as containing *MSS. Cecilian.*  
' an open Declaration of your particular good Will to me, but espe-  
' cially an earnest Devotion in Duty towards the Queen's Majesty  
' and this State. And though thus I think of your good Mind, yet  
' you must hold me excused, if I think otherwise of your Judg-  
' ment, which you do by the said Letters manifest. Not that  
' therein I mean that part of your Judgment, wherein you may  
' differ from me in some Opinions of Religion, wherein either of us  
' must charitably allow of the other, and yet observe a mutual  
' friendly Disposition; but in that you are I see induced by means of  
' the Place where you are, whereunto no Good or true Reports are  
' brought of this Country, to think of us as our evil Willers are  
' disposed of Malice to tax us. And herein I do the more bear with  
' the Fault in your Judgment of us, for that I think assuredly, We  
' cannot do so well, nor live in that Order towards God or Man, but  
' the contrary will be thither reported.

VOL. I.

D d d d

' Thus

ANNO

1569.

*Inform his  
Judgment of  
the English  
Affairs;*

*In Religion;*

*And towards  
the neighbour-  
ing Princes.*

*Advices from  
Abroad, con-  
cerning Reli-  
gion.*

Thus much I have thought to inform you for the Amendment of your Judgment. Which being done, or at the least, if I may perceive by your Letters, your Ears are as ready and open to hear what we have to say for ourselves, as it seemeth you are what our Adversaries do, then would I friendly at length by Letters enter into Conference with you, to answer any thing to be objected, in respect of the manifest good Will I see in you. In the mean Season, I can assure you, whatsoever Slanders are raised of us for our Errors in Religion, or for our Government in Policy towards our Neighbours, this I dare affirm, That by no common Law or Order established for Matters of Religion in this Realm, we do differ from Profession of all the Parts of the Holy Scriptures, of the Articles of the Common Creed; yea, as for external Discipline, I can assure you, our Church is more replenished with Ecclesiastical ancient Rites than was the Primitive Church in Five Hundred Years after Christ. Insomuch as the Church of England is by the Germans, French, Scots, and others that call themselves Reformed, thought to be herein corrupted, for retaining so much the Rites of the Church of Rome.

As for the Queen's Majesty's Dealings with the Kings her Neighbours and Brethren, certainly she hath had that Regard to pity their Troubles, and to further the Quieting of their States, as she may be thought by many wise Men, in such a Simplicity, to have overseen her own Surety. And whatsoever is slanderously reported of her Maintenance of any Rebellion in their Subjects, I can make it manifest, that the same is falsely reported. For surely she desireth Nothing more than that both the Kings were at good Accord with their Subjects. And so shall it be proved, and appear to them that may be found indifferent Beholders; which is hard to be found in this Age, wherein the whole State of Christendom seemeth to be divided into two Parts. Whereof is the greater Pity, and with all my Heart I lament it, and beseech Almighty God to reconcile us all to his Spouse and immaculate Church.

I will subjoin here a Paper of foreign Advices, chiefly relating to the State of Religion in France, Flanders, Spain and Germany; sent from Rome to Secretary Cecil by Killigrew.

**F**Uere gratissima Litera mihi Scripta 26 Maii, & spero te jam rediisse domum ex Gallia. Scribuntur multa quae sunt fabulosa. Omalius conjunxit suas vires cum Copiis fratris Regis. Bipontinus conjunxit sese cum Amiralio. Quem Amiralium Galli aiunt esse mortuum. Sed non est certum, ut est mors Andelotti. Regina ex Luteiis die 27 Maii profecta est ad Exercitum Filii, Comitata Cardinalibus Lotharingio & Borbonio. Ista omnia scribuntur ex Lugduno dies 7 Junii. Galli de pace nihil omnino scribunt. Galli mihi videntur magis valere verbis quam factis. Ego credo illis qui dicunt Bipontinum cum Amirallo cum totis suis viribus redituros in mediam Galliam. Galli videntur habere spem Reginam Angliae non missuram Exercitum ex Anglia: neq; ex Germania centurum in Galliam nocum exercitum.

*exercitum. Et sic Regem posse facile vincere Bipontinum & Amiralium. Quæ vulgus dicit de Francfordiano Conventu parum hætenus credo, ob eam Causam quam scribis.* ANNO 1569.

*Pontifex singulis annis consecrat in Festo Natalis Christi Gladium & Pileum, quos mittit alicui Principi, qui illi videtur bonam operam navare rebus Pontificatus. Hæc anno misit ista duo Albano, (a) quippe qui liberavit Belgium ab Hugonottis, & ob bellum feliciter gestum adversus Uranium: (b) & est ratio quædam honestandi & admonendi Principes, ut acrius tueantur res Pontificatus. Nihil audiri de captis Monachis, Prothonotariis & Inquisitoribus in Navibus in Anglia; verum satis crediderim id genus hominum confluere ad Belgium, quibus postponantur ipsi Belgæ in gubernandis Provinciis, ceu Corvi ad Cadaver. Seditio Mauritanorum apud Hispanos adhuc viget propter multitudinem, sed non habent unde expectent auxilia. Vulgus Hispaniarum non satis feliciter cum illis belligeratur. Opus est militi stipendiario, qui superiori mense in Hispaniis conscribatur.*

(a) Albæ Ducis.  
(b) Aurangiz Principem.

*Metuendum puto, si non fallar, novos Exercitus ex Anglia & Germania ituros in Galliam, si res non componuntur. Galli hic negant Regem accepturum Conditiones Pacis. Pontifex tamen id metuit, & publicis supplicationibus ad Deum jubet rogari Victoriæ adversus omnes Hugonottos. Rex Galliarum petit à Genuensibus Libertatem conscribendi Peditum in Corsica. Quid vero respondit Resp. nescio.*

*Rex Philippus statuit ducere in uxorem Filiam Cesaris, & petit à Pontifice Diploma veniæ propter propinquitatem Sanguinis. Et certum est Regem Galliarum ducturum aliam Filiam Cesaris, & Regem Lusitaniarum ducturum sororem Regis Galliarum. Ex Hispaniis scribitur de mense Maii ista matrimonia esse stabilita. Ex Aula Cesaris scribunt, prospectum esse, ne Bipontini milites in reditu in Germaniam excitent tumultus; ac si nunc discederent ex Gallia, aut ob Pacem, aut ob Francfordiani Conventus Jussu. Bene vale; Romæ, die XVIII. Junii. 69.*

As the Queen and her Council had a Jealousy of certain that went about in the North, and in other Parts of the Nation, as Vagabonds, Beggars, Gamesters, and such like, whereof there were now great Store, the Lords of the Council, in the Month of March last past had sent to the High Sheriff of *Yorkshire*, to enquire after Vagabonds and common Rogues, and to punish them, and to make Certificate of the same. And now the second Time in the Month of *June*, they sent a larger Letter to the said Sheriff and the Justices of the Peace, for the redress of, and taking Order about this sort of People: Injoining this Course now to be taken. First, That distributing themselves, with the help of other inferiour Officers, to cause a strict Search, and a good strong Watch to begin on *Sunday* at Night, about Nine of the Clock on the Tenth of *July*, in every Town, Village and Parish; and to continue the same all the Night, until Four of the Clock in the Afternoon of the next Day. And in that Search, to apprehend all Vagabonds, sturdy Beggars, commonly called *Rogues* or *Egyptians*; and also all idle, vagrant Persons, having no Master, nor no certainty How and Whereby to Live;

Orders for Vagabonds and Rogues in the North.

**ANNO** 1569. and them to be imprisoned. Directions were also given for Passports to send these idle Persons Home to their own Countries. That the same Search should be made Monthly until the First of November, or longer, as they should see Cause. And these Orders they were to communicate to the Officers of every Corporate Town. They were also to confer, how the Statutes provided for avoiding all unlawful Games, and especially of Bowling, and Maintenance of Archery, might be speedily and roundly executed. And that if any of themselves were guilty hereof, to forbear for good Example sake; and that it would be hard for them who were Justices, to observe their Oaths, if they should commit such open hurtful Offences themselves, which ought by them in their Sessions to be enquired of and punished. They warned, that by no lewd Practices of evil disposed, crafty Persons, passing by them in the Night, by Pretences of Watchwords or the like Devices, any raising of the People were made, as in some Corners of the Realm had been attempted, but stayed by the wiser Men. That all Tales, News, spreading of unlawful Books should be stayed, and sharply punished. And that if any of the Justices should be negligent herein, the rest were required to advertise the Queen's Council thereof. This Letter was signed by the Lord Keeper and many other great Counsellors, containing these and other the like Matters at large.

Nº. XLIII.

The 21st of June, that is, the Day after the Date of the former Letter, the Lords of the Council wrote again to the Lord Lieutenant of the North, signifying that they had sent him the Minutes of a Letter written from them by the Queen's Commandment unto divers Shires within the Realm, concerning the searching for, and punishing Vagabonds, Rogues, and other idle and disorderly Persons. And they required his Lordship to cause this Order to be notified by his Letters unto those Shires, that were within the Compass of his Commission, with straight Charge to return their Certificates unto him of their Doings, that he might signify the same to the Council.

The Effect  
whereof.

This was a notable Search: For it was so ordered, that it was made throughout the whole Realm, or at least the most suspicious Parts of it, on one and the same Day. And I find it had this Issue (which is almost incredible) that Thirteen Thousand masterless men throughout the Nation first and last were taken up upon this Search. Which undoubtedly very much brake the intended, and attempted Insurrections this Year.

Dr. Story  
brought Prisoner  
to London.

*John Story*, Doctor of the Civil and Canon Law (of whose Temper we heard something before in the Queen's first Parliament) was this Year seized and brought from *Antwerp*, whither he was fled; and there followed his old Malice against the Queen and his own Country, which he stirred up the Duke of *Alva* to invade. And being brought to *London*, was first lodged at Mr. *Wattes* Archdeacon of *Middlesex's* House near *S. Paul's*; and afterwards conveyed to the *Tower*; and Anno 1571 executed for a Traytor at *Tyburn*. I leave other Historians to relate with what Craft he was caught on board an *English* Vessel and conveyed away; and the manner of his Execution. I shall only set down what a kind of Man he was, and how deservedly the Judgment of God met with him, from a Memorial, which it seems

Executed.

seems *John Fox* gave in against him as to his cruel persecuting Spirit; *ANNO* as I find in a Paper written by his own hand.

' *Story* by his Confession, the chiefeſt Cause and Doer, in putting  
' most of the Martyrs to Death.

1569.

Instances of his Cruelty.

' *Story* caused a Faggot to be cast at the Face of Mr. *Denley*, singing a Psalm in the Fire; saying, he had marred the Fashion of an old Song.

' *Story* scourged *Thomas Green*.

' *Story* coming from the Burning of two, at the Lord Mayor Mr. *Curtys* his Table, said, That as he had dispatched them, so he trusted within a Month he should also dispatch all the rest; saying moreover, That if he were of the Queen's Council he would devise to torment them after another sort. And there shewed the Way most cruel, which he would use.

' *Story* at another time coming from the Burning of *Richard Gibson*, and there demanded of the Lord Mayor, what he would do, if the World should alter, said, If he were so sick in his Bed, that he could not stir without Hands; yet would he sit up to give Sentence against an Heretick; and tho' he knew the World would turn the next Day after.

' *Story* was sorry [as he said in the Parliament House] that they struck not at the Root.

' *In summa*, *Story* worse than *Boner*.

' Yet notwithstanding *Story* is made a Saint at *Rome*; and his Martyrdom printed and set up in the *English* College there.

Together with this man, who was sometime Principal of *Broad-gates Hall Oxon*, I join another likewise of the same Hall, and his Contemporary; and as like him in Savage Fierceness against the Professors of good Religion, as any two could be, *Viz.* the said *Boner*, late Bishop of *London*.

In *September* died that bloody man, that had washed his Hands in the Blood of so many religious Men and Women in Queen *Mary's* Days. He was kept a Prisoner in the *Marshalsea* for many Years under an easy Restraint; and was buried thence about *September* the 8th at Midnight, in St. *George's* Church-Yard in *Southwark*; attended with some of his Popish Friends and Relations. Which was ordered to be done at that Season of the Night, and in that Obscurity, by the Discretion of the Bishop of *London*, to prevent any Disturbances that might have been made by the Citizens; who hated him mortally for having been the Death of so many of their Pastors, Friends and Relations, if they should have seen him in the Day time carried with Pomp and Show to his Burial, as many of his Acquaintance had intended to do. He stood Excommunicate many Years, and took no Care for his Absolution; and so might have been denied Christian Burial; but the Bishop of *London* would not make use of that Rigour. And of this, and to prevent false Reports that might be carried to Court of this Affair, the said Bishop thought fit to give Secretary *Cecil* the foregoing Account.

Boner's Death and Burial.

This Man was commonly reported to be an Atheist; and to have said secretly, that there was no such Place of Torment, as Hell, that he denied God, the Scriptures and any Life after this; and that he used

Boner said to be an Atheist.



**ANN O** used Conjuring and Witchcraft. This was upbraided to him in a Letter by one unknown, upon his Condemnation of Mr. *Philpot*. But whatsoever Credit is to be given to all that, this that follows is Matter of Fact; which I transcribe out of an ancient Paper among other authentick MSS. in my Custody: *Viz.*

*Account of his Cruelties.* *Boner* burnt *Thomas Tomkins's* Hand with a Candle in a most horrible manner, as is evidently known. Which *Tomkins* before his Apprehending, dwelt in *Shoreditch*.

*Boner* put an hot burning Coal into a blind man's Hand; and so burnt him very piteously. The said blind man dwelt in *St. Thomas Apostles*.

*Boner* also did beat a married man, called *Mills*, upon the Buttocks. And while he did the Deed, he caused one of his Men to hold his Head between his Legs. Which man is yet alive and dwelleth by *Creechurch*.

*Boner* also whipped with Rods divers others in his Orchard, with his own hands, being in his Doublet and his Hose. Whose Names are to be known.

Among other his Tyrannies, a Boy came to his Gate of eight Years of Age, or scarce so much; desiring to see his Father who then was kept in *Lollard's Tower*. But the Boy was gotten into *Boner's* House, and there whipped with Rods in a most lamentable manner. And so being all in a gore Blood was carried up to his Father into *Lollard's Tower*. And afterwards being brought down again, went home; and about a Fortnight after, even the same Day that the Queen's Majesty, that now is, came to *London*, the Child died. The Father of the Child yet being alive; who then was hanged in the Stocks by the Heels, in *Lollard's Tower*.

*Boner* did also misuse a Preacher, one *Sir Thomas Whittle*, with beating of him about the Face, and plucking off half his Beard. That when he came to be burnt, his Eyes were manifestly seen to be black with beating.

*Boner* had in his Prison of *Lollard's Tower* one *Angel's* Wife: (who is now a Midwife) and was brought to Bed there: Unto whom he would suffer no Woman to come: Wherefore the Child perished.

Also there was one *Reynold Estland* came before him the 12th day of *July*, the last Year of Queen *Mary*, who refused to be sworn to answer such Articles, as they should minister to him. And *Boner* condemned him the said 12th day, although they had nothing at his Mouth to condemn him. And the 14th day of the same Month he was burnt with Six others.

*Boner* kept in his Stocks at *Fulham* one *Thomas Henshaw* of nineteen Years of Age; and gave him nothing but Bread and Water; and in the end whipped him in his Orchard. Thus far the Manuscript.

*Boner whether a Bastard.*

*Boner* is in all Historians given out as a Bastard begotten of one *Savage* a Priest; and so have I read it in some good MSS. Yet to do him and History as much right as things will bear, I shall relate what the late Honourable Baron *Lechmore* hath asserted to me concerning him, being at his Chamber in the *Temple*, *April* 11, 1695. He supposed the World had given him out begot of *Savage*, because of his

his *Savage* and butcherly Nature; but that he was certainly as legiti- ANNO  
 mately begotten as himself or any other; that he was born at *Hanly* 1569.  
 in *Worcestershire* of one *Boner* an honest poor man, in a House called *Boner's Place* to this Day, a little Cottage of about five Pounds a  
 Year. And that his great Grandfather, Bishop *Boner's* great Friend  
 and Acquaintance, did purchase this Place of the said Bishop in the  
 Times under Queen *Elizabeth*, and that he had it still in his Posses-  
 sion. He added, that there was an extraordinary Friendship between  
*Boner* and his said great Grandfather; insomuch, that he made  
 Leases to him of the value of 1000*l.* per Annum, two whereof he  
 remembred were *Fering* and *Kelvedon* in *Essex*. And that he had  
 been told by some of their Family, that *Boner* shewed this Kindness  
 to this Gentleman out of Gratitude, his Father or some of the Rela-  
 tions putting him out to School, and giving him his Education. But  
 as to his Birth, the Baron said, he thought he could make it out be-  
 yond Exception, that *Boner* was begotten in Lawful Wedlock. And  
 that he had several Letters yet in his keeping between the Bishop and  
 his great Grandfather, but of private Matters.

The last Year, *Viz.* 1568. *Tong* Archbishop of *York*, that had Wrong done to  
the Archbishop  
of York's Wi-  
dow.  
 been Lord President of the North, deceased. He was a married man,  
 and left a Widow and Children behind him. To her by his last  
 Will and Testament he left all his Lands in the County of *Salop* or  
 elsewhere for one and twenty Years, if she lived so long. But they  
 were detained from Mrs. *Tong* after the Archbishop's Death by one  
*Leigh* of *Shrewsbury*, whom he had joined joint Purchaser with him,  
 only of Confidence and Trust which the said Archbishop had in him.  
 But *Leigh*, contrary to the Trust committed to him, to the great Pre-  
 judice of the said Widow and her Children, retained to himself the  
 Estate of the Inheritance of the said Lands, and since the Archbishop's  
 Death received the Profits thereof to his own Use. In this Distress,  
 such was the Kindness of *George* Earl of *Shrewsbury*, as he sent a  
 Letter to the Secretary, who was also Master of the Wards and Li-  
 veries, acquainting him with this Oppression of the Widow and the  
 Fatherless; And that it being a Matter in Conscience to be weighed,  
 and touched Mrs. *Tong* very nigh, and also her Son, being the  
 Queen's Ward, he craved at the said Secretary's Hands his Favour  
 and Help for her and her Child. And that the said *Leigh* might  
 be called to the Court of Wards, where he, the Secretary, was  
 Judge, to surrender up his Estate and Interest in the Premises; and  
 to suffer the same to go according to the Testament of the said Arch-  
 bishop, whose Goods paid for the same Lands; which *Leigh* would  
 not, nor could deny. He added, that if either this Way, or any  
 other the Secretary could think of, he would do this piece of Ju-  
 stice, he, the Earl, should think himself indebted to him for it.  
 This Letter was dated from *Tutbury* Castle in *April*, 1569.

In this Castle this Noble Earl had *Mary* Queen of *Scots* in Custody. Earl of  
Shrewsbury's  
Expences with  
the Queen of  
Scots.  
 Which, whatsoever publick Allowance he had, was extraordinary  
 expensive to him. And among other Things provided, the Wine only  
 amounted to a considerable Charge; for when she bathed, she bathed  
 in Wine: Wherefore he thought convenient to acquaint the Marquis  
 of *Winchester*, Lord Treasurer, that the Charges he did daily sustain,  
 and

**ANNO** 1569. and had done all the Year past by reason of the Queen of *Scots*, were so great, that he was compelled to be a Suitor to him, that he would have a friendly Consideration of the Necessity of his large Expences; and that two Tun of Wine a Month hitherto would not suffice ordinarily; besides that was used at times for her Bathing, and such like Uses. And therefore he desired of the Treasurer, that he might have a convenient Allowance of Wine without paying Impost, as other Noblemen had for their Expences in their Household; and that he might be considered in such large Proportion in this Cause as should seem good to his friendly Wisdom. This was dated *January* the 15.

*The Cause of  
detaining her.*

But it is more material to relate the Cause why *Q. Elizabeth* did thus detain her at this great Cost to herself and her Subjects. She was the Chief Head of the *Frenchified* and Popish *Scots*. By whose Means the *Guisian* Faction that mortally hated the Queen, and were conjured together to invade her Kingdom, and dethrone her, and overthrow the Religion established, did hope to obtain their Ends. And therefore, there was a Necessity of keeping her in Hold (tho' at first the Queen did not intend it) for her own Safety and Defence; besides the long Jealousies between that Queen and Queen *Elizabeth*. There is a Letter of hers sent from *Tutbury* Castle in *March* to the Queen; wherein she doth in some Places closely touch upon her in her Expostulations, and even threaten her. It is too long to insert it here; but it will be found in the *Appendix*.

**N. XLIV.**  
*Bishop Jewel  
answers Pope  
Pius his Bull.*

Mischiefs are now hatching in *England*, which were greatly fomented by a Bull of Pope *Pius V.* sent into this Realm lately, to curse the Queen, and to deprive her of her Kingdom. But Bishop *Jewel* soon gave Answer to it in certain Sermons by him preached in his Cathedral. Which are printed among his Works, and called, *A View of a Seditious Bull*. He told his Congregation, that there came to his Hands a Copy of a Bull lately sent into the Realm by the Bishop of *Rome*, 'That he read it, and weighed it thoroughly, and found it to be a Matter of great Blasphemy against God, and a Practice to work much Unquietness, Sedition and Treason against our blessed and prosperous Government. For it deposed the Queen's Majesty, (whom he prayed God long to preserve) from her Royal Seat, and tore the Crown from her Head. It discharged all her natural Subjects from all due Obedience. It armed one side of them against another. It emboldened them to burn, to spoil, to rob, to kill, to cut one anothers Throats. And that it was much like *Pandora's* Box sent to *Epimetheus*, full of hurtful and unwholesome Evils.' And then the learned Bishop and Champion of the Church, went on piece by piece to confute it, as may be seen in his Works.

*Crowley's  
Answer to  
Watson's two  
Sermons.*

To this I shall subjoin the Mention of another Book set forth this Year against Popery. *Watson*, late Bishop of *Lincoln* had preached two Sermons in *Lent* 1553. before Queen *Mary*; which he also printed soon after, the better to satisfy the People now lately fallen under a Popish Prince, in two great Points of the *Roman* Religion, now setting up, Namely, The *Real Presence*, of Christ's Body and Blood in the Sacrament; And the *Mass* to be the Sacrifice of the New Testament. These two Sermons received an Answer in Print by *Robert Crowley*, an Exile under Queen *Mary*, and late Minister of St. *Peter's* Poor,

Poor, and St. Giles's Cripplegate, London: but now living more retired in Southwark; having more leisure by God's Providence now, than at any time since his Return out of Germany. The said Answer bore this Title, *The setting open of the Subtil Sophistry of Thomas Watson D. D. which he used in his two Sermons made before Queen Mary on the 3d and 5th Friday in Lent, 1553. to prove the Real Presence, &c.* There seemed to be need long before this, to have those Sermons answered; for they were in great Vogue among many, and had prevented their complying with the Religion established, (as Crowley writ in the Entrance of his Book) That he had oftentimes Occasion to be in place where such were as were not yet persuaded that the Popish Church could err, and boldly uttered their Minds, affirming, That the Doctrine which the Protestants taught was erroneous and false, especially, concerning the Presence of Christ in the Sacrament, and the Sacrifice of the Mass. And he perceived, that these had been chiefly persuaded and stayed by those two Sermons of Dr. Watson. Crowley recommended this his Answer to both the Universities in a Latin Dedication. There was also prefixed an Epistle to Thomas Watson D. D. the Author of the Sermons; assigning two Reasons that moved him to take in hand his Answer. One was, for the Estimation he had in the Pope's Church; which was such, that whatsoever was known to be of his Doing, was thought to be so learnedly done, that none could be found among them of the present Church of England able to answer any Part thereof. The other was, Watson's subtil handling of the Matters he treated of; which might easily deceive the simple Readers, and astonish the Learned that had not seen and weighed the Places that he alledged for his Purpose. The Subtilty whereof he had laid open.

To these Books I shall add one or two more that came forth also this Year, 1569. One was *A Postil, or an Exposition of the Gospels that are usually read in the Churches of God upon Sundays and Feast-days of Saints.* Written by Nicolas Heming, a Dane, and Preacher of the Gospel in the University of Hafnie. It was translated into English by Arthur Golding, a great Translator in these Times. These Postils, which were practical Sermons upon the Epistles and Gospels, or other Portions of Scripture, were now of very good use, for the help of the unlearned Clergy in the Countries about; who skilled not to compose discreet and profitable Discourses to be preached to their People for their Edification. But by making use of such Postils or other Homilies in their Churches, (whereof several were now printed) the People might receive Instruction in true Religion, and have their great Ignorance in spiritual Things, and their old superstitious Traditions sucked in from their Fathers, redressed and informed. And that this was the good End in publishing this Book, the Translator signified in his Epistle Dedicatory to Sir Walter Mildmay, Chancellor of the Exchequer, viz. That the two Stationers Lucas Harrison and George Bishop, well-minded towards Godliness and true Religion, took upon them to imprint this Work at their own proper Charges; and requested the Translator to put it in English. Which he shewed himself the willingest to do; for that he hoped it might be a Furtherance and Help to the simple and unlearned sort of

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Hemingius's  
Postil translated  
comes  
forth.

The use of  
Postils.

ANNO the Ministers in *England*. Whose Knowledge he wished to God  
1569. were as great as their Number.

Cardinal  
Pole's Book of  
Justification.

For the Fame of the Man as well as the Subject of the Book, we must not omit the Mention of a Discourse that had laid by many Years, but set forth in print this Year at *Lovain* in *Quarto*. It was a Treatise of *Justification*, found among the Writings of Cardinal *Pole*, remaining in the Custody of *Henry Pynning*, Chamberlain and general Receiver of the said Cardinal, late deceased in *Lovain*. Also, certain Translations touching the said Matter of Justification. In the Preface the Noble Author saith, he followeth St. *Augustin*. And it is so writ, as tho' he intended to publish it himself; for he makes a Preface to the Reader.

And the History of the Inquisition.

Now also came forth the History of the Holy Inquisition, intituled, *A Discovery and plain Declaration of sundry subtil Practices of the Holy Inquisition of Spain*. Set forth in *Latin* by *Reginald Gonzalvo Montanus*: Translated by *Vincent Skinner*, a Gentleman of *Lincoln's Inn*, and Secretary to Sir *William Cecil* (if I mistake not.) This was a Second Edition, (the First being printed but the Year before) which he dedicated to *Matthew Archbishop of Canterbury*. In this Edition, at the latter end were some Additions. As I. A Register of such Persons as were burnt in *Sevil* in the Years 1559, which were 18. and 1560, which were 14; and the Bones and Pictures of two more deceased, all in one Fire. And 1563, were 6 more burnt in one Fire. II. A Register of such as were executed and burned; or otherwise punished by Imprisonment and Confiscation of their Goods in *Valledolid*, Anno 1559. of the former sort were 23; of the latter 53. The Design of the Publisher was, to give the People of *England* Warning of the Papists, that as they would be free of most barbarous Usages and inhuman Cruelties (which this History in part let them see were exercised, where the People were under the *Roman Yoke*) so they all should unanimously set themselves to keep them and their Religion out of our Quarters. And that at this Time especially, when there were great Apprehensions of them. He shewed in his Preface, how near us they were come with their Inquisition; it being now lately brought into the *Low-Countries* with Fire and Sword. 'Where was also the sudden Imprisonment of honest Men without Proceſs of Law; where was now the pitiful wandring in Exile and Poverty of Personages some time rich and wealthy, the Wives hanging on their Husbands Shoulders, and the poor banished Infants on the Mothers Breasts; the monstrous racking of Men without order of Law; the villainous and shameless tormenting of Women naked, beyond all Humanity; their miserable Deaths without Pity or Mercy; the most reproachful Triumphant of the Popish Synagogue over Christians, as over Painims and Ethnicks; the conquering of Subjects as tho' they were Enemies; the unsatiable spoiling of Mens Goods to fill the Side-paunches of ambitious idle Shavelings; the slender Quarrels picked against Kingdoms and Nations. And then he suggested, how the Persons that thus suffered were our Neighbours by their Habitation and dwelling Place; our Acquaintance by Intercourse, our Friends by long Acquaintance; of the same Household of Faith,

Faith, and our very Brethren in Christ. And that we also had cause to fear what might follow upon us. That if we thought ourselves sure and the Storm passed, we should foolishly and dangerously abuse ourselves. For who was so ignorant (as he proceeded) of the State of these Times, that knew not, or had not heard tell of the Holy Complot and Conspiracy agreed on by the Pope and his Champions for the Execution of the Council of *Trent*, and the general establishing of this Inquisition. And that we never knew what Persecution meant, in comparison to that meant and threatned now. And therefore in fine, he exhorted the *English* Nation to pray for the Deliverance of our Neighbours, and to turn from us the same justly deserved Plague: And to be strong in Faith, and couragious in Deed, to repel these common Enemies from our Country, whensoever they should offer what they had so long determined.

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And now we are travelled thus far in this Queen's Reign, and entered even into the 11th Year of it, we may pause a while, and look back upon the State of the Kingdom: and make some Comparison between the Government of this Queen, and the former Government under her Sister *Mary*. And that I may give some Prospect of this, I shall take it from the Words of one that lived in those Times, and bore a great Share in them.

*A View of the  
present happy  
State of the  
Kingdom.*

' Let us look upon the State, saith he, as it was before. What Hunger [*i. e.* Famine and Dearth] was in this Land? Many of our Brethren died for lack of Food. What cruel Executions were then in *London*? There were few Streets, where was not set up a Gallows, or a Gibbet. In *Oxford* Fifty Two were executed at one Sessions. What Diseases fell upon us? The gravest, and wisest and richest Men were taken away. *Calais* was lost. A Stranger and foreign People had the Rule over us. All things went against us, because God was not with us. But he restored by his Servant our Queen those Joys again which we lacked. He hath given us civil Peace among ourselves, and Peace with foreign Nations. He hath given us Health of Body, and store of Victuals, Discharge of Debts, and avoiding of Strangers. He hath given us Mercy, in Justice abandoning all Cruelty. We are now with God; and all things go well with us.

*Jewel's View  
of the Pope's  
Bull, P. 22.*

' To which his observation of the Pope's Cursing and Banning the Queen in his said Bull is apposite enough: 'He accursed *England*, but (Thanks be to God) it was never better in worldly Peace, in Health of Body, and in Abundance of Corn and Victuals. As he likewise accursed the Princes and States of *Germany*; but they were never stronger. He blessed his own Side, [*Viz. France, Spain, Venice*] but it decayed and withered. He cursed the Gospel, but it prevailed and prospered. Nay, and the more he cursed, the more it prospered. For God did turn the Pope's Curse into a Blessing to us.

*The Pope's  
Curse turned  
to a Blessing.*

And then in regard of the Nation's singular Happiness in the Enjoyment of the present Queen, thus he sets it out;

' God gave us Queen *Elizabeth*, and with her gave us Peace, and so long a Peace as *England* hath seldom seen before.-----They [the Papists] talk much of an unbloody Sacrifice. It is not theirs

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to

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The Queen's  
Charge con-  
cerning her  
People.

to offer it; Queen *Elizabeth* shall offer it up unto God, even her unbloody Hands, and unbloody Sword, and unbloody People, and unbloody Government. This is an unbloody Sacrifice; and this Sacrifice is acceptable unto God. Oh! how graciously did her Majesty commend us her Subjects to the careful and wise Government of her Council and Judges, when she spake thus unto them? *Have care over my People. You have my People: Do you that which I ought to do. They are my People. Every man oppresseth them and spoileth them without Mercy. They cannot revenge their Quarrel, nor help themselves. See unto them; see unto them. For they are my Charge. I charge you even as God hath charged me. I care not for myself: My Life is not dear to me. My Care is for my People. I pray God, whosoever succeedeth me be as careful as I am. They which know what Cares I bear, would not think I took any great Joy in wearing the Crown.* These Ears, said Bishop *Jewel*, heard, when her Majesty spake these Words.

## CHAP. LIV.

*Great Dangers to the Church and Nation apprehended at hand. Memorials of it by Cecil. A Portugal's Offer to the Queen. The Rebellion in the North. The rebellious Earls, their Declarations. The Queen's Declaration against them: The Earl of Suffex sent against them: His Proclamation. The University warned. Further Relation of this Insurrection. Leonard Dacres begins another Rebellion. People in other Parts how affected.*

Dangers  
threaten the  
Nation.

**T**HUS far of the Queen's prosperous Reign had she peaceably managed and brought to pass her great and good Designs, in casting off the Pope's pretended Power over her and her Kingdom, and settling a Religion well purged and reformed from Popery in her Church. But now this Year the Clouds begin to gather over her Head, and her Peace seemeth to be much threatned by Popish Combinations. Which, however, was not so surprizing, but her Counsellors were well aware of it. They both saw the Kingdom's present Danger, and were providing Remedies against it. I have seen a *Memorial* of that careful and wise Statesman Sir *William Cecil*; drawn up under two Titles, *Viz. Perils and Remedies*; which he sent to the Duke of *Norfolk*, perhaps by the Queen's Order. This *Memorial* will plainly discover the dangerous State of the Church and Kingdom. I shall therefore exemplify it.

### Perils.

Cecil's Memo-  
rial thereof.  
MSS. pen. me.

A Conspiracy of the Pope, King *Philip*, the *French* King, and sundry Potentates of *Italy*; To employ all their Forces for the Subversion of the Professors of the Gospel.

The



The Intention of the same formed to be extended against *England*, *ANNO* immediately after the subduing of the Prince of *Conde*, and his Associates. 1569.

The *Spaniard* daily avaults in the *Low-Countries*, within short time to possess this Realm without any Battle.

The Opinion they have conceived of the Weakness of this Realm, by reason of the Lack of Experience of the Subjects in Feats of War, And secondly, for that the Papistical Subjects, being fled out of the Realm, have made Books in manner of Registers; accounting in every Shire and great Town of the Realm, who be assured to the *Roman* Religion; making their Estimate of more than the best half of Noblemen and Gentlemen to be theirs.

The secret Collections of Money that are made in the Realm by Procurators of the Papists.

The evident Knowledge had for a Truth, what the Judges, the Lawyers, both of the Common Law and the Civil, are in this Matter.

The Danger hereof also is the greater, because the wise Papists of *England*, as well those abroad as those at home, are by former Examples taught, if ever the Power shall be in their Hands, never to suffer any, being contrary to them, to have Power: Remembring that which is said in the Science Military, *Non licet his in Bello peccare*.

The Discovery of a great number of Gentlemen lately in *Lancashire*, that have upon Persuasion, forborn to come to the Church; with opinion shortly to enjoy the Use of the Popish Religion.

Lastly, to speak as my entire Thoughts be by the Examples of the Scripture; the long Tranquillity which this Realm hath enjoyed, the plentiful teaching of the Truth, and the general neglecting thereof, must needs provoke the Wrath of God.

#### *Remedies.*

The Principal is, to amend our Lives; and to be thankful indeed for the Benefit of the Gospel.

The second resteth in using those Means that Almighty God hath left to this Realm: Which consisteth in many Parts, *Viz.*

That the Queen's Majesty unite all her faithful Subjects, that profess the Gospel sincerely, both to herself by giving them Comfort, and Credit; and also among themselves by removing of all partial Faction.

The procuring of some Aid secretly for the Prince of *Conde*, if the *French* King will refuse to have the Queen a Moderator of Peace; as presently she hath sent to offer the same: Whereof as yet no Answer is had. But if it be refused, then is made apparent by themselves, that their Intention is to prosecute the Subversion of the Common Cause of Religion.

To view the Power of the Realm, and to put it in order, (and especially the Countries upon the Sea-Coast towards *Flanders* and *France*) by special Commissioners.

To make the Navy ready.

To embrace such Leagues as the Princes of *Almain* do offer for Defence of Religion.

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A Portuguese  
offers Service  
to the Queen.

I know not well what to make of it, but I must interpose here something which this Summer happened from a private *Portuguese* Gentleman, and Merchant, as it seems; who pretended zealously to offer his Service to the Queen, to make up the Breach between her and *Spain* her Enemy, as being well known to both: Whether he was secretly employed to amuse her, and render her the more secure at this Juncture, when so much Mischief was contriving against her, I know not. He gave out, that he came Post from *Portugal* to *Antwerp*, and from thence to *Calais*. Where he met with one *Wight* a Merchant of *London*, who being a Man to whom he found he might entrust this Secret, he disclosed it to him, and withal, gave him a Letter to the Secretary, dated from *Calais*, *July* the 14th 1569. Wherein he gave this Relation of himself and of his Offer: That at *Antwerp* he heard particularly the Troubles and Unquietness that were in the Countries of *Flanders*, and in the Realm of *England*, the which had been so long time past in League and Friendship together. That he considered and saw, that this was rather the Work of the Devil, than the Service of God; and therefore he determined with God's Help, and for his Service and the Princes, to offer his Person and all his Ability, being moved hereunto by no other Person of any Degree, but his own proper Mind and Will; since he was as good an *English* man as he was a *Portuguese*, and esteemed the one Realm his natural Country as well as the other. In Consideration whereof, he departed from *Antwerp* and was come to *Calais*: From thence to give Knowledge hereof to the Queen's Majesty and to him, the Secretary. And as the Thing that God ordaineth he giveth good Beginning to, and better Ending, so he trusted he would give it in this Matter.

And for a Remembrance in this behalf, he also gave this Merchant a Paper with these Words written in it:

His Offer.

Whereas Mr. *Anthony Fogassa Portingal*, and Gentlemen to the King of *Portugal*, and one *John Wight* of *London* Merchant, arrived by chance at *Calais* in one Lodging, upon the 20th of *June* last past; and upon Communication between them of sundry Matters, the said *Anthony Fogassa* said, It grieved him not a little to see the Lack that *England*, *Spain* and *Portugal* had, in not having presently the like Conference and Traffick as they have had commonly ever heretofore; the which cannot be but to the much Disservice of God, to the Destruction of the Countries and their Subjects: And whereas the like Discord and Variance about 24 Years past chanced to be between the King of *England*, K. *Henry VIII.* and the K. of *France*; and two Merchants, by name, *Bartilmew Compagnie* and *Myfere Bernard Venetian*, attempted to conclude the Peace between them, by their own Wills, and at their own proper Costs and Charges; And the said *Bernard* finished the said Peace between the said two Kings: And seeing the said *Anthony Fogassa* hath seen so fair a Precedent pass in his time, he being then in *London*; and now calling the same to Remembrance, having no less good Will and Capacity to do the like; and also being known of the Queen's Majesty, and of the other two Princes; hopeth with his Travel to do the like Good. And seeing all things must have

‘ have a Beginning and Travel before they can be brought to any *ANNO*  
 ‘ Conclusion or End, and a better Means than this cannot be devised, 1569.  
 ‘ to the Honour of all the Princes, the said *Anthony Fogassa* being  
 ‘ moved by his own proper Will and Mind, and not being pro-  
 ‘ cured thereunto by any other Person, for good Service sake unto  
 ‘ God, for good Commonwealths sake unto the said Countries ; as  
 ‘ also for his Esteem of *England* as his Native Country ; and for  
 ‘ much and many Pleasures and Honours that the Queen’s Majesty  
 ‘ hath done to him, and the Honourable Secretary *Cecil* ; all these  
 ‘ Considerations have moved him to come to the Town of *Calais* ;  
 ‘ to certify the Queen’s Majesty and her Honourable Council this  
 ‘ his good Will in this Behalf, and is ready to travel therein, know-  
 ‘ ing their Pleasures. Which Answer he attendeth.’ I leave this  
 to the Readers Contemplation, nothing coming thereof ; and so pass on.

Now tho’ there happened this Year no open Invasion from the Po-  
 pish conspired foreign Potentates : yet in the latter Part thereof, *Viz.* A Rebellion of  
Papists in the  
North.  
 in the Month of *November*, happened a dangerous Rebellion raised by  
 her Popish Subjects in the Northern Parts bordering upon *Scotland* ;  
 abetted and encouraged, in all likelihood, from abroad. This Fa-  
 ction was headed by two great Earls, *Viz. Northumberland* and  
*Westmorland*. They declared at first the Cause of their appearing  
 in Arms to be, to have the old Religion restored. Afterwards, (to  
 stop the Clamours of some, that the Insurrection of these Earls tend-  
 ed to the Overthrow of the Queen and Realm, and in Hopes to bring  
 in the more to join with them) they set forth another Declaration,  
*Viz.* That their gathering together in that Manner was in behalf of  
 the true Succession, and for the better Establishment of the Crown ;  
 which was endeavoured to be hindered by divers evil Men about the  
 Queen’s Person ; And that this was a Matter deliberated upon and  
 desired by the High and Mighty Prince, the Duke of *Norfolk*, and  
 others of the antient Nobility, and many that were Favourers of  
 God’s Word, [that is, the Queen’s Protestant Subjects.]

Now, because these Declarations are to be found in none of our Their Declara-  
tions.  
 Historians, nor hardly any Mention made of them, I shall here insert  
 them as they were sent up from the Dean of *York* to *Grindal* Bishop  
 of *London* ; who conveyed them to the Secretary : Among whose  
 Papers I had them.

The first ran in this Tenor : ‘ WE *Thomas* Earl of *Northumber-*  
 ‘ *land*, and *Charles* Earl of *Westmorland*, the Queen’s true and faith-  
 ‘ ful Subjects, To all the same of the old Catholick Religion. Know  
 ‘ yee, that we with many other well disposed Persons, as well of the  
 ‘ Nobility, as others, have promised our Faiths in the Furtherance  
 ‘ of this our good Meaning. Forasmuch, as divers disordered and  
 ‘ evil disposed Persons, about the Queen’s Majesty, have by their  
 ‘ subtil and crafty Dealing to advance themselves, overcome in this  
 ‘ our Realm the true and Catholick Religion towards God ; and  
 ‘ by the same abused the Queen, disordered the Realm ; and now  
 ‘ lastly, seek and procure the Destruction of the Nobility : We there-  
 ‘ fore have gathered ourselves together to resist by Force ; and the  
 ‘ rather by the Help of God and you, good People ; and to see  
 ‘ redress

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redrefs of these Things amifs, with restoring of all ancient Customs and Liberties to God's Church, and this noble Realm : Left if we should not do it ourselves, we might be reformed by Strangers, to the great Hazard of the State of this our Country ; whereunto we are all bound.

Next, came abroad this Declaration from them.

WHEREAS it hath been, by the sinister and wicked Reports of sundry malicious Persons, Enemies both to God's Word, and the publick Estate of this Commonwealth, devised and published, that the Assembly of these Noblemen, the Earls of *Northumberland* and *Westmorland*, with sundry of the greatest Worship and Credit in this Part of the Realm, is and hath been to the Overthrow of the Commonwealth and the Crown ; it was therefore thought good to the Earls and their Council, to signify to all and every the Queen's Majesty's Subjects, the true and sincere meaning of the said Earls, their Friends and Allies.

Know ye therefore, that where of late it hath been faithfully and deliberately considered and devised by the Right High and Mighty Prince *Thomas*, Duke of *Norfolk*, *Henry* Earl of *Arundel*, *William* Earl of *Pembroke*, together with the said Earls of *Northumberland* and *Westmorland*, and divers others of the ancient Nobility of this Realm, with a common Consent of sundry the principal Favourers of God's Word ; And the same, as well for the avoiding of Bloodshed and utter Subversion of the Commonwealth, as the reforming of certain Disorders crept in by th' Abuse and malicious Practices of sundry wicked and evil disposed Persons ; to make manifest and known to all manner of Men, to whom of meer right the true Succession of the Crown apperteineth, dangerously and uncertainly depending, by reason of many Titles and Interests pretended to the same : The which godly, good and honourable Meaning of the said Nobility hath been sought by all manner of Means to be prevented by certain common Enemies of this Realm about the Queen's Person ; by whose sinister and detestable Counsel and Practice, well known to us, and to the rest of the Nobility, their Lives and Liberties are now endangered ; and daily Devices made to apprehend our Bodies, the true Remain of their vertuous Counsel and Intent ; the which their unjust and ambitious Policies and Practices can by no Submission on our Parts be avoided, but only by the Sword :

WE have therefore, of just and faithful Meaning to the Queen's Majesty, her Commonwealth, and the true Successors of the same, assembled ourselves to resist Force by Force ; wherein we commit ourselves (seeing no Intercession will help) to the exceeding Mercy and Goodness of God, and to all true Favourers of this Realm of *England*, resolved in ourselves, in this so just and godly Enterprize, wholly to adventure Lives, Lands and Goods : Whereunto we heartily crave the true Aid and Assistance of all faithful Favourers of the Quietness of the Commonwealth, and the ancient Nobility of the same.

*God save the Queen and the Nobility.*

When

When the Rebellion in the North was thus broke out, being about *ANNO* 5500 Horse and Foot strong, according to the Account sent to the Lord Treasurer by Sir *George Bowes*, or less according to *Camden*, the Queen commanded the Earl of *Sussex*, her Lieutenant General and Lord President of her Council in the North, to proclaim the two Earls of *Westmorland* and *Northumberland* Traitors, and all that adhered to them. And to prevent others from joining with them, and to shew all the World what sort of Men the two Earls were that headed the Rebels, she set forth at large a Declaration concerning their Treasons. That she was about the latter End of the Summer informed of some Secret Whisperings in certain Places of *Yorkshire* and *Durham*, that there was like to be some Assemblies of lewd People in those Parts tending to a Rebellion: Which the Queen at first little regarded, because the said Information contained no evident or direct Cause of Proof. But afterwards, the Reports renewed again, upon the two Earls having secret Meetings with certain Persons of suspected Behaviour. Of this the Earl of *Sussex* gave Advertisement; adding nevertheless, that to his Knowledge there were nothing but lewd Rumours suddenly raised, and suddenly ended. But shortly after, he sent for the two Earls, with whom he conferred of those Rumours. Who then falsely dissembling, protested themselves free from all such Occasions, Offering to spend their Lives against any that should break the Peace. The Lord President of the North upon their Oaths so much trusted them, that he gave them leave to depart, and Power to examine the Causes of these Bruits: But the fears of their Treasons, however covered, were so great, that they newly burst out in more Flames.

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The two Earls  
Proclaimed  
Traitors.  
Camd Annals

The Que n's  
Declaration.

Whereupon, the Queen, being loth to enter into any Distrust of her Nobility, that the Earls might be cleared from Slander, and the good People that lived in fear of Spoil, be quieted, commanded the Lord President to require the two Earls in her Name to repair unto her: Who accordingly sent his Letters to them, to come to him to consult upon Matters appertaining to that Council. Whereunto they made dilatory Answers. And when he once again earnestly required them to come, they flatly denied. Then the Queen sent her own private Letters of Commandment to them to repair to her Presence. All which notwithstanding they refused to come. But before the Delivery of the Queen's Letters, they had got as considerable Numbers with them as they could, which were not many. For the honest sort did refuse to associate with them. And so they entered into an open and actual Rebellion, Arming and Fortifying themselves in all warlike manner. They invaded Houses and Churches, Published Proclamations in their own Names, to move the Queen's Subjects to take their Parts; as meaning of their own Authority to subvert Laws, threatening the People, That if they could not achieve their Purposes, then Strangers would enter the Realm to finish the same. Yet they declared, that they meant no Hurt to her Majesty.

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‘ But as to the Reformation of any great Matters, they were as ill chosen two Persons, if their Qualities were considered, to have Credit, as could be in the whole Realm. For they were both in Poverty; one having but a very small Portion of that which his Ancestors had left; and the other having wasted almost his whole Patrimony. The Queen therefore saw in what sort they went about to satisfy their private Lack and Ambition, through the Persuasion of the Number of desperate Persons, associated as Parasites with them. And she thought good, that all her Loving Subjects should understand, how the said Earls, contrary to the natural Property of Nobility, which was instituted to defend the Prince, being the Head, and to preserve Peace, had most openly and treacherously entered into the first Rebellion, and Breach of the publick blessed Peace of the Realm, that had happened (beyond all former Examples) during her Majesty’s Reign, which now had continued about Eleven Years. An Act horrible against God, the only Giver of so long Peace, and ungrateful to their Sovereign Lady, to whom they two particularly had heretofore made sundry Professions of their Faith; And lastly, most unnatural and pernicious to their Native Country, that had so long enjoyed Peace, and now by their only Malice to be troubled in that Felicity.

‘ And lastly, she charged all her good Subjects, to employ their whole Power to the Preservation of common Peace, and speedily to apprehend and suppress all manner of Persons, that should by Deed or Word shew themselves favourable to this Rebellious Enterprize of the said Earls and their Associates: And declared them to be Rebels and Traitors; and so be taken and used to all Purposes: Not doubting but this Admonition and Knowledge given should suffice for all good Subjects to retain themselves in their Duties, and to be void from all Seducing by the foresaid Rebels.’ This Proclamation was given at the Castle of *Windsor*, *November* the 24th.

*The Earl of  
Suffex’s Pro-  
clamation a-  
gainst the  
Rebels.*

*Their Abuses.*

I.

II.

III.

IV.

Four Days after, *viz. November 28.* the Earl of *Suffex* hastened abroad his Proclamation, subscribed with his own Name at bottom, declaring the Falsehood and vain Delusions, whereby the Earls of *Northumberland* and *Westmorland* and their Confederates, did abuse the Queen’s Subjects to maintain their Rebellious Enterprizes, as the Title ran. And these Abuses and Delusions were, That they commanded the Queen’s Subjects in her Highness’s Name to repair to them in Warlike manner, for the Defence and Surety of her Person, when their Intent was indeed to maintain their own Treasons, and thereby to put in Peril her most Royal Majesty. That they affirmed their Doings to be with the Advice and Consent of the Nobility, who indeed were wholly bent to spend their Lives in dutiful Obedience against them and all other Traitors. That they pretended for Conscience sake to seek to Reform Religion, where indeed it was manifestly known, many of them never had Care of Conscience, or ever respected any Religion, but continued a dissolute Life, until at this present they were driven to pretend a Popish Holiness, to put some false Colour upon their manifest Treasons. That they declared that they were driven to take this Matter in hand, lest other foreign Princes might take it upon them to the great Peril of the Kingdom. Where indeed they

they not contented with the good Quiet and publick Administration of Justice, so long continued under the Queen's Majesty, as the like was never before in any Princes time, had by all the means they could, practised with foreign Princes to aid them in this wicked Enterprize: And thereby fought not only the manifest Peril of our most Sovereign Gracious Lady's Person, State and Dignity Royal, but also to bring the whole Realm to perpetual Thralldom and Misery, under the Subjection and Slavery of foreign Powers and Potentates. That they covered their naughty Intent with a Shew of Desire to preserve the State of the ancient Nobility from Destruction; where indeed it manifestly appeared, that in the whole Twelve Years past, the Queen had such a Care of preserving that State, as from the Beginning of her Reign to this Hour, there had not perished one of that Flock. And they themselves, who abused the People with those slanderous Devices, had most graciously and liberally tasted of her Majesty's Favour, good Countenance, Bounty, and familiar Usage, more than others did of their Equals, and far above their Deserts; and of whom she had conceived so good Opinion, as hardly could she of long time be induced to think, that such lack of Duty could enter into their Hearts against her, or such Ingratitude towards her, that had so liberally dealt with them, and so lovingly towards them; altho' she knew that some of them lived in danger of her Laws: Whereof she gave them to understand, she had good Knowledge, and did tolerate them in Hope of their Loyalties otherwise.

V.

In consideration whereof, the said Lieutenant-General, seeing how the ignorant People was abused by these Delusions, and knowing what Covenants, Promises, Assertions and Oaths they had heretofore made to the Queen, and also to him, to be reported to her Highness for the Continuance of their Truths and Loyalties to her Majesty, and seeing by the Sequel, that all they had done, presently did, or hereafter intended to do, were but fore-pretended Falsehoods; thought it convenient to notify to all her Majesty's Subjects their manner of Dealings, whereby they might manifestly see their principal Intents to be, to put in Peril the Person of the Queen, and to sow Sedition and Rebellion, and to draw foreign Nations into the Realm, to the utter Subversion and perpetual Bondage of this ancient free Commonwealth, to spoil all kinds of People (whereof the whole Country felt the present Smart,) and to maintain and continue their licentious and unbridled Affections, and with Falshood, open Lies and vain Delusions to seek to abuse all kind of Estates, for the furthering of their wicked Intents.

Which Matters, evidently appearing to the whole World, were sufficient to induce all Men, that had either Reason, Duty to their Sovereign Lady, or Love to their Native Country, and had been by these Delusions abused, utterly to forsake and detest them and their wicked Doings: And all such as had not hitherto been abused, to forbear to repair to them, or any ways to aid or succour them, or any of their Traiterous Enterprizes, abominable before God, undutiful to their Sovereign Lady, and most perillous to the quiet and prosperous State of the Realm; wherein all honest Persons have

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lived



*ANNO* lived from the Beginning of her Majesty's Reign, in Freedom of their  
1569. Persons, with Surety of Life, Lands and Goods.

*Secretary Cecil to the University upon the Rebellion.*

" In the midst of these Storms I cannot but relate the careful Eye of Secretary *Cecil* upon the University of *Cambridge*, of which he was Chancellor: Left there might arise some Commotions among the Scholars there: especially many of them coming from those Northern Parts, or related to the Earls, or to others there in Arms. Care was taken in Time to inform the University with this Rebellion by a Gentleman that seemed to come from those Parts. And the Secretary, as their Chancellor, hastened his Letter to the Vice-Chancellor and Heads with special Order to keep all quiet there; and to have a careful Eye to such as were justly suspicious. ' That he understood, that ' they were advertised by one Mr. *Hall* of some Troubles moved in ' the Northern Parts by the Earls of *Northumberland* and *Westmor-* ' *land*, and some other Gentlemen in their Company: advising them ' to have regard to any Kinsmen or Children of any of them, if any ' such were in that University. That as he liked well of that Ad- ' vice, so he had also thought good specially to require and pray them ' to enquire and consider throughout that University, what young ' Gentlemen there were within the same of Kin to the said Earls, ' or either of them, or Sons; or Sons or Kinsmen of one *Nor-* ' *ton*, *Tempest*, *Swynburn* and *Markhamfield*, of the North, or of ' any other Capital Person; that they should hear to be in Company ' of the said Earls. And generally, what Gentlemens Sons or Kinf- ' folk of any of the North Parts, were to be presently found in that ' University. And that finding any such, he prayed them to give ' straight Order to their Tutors, and others having the Charge and ' Government of them, to see them, and every such, well looked to, ' that they departed not from thence. And that after they should ' have made such a general Enquiry, he prayed them to send him in ' Writing the Names of such as they should find to be of the North, ' and of what Place they were born; with such Circumstances as they ' might learn of themselves; or any other, of their Qualities and ' Lines. Whereby he should be better hable to judge, who were ' meet to be regarded and looked to; and thereof to give them fur- ' ther Advice in this Behalf.

T.Bak. S.T.B.

And then concluding by way of Postscript, in these Words of his own Hand: ' I doubt not, but you will have good Regard to stay leud ' Rumours; and in the Beginning sharply to punish them.

From Wyndfor Castle, 17.  
of Novemb. 1569.

Subscribing,  
Yours, Assured, *W. Cecil*.

This, as well as many other Instances, shew the Chancellor's Care of his University. "

*The Oath to be taken by the Rebels in order to their Pardon.*

After this dangerous Rebellion was scattered, and many came in, and submitted and begged Pardon, this was the Form of the Oath made by them in order to their Pardon: ' First, you shall swear, that ' yee be heartily sorry that yee have offended the Queen's Majesty ' in the late Rebellion; and that you do and shall repute and take ' all Oaths and Promises heretofore made to any Person or Persons, ' for

‘ for and touching the said Rebellion, to be wicked, unlawful, and *ANNO*  
 ‘ of none effect; also, that you have offended God and her Highness, *1569.*  
 ‘ in taking any such Oath, or in making any Promise for that Purpose. *~~~~~*  
 ‘ And that from henceforth, yee shall be true and faithful Subject un-  
 ‘ to the Queen, our Sovereign Lady *ELIZABETH, &c.* And  
 ‘ that you shall from henceforth obey and allow all Laws, *&c.* not  
 ‘ being repealed. And all the same yee shall against all Persons  
 ‘ maintain and defend to the uttermost of your Power; and shall as-  
 ‘ sist all such Judges, Justices, Commissioners, Officers and Ministers,  
 ‘ as well Ecclesiastical as Temporal, as the Queen’s Majesty shall  
 ‘ appoint, for the due Execution of any of her Majesty’s Laws, Or-  
 ‘ dinances, Injunctions, Statutes, or Proclamations.

‘ *Item,* Ye shall never hereafter during your Lives make any un-  
 ‘ lawful Assemblies or Commotions, nor put yourselves in any Num-  
 ‘ ber in any forcible Array, at the Commandment of any Person  
 ‘ whatsoever, but only at the Commandment of the Queen’s Majesty,  
 ‘ or her Lieutenant, *&c.*

‘ *Item,* You shall not do or commit any Treasons, Murders, Fe-  
 ‘ lonies, nor suffer any such to be done by any Person whatsoever,  
 ‘ but you shall openly and bewray the same to the Queen’s Majesty,  
 ‘ or to such as have her Majesty’s Laws in Administration. And in  
 ‘ Case there shall happen any Person or Persons, which shall utter  
 ‘ and declare unto you privily or openly any seditious Matters, or  
 ‘ move you to any Insurrection, *&c.* or speak any slanderous Words  
 ‘ of the Queen’s Majesty, or any of her Counsellors; You shall like-  
 ‘ wise open and disclose the same, and shall endeavour yourself to  
 ‘ apprehend all such Persons, and so have them committed to sure  
 ‘ Prison.

‘ And you shall also swear, that you do utterly testify and declare  
 ‘ in your Consciences that the Queen’s Highness is the only supreme  
 ‘ Governor of this Realm, and of all other her Highness’s Dominions  
 ‘ and Countries, as well in all Spiritual and Ecclesiastical Things or  
 ‘ Causes, as Temporal; and that no foreign Prince, Person, Prelate,  
 ‘ *&c.* [as in the Oath of Supremacy.] So help you God, and the  
 ‘ Contents of this Book.

While this Herd of *Papalins* were got together in Arms, they shew-  
 ed their Popish Zeal, among other Outrages, in entring into the  
 Churches, and there cutting and tearing the Bibles and the Common  
 Prayer Books, and treading them under their Feet.

*The Rebels cut  
and tear in  
pieces the Bi-  
ble and Com-  
mon Prayer.*

In the mean time the Archbishop of *Canterbury* caused a Sermon in  
 six Parts to be composed, and often read in the Realm, *Against will-  
ful Rebellion*; and a Prayer for the Preservation of the Queen and  
 Kingdom, to be used during this Rebellion, beginning, *O most Migh-  
ty God, the Lord of Hosts, the Governor of all Creatures, &c.* As  
 at the Quelling thereof, a Thanksgiving to God for the same, begin-  
 ning, *O Heavenly and most Merciful Father, the Defender of those  
that put their Trust in thee, &c.* Which Thanksgiving, by some  
 Strokes in it, I believe was composed by the Archbishop himself.  
 This Sermon, Prayer and Thanksgiving were added to, and be still  
 extant in our Book of Homilies. By the Sermon we may understand  
 somewhat of the Practice and Mischiefs of the Rebels, and what sort  
 of Men they were.

*A Sermon and  
Prayer framed  
for this Occa-  
sion.*

‘ He

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*A Character of  
the Rebels, and  
the Mischiefs  
by them done.  
Third Part of  
the Sermon.*

*The Rebels  
Standard, The  
Plough:*

*And the Five  
Wounds:*

*And the Cross.*

*The Bishop of  
Rome the Au-  
thor of this  
Rebellion.  
Sixth Part of  
the Sermon.*

‘ He that considereth the Persons, State and Conditions of the Rebels themselves, the Reformers as they take upon them of the present Government, he shall find that the most rash and hair-brain’d men, the greatest Unthrifts, that have lewdly wasted their own Goods and Lands, those that be over the Ears in Debt, and such as for their Thefts, Robberies and Murders, dare not, in any well-governed Commonwealth, where good Laws are in force, shew their Faces; such as are of most lewd and wicked Behaviour and Life, and all such as will not, or cannot live in Peace, are always most ready to move Rebellion, or take part with Rebels. And are not these meet men, trow yee, to restore the Commonwealth decayed, who have so spoiled and consumed all their own Wealth and Thrift; and very like to amend other mens Manners, who have so vile Vices, and abominable Conditions themselves? ----- Let no good and discreet Subjects therefore follow the Flag or Banner displayed to Rebellion, and born by Rebels, though it have the Image of the Plough painted therein, with *God speed the Plough* written under in great Letters: Knowing that none hinder the Plough more than Rebels, who will neither go to the Plough themselves, nor suffer others that would go to it. And tho’ some Rebels bear the Picture of the *Five Wounds* painted, the true Christians are those, who put their only Hope of Salvation in the Wounds of Christ, not those Wounds which are painted in a Clout by some leud Painter, but in those Wounds which Christ himself bare in his precious Body. Tho’ they, little knowing what the Cross of Christ meaneth, which neither Carver nor Painter can make, do bear the Image of the Cross painted in a Rag against those that have the Cross of Christ painted in their Hearts. Yea, tho’ they paint withal in their Flags, *In hoc signo Vinces*, i.e. *By this Sign thou shalt get the Victory*, by a most fond Imputation of the Poesy of *Constantinus Magnus*, that most Noble Christian Emperor, and great Conqueror of God’s Enemies; a most unmeet Sign for Rebels of God, their Prince and Country; Or what Banner soever they shall bear; yet let no good and godly Subject upon any Hope of Victory or good Success, follow such Standard-bearers of Rebellion.

And again, speaking of the chief Author of this Rebellion, the Bishop of Rome: ‘ He [the said Bishop] hath procured the Breach of the publick Peace of *England* (with the long and blessed Continuance whereof he is sore grieved) by the Ministry of his disguised Chaplains, creeping in Laymen’s Apparel into the Houses, and whispering in the Ears of certain Northern Borderers, being then most ignorant of their Duties to God and to their Prince, of all People in the Realm: Whom therefore, as most meet and ready to execute his intended Purpose, he hath by his said ignorant Mass-Priests, as blind Guides leading the Blind, brought the silly blind Subjects into the Ditch of horrible Rebellion, damnable to themselves, and very dangerous to the State of the Realm, had not God of his Mercy miraculously calmed that raging Tempest, not only without a Shipwrack of the Commonwealth, but almost without any shedding of Christian and *English* Blood at all.

“ But

“ But no sooner was the Rebellion of these Earls quelled, but *ANNO* *Leonard*, a younger Son of the *L. Dacres* of the North, began a- 1569  
nother in those Parts next *Scotland*: Intending by the Help of those scattered Rebels, and his own Forces, to effect his Purpose; which was (whatever he pretended more plausibly to deliver the *Scotch* Queen) to get Possession of the Lands and Revenues of his Father and elder Brother, Lords *Dacres* deceased. But after a Battle with the Lord *Hunsdon*, Governor of *Berwick*, he was also defeated, and fled; as our Historians relate. Soon after a Pardon from the Queen was sent down to those Rebels, as being imposed upon by that deceitful Rebel, as she graciously interpreted it. Which Pardon is but just named in our Historian *Camden*, nor exemplified either in *Stow* or *Hollingshed*. I have met with it; and find it so large and expressive, that thereby that Part of History may be considerably illustrated. And therefore I shall here annex it.

Another Rebellion by Leonard Dacres.

It bore this Title, *A Proclamation of the Queen's Majesty's Pardon, granted to certain of her Subjects upon the West Borders: Having offended by Leonard Dacres, abusing of them in a Rebellion lately stirred by him.* It bore Date, From her Honour of *Hampton-Court*, March the IV. *Anno Regn. Regin. XII.* And ran in this Tenour:

“ THE Queen's Majesty being informed, That in the late Rebellion attempted by *Leonard Dacres* in *Cumberland* within the West Wardenry, upon the Frontiers of *Scotland*, the greater Number of her Subjects that came to him were abused, and falsely allured to aid him, partly for Defence of the Possession which he had gotten of certain Houses, wherein he pretended Title, tho' against the Order of the Laws of the Realm; and partly, to withstand certain Incursions, that he untruly pretended should be shortly made into those Borders by the Out-Laws of *Scotland*, and the Rebels lately fled out of the Land [*Viz.* Those headed by the two Earls.] And now since the said *Leonard Dacres*, contrary to his false Persuasions, hath manifestly declared himself by his false Actions to have assembled this Power only to make a new Rebellion against her Majesty and the Crown of this Realm; the Multitude of her poor Subjects, which were by such false and traiterous Devices, allured to come to him in Force and Arms, &c. have lamentably acknowledged, and confessed their Errors, and with Clamours and Outcryings, have accursed the said *Leonard Dacres*, as a most wicked and pernicious Traitor: Making most piteous Intercession, by Mean of her Majesty's Right Trusty and Well-beloved Cousin, the Lord of *Hunsdon*, Governor of the Town of *Berwick*, and Lord Warden of the East Marches towards *Scotland*; That they might be received to her Majesty's Mercy, and have their Pardon, with full Intent to be hereafter, during their Lives, more careful how to be abused in like Manner, to assemble and arm themselves, upon Provocation of any private Subject, having no Office, nor Authority under her Majesty, &c.--- Among these, to her Majesty's great Comfort, no Gentlemen of Blood or Estimation hath been yet found to have offended.

The Queen's Proclamation of Pardon.

“ The

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‘ The Queen extended her Mercy in this Sort following, That it should be lawful for all her Subjects in this Rebellion in Company with *Leonard Dacres* or attending, or assisting him, the 19th and 20th of the late Month of *February*, to return to their Habitations and dwelling Places : And as soon as they may, to give Knowledge to the Lord Warden of the West Marches, or to the Sheriffs of any of the Shires, where their Habitations were before their Offences, or other inferior Officers appointed ; And then no manner of Officer, or other Person to molest them in their Persons, Goods, Chattels or Lands. But they to submit themselves to such Orders as should be notified, for Recognition of their Offences : And so to enjoy their full Pardon from her Majesty, whensoever they should sue for the same in Chancery, &c.

‘ Provided this Pardon not to extend to *Leonard Dacres*, nor any of his Brethren, nor to any that did before offend in the late Rebellion with the two Earls ; nor to any Justice of Peace, Constable, Ryves, Bailiffs of Towns, or learned Sergeants ; nor to any that at Publication of this Proclamation should be detained in Prison for this Rebellion, or for Lack of Repentance, unworthy of this Mercy. Their Names to be read, and openly seen at the Market of *Carlisle*, or other Market Town.

‘ And because the Unworthiness of the said Traitor, *Leonard Dacres*, may in some Part the more appear, her Majesty is content it be understood, that in the Beginning of the two Earls Rebellion she was contented upon Suit made by *Leonard Dacres* (notwithstanding she had heard, that he had been the Summer before secretly conversant with the Earls) to admit him at *Windsor* to her Presence. Where being privately with her, he made Offers of his Service against the said Earls, being then proclaimed Traitors : and most earnestly requested her Majesty therein to commit Trust to him, as to a most faithful Subject and Servant : Using many kind Speeches, not without Assurances by Oaths, to provoke her Majesty not only to offer him her Favour, but to commit to him Charge to repair into the Place where he now committed this Treason ; and there to joyn with her Warden in Service against the Rebels. According whereunto he departed in all great Haste : And as hath been since discovered to her Majesty, did then immediately in his Journey, coming near her Rebels, renew the fore Conspiracies, by secret comforting the said Rebels, with Promises of Aid of Men and Money : Using for more Credit the Names of Princes Ambassadors. And after that conspired with them by Letters and Messengers, under Colour of gathering of Force for Service of her Majesty, to have traiterously destroyed the Lord *Scroope* in the Field ; and to have taken the City, and Castle of *Carlisle* : And there to have murdered the Bishop. And not being able to compass the same, as he desired, seeing the two Earls forced to flee the Realm, he sent Messages and Letters of his own Hand (which are extant to be seen) to certain in *Scotland*, requiring Favour to be shewed to the said Earls ; and professing, as soon as he could find Time, to shew himself an open Friend to them. And so did he manifestly and traiterously perform

‘ form the same by fortifying the Castle of *Nawarde* [Naworthe] *ANNO*  
 ‘ with Men, Munition and Victual, by assembling the Queen’s Ma- *1569.*  
 ‘ jesty’s Subjects with firing of Beacons: And in the End, finding  
 ‘ his Power increase, with a great Number of *Scots*, did enter  
 ‘ into the plain Field against the Queen’s Majesty’s Power under  
 ‘ the Conduct of the Lord *Hunsdon*. Which when he would  
 ‘ have vanquished (as he certainly accounted that he might by  
 ‘ reason of his great Numbers) he was forced like a Traitor to  
 ‘ flee; and all his own Power vanquished by the Justice of Al-  
 ‘ mighty God; assisting her Majesty’s Wardens of her East and  
 ‘ Middle Marches: being in Number far inferior; but in the  
 ‘ Goodness of the Cause far superior: And of them through God’s  
 ‘ Goodness very few Hurt.’ ”

Many now in other Parts of the Nation, however they temporized *How People stood affected at this juncture.*  
 before, shewed at this Emergence how well affected they stood to Po-  
 pery, or at least how indifferent towards Religion; both Magistrates  
 as well as others. What the Dispositions of Men were in *Worcester-*  
*shire* may be judged by Dr. *Sandys*, the Bishop, his Letter to the Se-  
 cretary wrote in the Month of *December*. ‘ This small Storm maketh *Sandys Bishop of Wigorn, his Account of his Diocese.*  
 ‘ many to shrink. Hard it is to find one faithful. The Rulers will  
 ‘ not displease, but to serve the Time, that they may be safe in all  
 ‘ times. Religion is liked as it may serve their own Turn: Not one  
 ‘ that is earnest and constant: They are all as wavering Reeds. In  
 ‘ appointing of Soldiers from hence, no respect was had to Religion;  
 ‘ a Matter to have been minded in my Opinion. They well con-  
 ‘ sidered to spare their own Tenants, and to send forth mine. [Such  
 ‘ was their Kindness to their Bishop.] So that if I should need, I  
 ‘ must stop the Gap myself, saving for my Servants. *Wales* with the  
 ‘ Borders thereof, is vehemently to be suspected. If such a Mischief  
 ‘ should fall forth, I shall be first assaulted. *Percutiam Pastorem, &c.*  
 ‘ If I might have Authority to prest one Hundred of mine own Te-  
 ‘ nants, to be employed in her Highness’s Service, and for my Safety,  
 ‘ it would stand me in great stead. If you can like hercof, I must  
 ‘ pray your Help herein. Surely, Sir, I am not afraid of the Enemy,  
 ‘ neither is my Life dear unto me, yet wittingly to fall into Danger,  
 ‘ wise Men will think Folly. But this way, or what way you shall  
 ‘ think best for me, shall well content me.

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## CHAP. LV.

*Books written on Occasion of this Rebellion; Addressed to the Rebels and Papists. The Earl of Westmorland in Flanders. Insurrection in Suffolk. Subscription required of all Justices and Gentlemen to the Act of Uniformity, and Promise of going to Church. Inns of Court Popish. Sectaries, called Puritans.*

*Two Tracts written by Occasion of the Rebellion.*  
Biblioth.  
Joh. D. Ep.  
Elien.

IN this Juncture were two Books written upon Occasion of this Rebellion, the former in the time of the Rebellion, the latter soon after. That in the Rebellion was directed *To the Queen's poor deceived Subjects of the North Country, drawn into Rebellion by the Earls of Northumberland and Westmorland.* That after the Rebellion was intituled, *A Warning against the dangerous Practices of Papists, and especially the Partners of the late Rebellion; Gathered out of the common Fear and Speech of good Subjects.* It is worth giving some brief Account of these Tracts (which tho' once printed, yet by this time are as rare as MSS.) which discover so much the State of those Times, and the Grounds those Rebels went upon.

*Contents of the former Tract.*

The former Treatise (which by the Stile, Strength and Spirit of it seems to be composed by the Head and Pen of Sir *Thomas Smith*) began thus, addressing to the Rebels, 'Albeit I know not by what Name to call you, since you have lost the just Name of *Englishmen*, by disturbing the Common Peace of *England*, with cruel Invasions and Spoils, like Enemies; and the Queen's Subjects you cannot well be named, having thrown away your due Submission and Obedience: And yet her Subjects still must you be; and cannot enjoy the Name of Lawful Enemies, being under her Highness's Authority of Correction, not to be ransomed; nor by the Courtesy of Martial Law to be dealt with, as just Enemies; but to be executed as Traitors and Rebels: Christians I cannot term you, that have defaced the Communion of Christians, and in destroying the Book of Christ's most holy Testament [for they tore the Bibles and Communion Books wheresoever they came,] renounced your Part by that Testament bequeathed unto you: Yet I remember what you have been: By Country, *Englishmen*; by Nature, our Kinsmen and Allies; by Allegiance, Subjects; by Profession, Christian Men. I pity what you now are; by Cruelty and Spoil of the Land, worse than Enemies; by unnatural Doings, further from Duties of Love than extreme Strangers; by Rebellion, Traitors; by blaspheming Christ our Saviour, and destroying the Monuments of his Religion, worse than Jews and Infidels, &c.---- Call, I pray you, to remembrance your Matter, Cause and Quarrel, and therewith the End whereto it tendeth, the Shews and Colours wherewith it is cloaked; and therein, the likelihood of those Successes that you are promised, with the Hope of your Aids, Complices, Favourers and Succours, the Estates and Qualities of those that have misguided you; how far you



‘ you be any ways bound unto them; and to whom you rather be  
‘ bound; and for what Causes; the manner of your own Doings in  
‘ following them; the Power and Force of her Majesty; her true  
‘ Subjects and others bent against you; your own manifest Mischief  
‘ and Danger both bodily and ghostly; Almighty God’s Infinite Mer-  
‘ cy, and the Queen’s Majesty’s excessive Clemency.’ [These were  
the Heads of the Writer’s ensuing Discourse; which he proceeded to  
treat of singly in their Order. Now to repeat only some Passages of  
more Remark.]

‘ Your very *Matter, Cause and Quarrel* indeed is not any Enter-  
‘ prize for your Commodity, nor meant for your Benefit, no more than  
‘ if ye were set a work to hang yourselves. Such good Will they bear  
‘ you, that thus deceive you. The very *Matter* indeed is this, to  
‘ alter the State and Government of the Realm; to overthrow her Ma-  
‘ jesty our most Gracious Sovereign Lady’s Crown and Dignity; to  
‘ satisfy the Need and Poverty of such your Leaders, as are fallen into  
‘ Lack, by their lewd Unthriftness and wastful spending in most vile  
‘ Things and Doings; to set up the Ambition of most unworthy Per-  
‘ sons; to serve the Turn of our foreign Enemies; by whom intending  
‘ our general Destruction, your Misleaders are but with present Means  
‘ and great Hopes most traiterously corrupted, to advance a fained and  
‘ false Title; that hath neither Foundation of Right and Law, nor can  
‘ stand with the Safety of the Queen’s Majesty; and cannot but most  
‘ manifestly threaten to the Realm Spoil, Tyranny, Alienation of  
‘ Honour, of Sovereignty, and of necessary Defence, with most grie-  
‘ vous Bondage to Strangers unjust Power [i. e. *Spaniards*] &c.

Then he descants upon the two Earls Declarations and Proclama-  
tions, ‘ Your great Captains (a likely *Matter*!) pitying the foul *Dis-*  
‘ *orders of the Realm of England, so impoverished and decayed from*  
‘ the marvellous worthy Estate wherein Queen *Mary* left it; *so far in-*  
‘ *debted*, beyond the Expences of infinite Treasure, that King *Philip*  
‘ brought and left in this Land; *so subjected to Strangers*, that had so  
‘ small Likelihood to have aught to do here in Queen *Mary*’s Reign;  
‘ *so troubled with foreign Wars and Invasions*, as we have been in the  
‘ Eleven Years and more of the Queen’s most Noble Government; *so*  
‘ *defrauded of due Execution of Justice*, that no Subject can have his  
‘ Right by Law: Whereas indeed none wanteth his Right, but they  
‘ and you, that yet want your due Execution; but may have it time  
‘ enough: *And that most lamentable Case*, those good devout men, as  
‘ your holy Earl of *Westmorland* and others, in whom no kind of  
‘ Lewdness lacked but Rebellion, which they have now added to make  
‘ up their full Heap of Iniquity, that they might be perfectly stark  
‘ nought; *Being grieved forsooth to see God evil served in the Com-*  
‘ *mon Order of Prayer, Preaching and Administration of Sacra-*  
‘ *ments*; and especially, in that the Book of God lieth open to the  
‘ People, and that God is served after God’s own teaching. To re-  
‘ medy all those Mischiefs, these notably well chosen men, like them-  
‘ selves, have called a Noble Parliament and Convocation; that is, a  
‘ Rout of unlearned, rude Rebels, forgetting all Duty to God, Prince,  
‘ Country, Neighbours and all that ever honest is: And in this deep,  
‘ wise and godly Assembly, by the Inspiration of the Devil’s Spirit,  
‘ whom

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whom under the false Name of the Holy Ghost, they have in abominable Sacrifice called upon; it is at length decreed, enacted and proclaimed, that your two Earls, with the rest of their Faction, are *the Queen's true and faithful Subjects; that they have a good Meaning; that the Nobility hath given their Faith to further it; that disordered and evil disposed Persons about the Queen, seeking their own Advancement, have overthrow true Religion, disordered the Realm, and seek Destruction of the Nobility.* That these your good Governors will with the Help of God and good People, redress things amiss, and restore ancient Customs and Liberties to the Church and Realm, &c.

But wherein is the Realm so dangerous, that it must have violent Remedy? That it may abide no delay of Counselling; no ordinary Means of Reformation; *Northumberland, Westmorland and Swinborn*, like *Cataline, Lentulus and Manlius*, must erect a new Triumvirate, to repair or new melt and fashion the decayed Commonwealth of *England*. Sooth, many disordered and evil disposed Persons about the Queen have marred all. *Disordered*, saith my Lord of *Westmorland*: *Evil disposed*, saith my Lord of *Northumberland*: *About the Queen*, say Good-Fellows, Wight-riders and Robbers in the Borders of the two Realms. Oh! vertuous and holy Thieves: Oh! well-meaning Traitors! Oh! likely Surmise! Is there any greater Disorder than Rebellion? Is there any worse Disposition than Treason? Is there any greater Falshood, than thus to defame the Queen's most Noble Government? Are you so blind, not to see the Queen touched, tho' to beguile you, her Name be spared? Come they, whom you call *disordered*, to the Queen uncalled? Are they not of her Majesty's Council by her wise and good Choice? Deal they not in the Causes of the Realm, to such Ends and with such Means, as her Majesty appointeth? Do they any Thing without her Authority and good Liking, as there is good Cause? Make they any Laws? Require they any Subsidies? Do they the greatest Things without the Assent of the whole Realm; your own Assent by your Deputies and Burgesses, in open Parliament, whereunto her Majesty's Assent is had? Or in Causes out of Parliament, is aught put in Execution without her Highness's Will and Pleasure? — Cease then to be so beguiled. Take that Shadow away; and take it as Truth is; that your Earls Proclamation indeed saith, tho' not in the self-same Syllables, that the Queen's Majesty with her Nobility, Parliament and Council, have done these Mischiefs, that my Lord of *Westmorland* and his Fellows must redress in haste. And these, Nobility and Councils, your wise good Rulers call *Disordered and evil disposed Persons*. If you know them not, will you believe, that so wise, learned, vertuous and noble a Queen calleth to her Council *Disordered and evil disposed Persons*? Yea more, if you know them not, will you believe, so great Weakness and Poverty, wherein her Majesty found the Realm, is (Thanks be to God) repaired, so great Quietness and Peace procured and kept; so good and equal Distributing of Justice maintained; such Amity with Neighbours; such Love, Credit, yea, Awe of her Highness among foreign Princes and Potestates conciled and upholden so firmly and so many Years; will

will you believe so great Things, so well done, so long continued, *ANNO*  
by *Disorderly and evil disposed Persons*? 1569.

If you know them, then need I say no more. You know your Proclamation is false. You know they be slandered. You know yourselves to be deceived. God give you Grace to know how to recover yourselves again. But on the other Side, when you remember that which you daily see, the Vanities, the Doltishness, the borrowing without caring to pay, the prostitute Abuse without regard of Chastity, that lewd Unthriftness without respect of well getting or well spending, the Rashness without Discretion, the ungodly Life without all Vertue, the glorious Lustiness without Fear of God, and without all Foundation of Honesty; the Adulteries, Fornications, Thefts, Robberies, Spoils, Murders and other Mischief, in some of your Captains, professedly open, and daily exercised, even with the gay Name of a jolly, stout Gentleman and lusty Courage; and in some of great Raveny; yet like *Reynard* the Fox, cloaked with some more Hypocrisy. These when you mark and weigh truly, (as you see them daily) apply the Words of *Disordered and ill disposed Persons*, as you see them deserved. Let every Work have his true Name, &c.

But what have these disordered and evil disposed Counsellors about the Queen done? say you, *Overcome true and Catholick Religion: Disordered the Realm: Sought the Destruction of the Nobility*. O! Shameless Falshoods! O! fading, false and vain Colours! Come out of Darknes; open your Eyes, &c.

*They have overcome true Religion*, say your Seducers and false Teachers. Is there any Alteration of Religion made so rashly as your Rebellion? or teacheth it so ungodly Doings, as you do execute? Or is it received from any other than from the Word of God himself? If you will have any Religion, I trust, you will have Christ's Religion. If you will have the Religion of Christ, I hope you will best believe himself, to tell you what it is. If you will hear himself speak, you may not distrust his Word. Even they that would deceive you most, cannot deny that the Holy Bible is the Word of God: What is taught therein is true; whatsoever is against it, is Heresy and Falshood. How think you then? Do they mean you well, that take God's Word from you? That destroy the Bible; tear and tread under Foot the Scripture of the Word of God: Forbid you to hear or know that whereby only you should hear and know Truth, and learn to see their Falshood? Can they wish you to see, that would take away your Light? Can they wish you to fare well, that would deprive you of your Food? The Blasphemy is hainous; the Offence dangerous. This Path is not the Way to true Religion, but to Error: Which they would not have you see, that persuade you to blindfold yourselves against the Truth of God's Gospel.

Besides your destroying of God's Book, can you think that they mean to draw you to true and Catholick Religion, that persuade you to destroy the Monument of Christian Communion, [*i. e.* The Common Prayer Book?] Read or Hear the whole Form of that Service: Judge of every Word and Sentence; and then shall you see, what Comfort your false Deceivers have taken from you. Compare

I.  
*They destroyed  
God's Word.*

II.  
*And the Monument of  
Christian Religion.*

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pare what Good you find in that, and what Edifying in the Contrary. What Sweetness it is to join with God's Congregation, in partaking of Christ's Body and Blood, by Means of the Sacraments? and what Vanity, or rather Sorrow it is, to gaze upon a Thief, [the Mass-Priest] that robbeth you of that Treasure, pretends to take it all himself; and holdeth up that which he calleth *A Sacrament* as it were in Insultation and Triumph over your silly Simplicity. Do but hear, read and know the Things that you yet despise, and I doubt not God's Grace shall creep into you for your Comfort.

III.

Where, thirdly, you have raged against the Marriage of God's Ministers, behold your own Madness. I hope you be not all Popish Priests Bastards, thus rebelliously to rise for the Honour of your false Fathers. Do you think all your Popish Priests to have lived Chaste? Know you not their old Incontinency; commonly misnamed Lustiness and good Fellowship? Remember the Examples yourselves. Is Marriage worse than Woredome? Was it not by themselves taught to be a Sacrament? Is it not the Holy Ordinance of God? Is the Marriage of yourselves and your Forefathers, become uncleanness or displeasing to God? Think not so evil of yourselves. No, no, there is another Matter. You are beguiled, poor Souls: Look Home to your own Beds. Preserve the Cleanness and Honesty of your own Houses. This is a Quarrel wholly like the old Rebels Complaint of enclosing of Commons. Many of your *Disordered and evil disposed* Wives are much agrieved that Priests, which were wont to be Common, be now made Several. *Hinc illa Lacryma.* There is Grief indeed, and Truth it is, and so shall you find it. Few Women storm against the Marriage of Priests, calling it unlawful, and incensing Men against it, but such as have been Priests Harlots, or fain would be. Content your Wives yourselves, and let Priests have their own.

Sound Religion.

And for whole [*i. e.* sound] Religion, receive it as God hath taught it. Read his Word; and for the Delivery and Explication of it, it behoveth you, being no better Clerks than you are, to credit the whole Parliament, the Learned Clergy of the Realm, and those that teach you by the Book of God; and learn it in such sort and Place, as it is to be taught. Your Camp is no good School of Divinity. Your Churches as they were reformed, the Word of God read in such Tongue as you understand it; the Sacraments ministered to your Comfort in such sort as you might feel the Sense of them, and be edified by them; the good Example of your Ministers living in holy Matrimony with their own Wives, and abstaining from yours; their Teaching you Obedience, Justice and Charity; be the Means to learn Truth.

Know, of those that complain of the Overthrowing of that Religion that liketh them, if ever they sought good Means to defend it, and were denied; if ever they offered Conference, where it was meet, and were refused; if ever they maintained it, in Place convenient, by the Word of God, and were not fully, truly and charitably answered. Think you her Majesty, and the Wisest of the Realm have no Care of their own Souls, that have Charge both of their own and yours? Think you, they would have entered into the

the Troubles of changing Religion, unless very true Conscience, *ANNO*  
 and Zeal for all our souls had enforced them? God wot, you are *1569.*  
 deceived; you are out of the Way for true understanding of Reli-  
 gion; you are out of the Way for true seeking it. And you are  
 very far out of the Way, in thinking that your Captains have any  
 Care of it. They abuse you in this Zeal. In the rest, they regard  
 no Religion, that go so irreligiously to work: All is but Shews and  
 Hypocrisy. They have frequented the Service established by com-  
 mon Authority: They have received God's Communion with his  
 Church: They have confessed it. Which if they had had the con-  
 trary Religion to Heart, they would not, nor might have done;  
 unless they would confess themselves such as you ought not to be-  
 lieve. But the Truth is, they knew, that for want of sufficient  
 Preaching, and especially for want of Grace to receive the Truth of  
 God preached; and partly also, for that long settled Error even in  
 Men otherwise good and honest, that must have their time of In-  
 struction and Persuasion; by these Means, I say, there be many yet  
 within the Realm, not well taught; the Multitude of which simple  
 Men they hoped by this Colour to draw to the Fellowship of their  
 Rebellion; and that Way to have more help to shield themselves  
 from the Power of Justice, &c.

Afterwards he proceeded to shew them the Characters of their  
 Heads. What be your Leaders? Your two Earls you know well are  
 even of the meanest of all the Nobility in Haviour, Credit and Power,  
 to conduct you thro' so great and dangerous an Enterprize.

The one you see hardly beareth the Countenance of his Estate with *Earl of Nor-*  
 the small Portion of that which his Ancestors some time had. His *thumberland.*  
 daily Sales and Shifts for Necessity, (even then when he had less  
 Charge than to maintain an Army,) both in *Sussex* and elsewhere,  
 are well known. Such Power as he hath had and used in those Parts  
 about you, is to be ascribed to her Majesty's Authority, under whom  
 he served; which now is bent against him. Otherwise, neither is his  
 Policy great to rule or redress a Realm; nor yet to espy the true  
 Faults; much less the Remedy: An unfit Judge of Religion, and a  
 very ill-chosen Chastiser of disordered Life.

The other, of no Credit, no Wisdom nor Governance, no Ability, *Earl of West-*  
 no Vertue. Who knoweth not the Enormities of his Life, the In- *morland.*  
 discretion of ruling his own, the great Lacks of Debts wherein he is,  
 by his own fault endangered; the Estimation of him, as of a contemn-  
 ed Man, none otherwise regarded, than for the Namefake of Honour,  
 and some Probability that he might perhaps leave a better Son to  
 amend the Estate of his House. Tho' his Father were touched with  
 many great Faults, much noted in the World, (some whereof this  
 Gentleman hath, as by Inheritance, received) yet never did he so  
 hurtful a Deed, either to the Commonwealth, or to his own Name,  
 and Family, as when he begot so Ungracious a Son: Even he, that  
 never governed well himself, nor any thing that he had; whom no  
 wise man, nor I think any of you, as mad as you be, would private-  
 ly trust with ordering of a mean Household; now must take in publick  
 Charge the Power of a Shire or two, yea, of all the Realm, if the  
 Rest would adventure as madly as you. For the Cause of Religion,  
 did

*ANNO* 1569. did any Man know, that ever he pretended any Religion or Conscience at all, till now he maketh an Apish Counterfeiting of feigned Popish Devotion. And now yet by your good Judgment, he that knoweth neither Religion, Faith nor Learning, must come to control the Judgment, Learning and Faith of the Queen's Majesty, her Council and all her Clergy. What mad Absurdities are you run into, to believe so apparent Untruths, Disimulations and Hypocrisies?

*Their Captains.*

The Residue of your doltish Captains, what be they? Think you, they be men able to bear you out against the Power of a Prince, all her Nobility, Cities, Realm, Subjects, Friends and Allies? One with little Wit far set: Another in his old Age, weary of his Wealth: Another a Runaway with a young wild Brain, tickled to see Fashions. Alas! what be these to carry you through the serious, earnest and dangerous Enterprize that you have in Hand? ———

*The Percys and Nevils.*

The Names of *Percys* and *Nevils* have long been honourable and well-beloved among you. Some of you, and your Forefathers have been advanced by them and their Ancestors. Some perhaps be Knights in Kindred, some be Tenants, some be Servants, &c. Great Things be these to move Love and good Neighbourhood; and of great Importance and Efficacy, to draw honest, true and kind-hearted Men to stick to their Lords and Friends, in all Wars against their Prince's Enemies; and in all honest Quarrels and Perils. But small Matters they be, yea, no Causes at all, to draw any Man to stand with any Man in Rebellions and Treasons. Is *Percy* and *Nevil* more ancient, more beloved and dear unto you, than your Natural, Sovereign Lady, the Queen of *England*, yea, or *England* itself? Doth one small Tenancy move you more, than the holding of the whole Realm? Is not, in all your Homages and Fealties unto them, saved your Faith and Allegiance to your Sovereign Lady, &c.

As I have compared your small Duties pretended to your great Duties forsaken; Compare again your most due Duties with your undue Doings, &c. You have in your rebellious Outrages committed many hainous and horrible Facts. You have destroyed the Monuments of God's most holy Communion: You have torn and defaced the Sacred Bible of God's most holy Word, the very Pledge of your Salvation: You have presumed to alter the Form of Christ's Religion: You have, in Dishonour of Christ's most blessed and only sufficient Sacrifice, set up the most abominable and blasphemous Sacrifice of the wicked Mass: You have committed unnatural and vile Cruelties upon God's Ministers, and Dispensers of God's Misteries, and of the Health of your Souls: You have defaced God's holy Ordinance, whereby all Mankind is preserved in Chastity, and continued by Lawful Encrease: You have robbed your Neighbours, spoiled and destroyed the Queen's true Subjects: You have wasted the Provision for your Wives and Children: You have undone yourselves. Trow you, this be your Duty, either as Christian Men, *Englishmen*, Subjects, Tenants, Husbands, Fathers, Neighbours, yea, or natural men?

*The Rebels Weakness.*

And when you have done thus, think you to bear it thus away? A piece of the Bishoprick of *Durham* and *Richmondshire*, containeth not all *England*. Your Courage may be good: I would it were employed

employed to better Causes. Your Power is but small ; you know *ANNO*  
 you are but few, weak, unarmed, unfurnished to hold out, unlaw- *1569.*  
 fully called, unskilfully guarded, slenderly headed, falsely abused,  
 fondly blinded ; your Captains not trusty to you, nor bound by  
 any Authority so to be. ----- Your Succours fail you within and  
 without ; your Victuals in a barren Place, not like long to endure ;  
 the Season hard ; your Lodgings incommodious ; your Households  
 in Peril of Famine, or Destruction in your Absence : No store of  
 Armour, Weapon or Munition : Your Number of Horse, tho' not  
 now many, yet daily like to be fewer. Those Necessaries that you  
 have either for Defence, Invasion or Sustainence, being once spent,  
 no Way to recover more. One Overthrow destroyeth you wholly.  
 You have no Means to repair your Force. You are enclosed round  
 about ; no Refuge by Land ; no Escape by Sea. Are not you in a  
 gay taking ? And this you know to be true.

[Thus was their feeble Condition set before them. Then on the *The Queen's*  
 other hand, for the Queen's Strength coming against them.] *Strength.* The  
 whole Nobility for their Duty, and the rather, for Revenge of the  
 dishonourable Spots and Suspicions sprinkled upon them by your  
 traiterous Proclamations, is earnestly bent to overthrow you. The  
 whole Number of her Highness's true Subjects ready to die upon  
 you. The Number is great against you, infinitely exceeding your  
 petit Multitude. They be furnished of all things necessary, with a  
 Prince's Store, and so great Store as never had any of her Ancestors ;  
 Weapons, Armour, Shot, Powder, and all sorts of Munition ; Vi-  
 ctuals abundance ; Choice of commodious Strong Holds : One  
 Knot of just Authority, from which the Power assembled cannot  
 start nor sever : Skilful Captains, wise Governours, orderly Proceed-  
 ings ; daily fresh Succours at Pleasure ; Power to save and kill by  
 Law ; a wide and large Realm gathered together ; the Country  
 round about within her Obeisance ; a strong Navy ; good and sure  
 Friends, even in the next foreign Parts unto you. The very  
 Grounds, Colours and Foundations of your Enterprize be in her  
 Majesty's Power. And in all Necessities and Misfortunes, Army  
 upon Army to be new repaired ; so as a few Victories cannot suffice  
 you. Finally, all Advantages against you, infinite, incomparable.  
 Trow you, this Match be well made, &c ?

This notable Book addrest to the Rebels was seconded by another *A second Book*  
 soon after the Rebellion was quelled, being *A Warning against the* *to the Papists*  
*dangerous Practices of the Papists ; and especially the Partners* *in the late*  
*of the late Rebellion.* It began thus :

' The State of this Realm considered, and especially such Acci- *The happy Go-*  
 ' dents touching the same as late times have ministred, do make it *vernment un-*  
 ' daily more and more evident, how precious and how dear a Jewel *der the Queen*  
 ' is the Safety of the Queen's most excellent Majesty, our most lo-  
 ' ving and beloved Sovereign Lady. Compare the time of her most  
 ' noble and gracious Government with Ages long ago past ; and espe-  
 ' cially with the miserable and dangerous Days immediately pre-  
 ' ceding her most happy and comfortable Reign : Call to Memory  
 ' the Weakness and Perils wherein the Commonwealth stood before  
 ' her Highness coming to the Crown. Weigh the Benefits, both  
 ' bodily



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‘bodily and ghostly, that the whole Realm and all her Subjects have, and do daily receive by her Means. Think upon the grievous and unspeakable Miseries, that we all shall be like to sustain by Loss of her unvaluable Presence.

‘It shall be plain, that he is wilfully blind, that cannot see; he is wickedly malicious that will not acknowledge; he is obstinately stone-hearted, that shall not with sorrow and trembling deeply imprint in careful Heart, those Motions and Thoughts that such Considerations shall lay before him. Remember the Quiet of Conscience, the Comfort of true Servants of God, the Freedom of the Realm, the Deliverance from foreign Thralldom of Souls, the Escape of the heavy Yoke of Strangers Dominion, the Recovery of Wealth, the Benefit of Peace, the common and egal Distribution of Justice, the familiar cherishing of Nobility, the good preserving and Love of the Commonalty, the mutual and tender Kindness at home, the Amity and Awe abroad, the sweet enjoying of all these Commodities. Match here with the Danger and Fear of losing them, &c.

Cecil.

Thus fully doth this Tract begin to lay abroad before the Peoples Eyes the ample Blessings of Q. *Elizabeth's* Reign: and how many degrees it surmounted the former under her Popish Sister *Mary*. The Discourse goeth on with the same Life and Quickness, shewing the Mischiefs of Popery, the Treachery of Papists, and many Historical and Political Observations: And seemeth to be writ by the former Author; unless perhaps it be the Pen and Stroke of Secretary *Cecil*; who commonly framed occasional Discourses upon more eminent Occurrences in the State, and did as much by his Writing as by his Counsil. This Advantage was taken by this dangerous and disloyal Rebellion, to disparage Popery, and the more to open the Eyes of the People to beware of it, and to abhor it, and withal, to be sensible of their present Happiness under a Protestant Queen and Government. I will therefore, as I did with the former Book, set down some of the more remarkable Passages that I find herein.

Papists in  
Place and  
Office.

He observed, how at this Time, and before, Papists were frequent in Church, in Court, in Place; writing thus: ‘Popish Priests, who sometimes triumphed that they were so esteemed Popish, and by that means got those things together; still enjoy the great Ecclesiastical Livings, without Recantation or Penance; yea, and in Simoniackal Heaps Cathedral Churches are stuffed with them, as Dens of Thieves. They are in Offices: The meaner sort depend upon them; and partly by Example, partly by common Desire to creep into Favour of their Superiors; and partly also, for that the great Ones are loth to have others about them, are perillously infected. The very Spies and Promoters of Queen *Mary's* time, without Change of their Opinions, are cherished, and mark men against another Day. Mercy may have her Excess; and Clemency may be great Cruelty, when it overfloweth to the good man's Danger.’ [And a little before] ‘The Licentiousness of Papists Speech is great. They dare do and say, they care not what. They have their Assemblies and ordinary Conferences together; their lewd and seditious Books, and



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nobly and truly stand by you. Your Nobility shall be provoked to revenge the Dishonour and slanderous Suspitions thrown upon them, by the Rebels, [giving out in their Declarations as tho' the Nobles favoured them.] And thereby shall have cause to strive who may best serve you. Your good Subjects shall every way shew their Zeal in your Service. Your poor Clergy shall pour out their devout Prayers for you; and I will hear them. I will guide the Success to your Victory. Your Enemies shall be so snared, as the Victory well followed, the Treason well examined, the Faulty well removed, the Root well and clean hewed up, you may sit free from Traitors, while you live; and your good and true Counsellors and Subjects may be set in safe Ability, and encouraged to serve you truly, and stand faithfully and boldly by you.

What became  
of the Earl of  
Westmor-  
land.

Now if we enquire what became of these two unhappy Earls, the chief Ringleaders of this Disturbance, one of them was taken and executed, as our Histories will tell us: the other, *Viz. Westmorland*, after his ill Success, made a shift to fly into *Flanders*, and there was harboured; and at length, for his good Service to his Country, got a Pension of 200*l.* a Year from the King of *Spain*, to maintain him; and afterwards obtained to be Colonel to a Runagate *English* Regiment in *Flanders*. Which Regiment, was after some time, deservedly cashiered by the *Spaniard*, to whom they deserted. And to shew how little both the Earl, and the rest of the *English* Captains of the Regiment were regarded, the Commissary a *Spaniard*, who came to cashier them, took away violently certain new and fair Ensigns, which the Captains had bought and made with their own Monies, from them that carried them; and that in the Presence of the Earl their Colonel. And for a greater Disgrace both to him and the rest, when he and Captain *Tresham* with the other Captains complained to the Duke of *Parma*, and desired Redress, they could not obtain it; and the *Spaniard* that had them, made his Brags, that *he had turned the English Ensigns into Spanish Fieldbeds*. And tho' the Earl got to be Colonel to the said Regiment, yet there was a *Spaniard* joined with him as his Assistant, or rather as Master and Commander over him and the Regiment.

Stat. English  
Fugitives.  
P. 11.

The Earl the  
Cause of the  
Death of one  
of his Cap-  
tains.

And to relate another Passage of this Earl, shewing as well his dissolute as unhappy Life; as tho' Judgment followed him. A Quarrel happened about some frivolous Matter between him and one *Taylor*, a Captain of one of his Companies, as they were both riding home from a Treat, at which they had drunk liberally. The Earl being in great Passion light down from his Horse, drew his Sword, and bad Captain *Taylor* do so. But he knowing how extremely the Law there determined of him that should draw his Sword against his Colonel, put Spurs to his Horse, and galloped home to his Lodging. This the Earl interpreted a Scorn; and in great Choler mounted again and rid after him, even to the Door of his Lodging. This Indignity the other not able to endure, drew his Rapier likewise, and encountred him, and after some Thrusts, ran the Earl very dangerously into his Breast. At which Instant, a *Spaniard* accompanied with many Soldiers of the Earl's Company came running, and invironed

roned *Taylor* on all Sides, and most cruelly murdered him with above twenty Wounds. But upon Complaint made of this Matter, and the earnest Suit of the other Companies, the Earl (who indeed was the Cause of all) was banished the Regiment for a time by the Duke of *Parma*, and the Government thereof given to an *Italian*. And in this sort of dissolute as well as needy Life, the Earl lived for many Years, and ended his Family, being the last Earl of *Westmorland* of that Family.

With the Earl, fled also into the King of *Spain's* Dominions others of the Traitors; as the *Dacres*, the *Tempests*, the *Nortons*, the *Nercyls*, the *Markenfields*, some whereof had likewise small Pensions allowed them; and they but illy paid.

Besides this Insurrection in the North, another Rebellion was peeping forth this Year in *Suffolk*, and lookt very dangerous. Of which, especially because *Camden* maketh no mention at all of it in his History of Queen *Elizabeth*, take this Account from a Letter wrote by a certain nameless Person to Sir *James a Croft* his Friend and Kinsman, 'For our Home-matters, here hath been the Beginning of an Insurrection in *Suffolk*, who were very mean Personages, and should have assembled at *Becklesworth* Fair. But what by the general Search throughout *England*, wherein were found about 13000 masterless men; and by the Apprehension of the principal Parties beforehand, the Matter was wisely foreseen, and the Head of a further and more general Mischief cut off in Time. Their Colour was against the Multitude of Strangers and foreign Artificers; by whose Number and Faculties the natural Subject was oppressed, they said. But their Intent was plainly, as the Custom is, to have spoiled all the Gentlemen and worthy Personages that they might overtake: Beginning with Sir *Ambrose German*, and so marching towards *London*, to have provoked with this Example the whole Realm to the like Uproar.

'Two Things more are reported; That a certain Tinker should have been intercepted at the Sea-side, seeking Passage with certain Letters in the double Bottom of a Kettle. And the other, that one *Mullins* an *Englishman*, and his Companion, was taken with a Commission from King *Philip* to serve by Seas against all Hereticks and Enemies to the See of *Rome*, exempting none. This was the dangerous Condition of this Kingdom this Year by Papists.

Upon this Rebellion, and Reports and Jealousies, that the Gentry were generally affected secretly towards Popery; and that there was now great tampering to dissuade People from coming to Church: I find two things done about this time; the one relating to the Justices of Peace, the other to the Gentlemen of the Inns of Court.

For it was now required by Letters sent from the Privy Council to the severall Sheriffs of the Counties, and other chief men there, that all such as were in the Commission of the Peace in all Shires and Counties of *England*, should subscribe their Names to an Instrument; professing their Conformity and Obedience to the Act of Parliament for Uniformity in Religion, and for due resorting to the Parish Churches to hear Common Prayer there. Several of the Instruments are still extant in the Paper House, so signed by the Justices of many or most

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Another Insurrection intended in Suffolk.

Cott. Librar.  
Titus B. 2.

Persons seized at the Sea-side.

Reports and Jealousies of the Gentry.

Subscriptions required of all Justices.

Pap. House.  
of

*ANNO* of the Counties; as *Wilts, Cornwall, Devon, Hereford, Hampshire, 1569. Somerset, Suffolk, Norfolk, Middlesex, Essex, Warwick, Dorset, &c.* Which Subscriptions were made in the Months of *November* and *December*; and sent up signed with their Letters, giving Account and Information of what was done.

One of these Papers ran in this Tenor; ‘ Our humble Duties remembered unto your Lordships. This is to signify to the same, That we, whose Names are by ourselves underwritten, do acknowledge, that it is our bounden Duty to observe the Contents of the Act of Parliament, intituled, *An Act for the Uniformity of the Common Prayer and Service in the Church, and the Administration of the Sacraments.* And for Observation of the same Law, we do hereby firmly promise; and every of us and our Families will and shall repair and resort, at all times convenient, to our own Parish Churches, and upon reasonable Impediment to other usual Chapels and Places for the same Common Prayers: And there shall devoutly and duely hear, and take part of the same Common Prayers, and all other Divine Service. And shall also receive the Holy Sacrament from time to time, according to the Tenor of the said Act of Parliament. Neither shall any of us that hath subscribed, do or say, or assent, or suffer any thing to be done, or said by our Procurement or Allowance, in Contempt, Lack or Reproof of any part of Religion established by the foresaid Act. In Witness whereof, we have subscribed this present Writing.

Information of  
disaffected  
Persons in  
Hampshire.

The Bishop of *Winchester* and some Justices in *Hampshire*, together with their Paper of Subscription, sent their Letter to the Council; shewing how some refused to subscribe, and others would not be found out by the Constable. And that there were divers Persons within that Country of great Livelihood, Credit and Estimation, neither presently nor heretofore in Commission, vehemently to be suspected of Contempt of her Majesty’s Proceedings, altho’ divers of them might seem to cover their Hypocrisy. They thought it also their Duty to manifest the same unto their Honours. And beseeched, if their Wisdoms thought fit, to direct unto them another Letter of the like Effect to the former; and to authorize them to deal generally with all, as they had already in Commandment, especially to deal with some. Whereby they should doubtless discover a great many, which otherwise might continue as they did, and had done. This was dated *Novemb.* the 28th.

Justices in  
Worcestershire.

And in *Worcestershire*, the Bishop there in *December 1569.* gave this Account of the Justices: ‘ That sundry Justices there had not yet subscribed; which thing to avoid suddenly, some of them went out of the Country. He added, that it would give great Offence and much hinder the Cause, except they were in short time compelled to do as others had done: And that more gave their Hands than their Hearts; and might say with *Euripides, Linguâ juravi, mentem injuratum gero.*

The Councils  
Letters for  
Essex.

The Letter from the Council for *Essex* (besides *H. Golding* the High Sheriff) was directed to *Robert L. Rich, John Darcy, Thomas Smith, G. Nycolls,* and the *L. Morley*: Who in their Answer to the Council, shewed, that when the said *L. Morley*, (who appeared with

with the rest of them at *Chelmsford*) was required to subscribe, he *ANNO* made Answer, that perusing the Letter first, he perceived by the *1569.* Supercription, that the Letter was to the Sheriff and Justices of Peace, wherein he supposed the Nobility were not comprehended. And further, that he saw Knights and those under Knights were mentioned; but of the Nobility no Word spoken. Whereby he did gather, it was not their Honours Mind to touch Lords. But that if he might be certified by her Majesty or the Lords of the Council, that it were their Minds, he doubted not to make such Answer as they should be contented with. This seems to be the handsome Evasion of this Lord, who (if I mistake not) was a Papist.

The said High Sheriff's Account sent up to the Council was, 'That all the Justices of *Essex* had subscribed, according to a Direction given forth in all Parts of the County, to come to *Chelmsford*. And when all appeared not at first, afterwards the rest did, saving such as either by good Report were known to be sick, or else were attendant at the Court; who were to the Number of Eleven, besides the Bailiffs and Justices of the Town of *Malden*. Nevertheless, they that were at the first and second Meeting, as also all the other, which were not in State to be at either of them, had in fine, in the Presence of four, three or two Justices, that were at the two first Meetings, willingly and dutifully subscribed to the Instrument, saving *Thomas Powle*, Esq; who was still at his House at *London*, or Attendant at Court.' So generally well affected to Religion, it seems, was our County of *Essex* about this time; being influenced no doubt by Sir *Anth. Cook*, Sir *Tho. Smith*, Sir *Tho. Mildmay*, eminent Courtiers, and some others living in the County.

Now as for the Gentlemen of the Inns of Court, as many of them were justly suspected, so several of them were brought before the Ecclesiastical Commissioners, and examined upon three Points: First, for their coming to Service; Secondly, for their receiving the Communion: And Thirdly, for their hearing of Mass; which had been privately said at the Temple. How guilty they were may be guessed by the shifting Answer some of them made to the first Enquiry; saying, 'They came to the Temple Church upon *Sundays* and *Holy-days*; meaning no more, than that they came and walked about the Roundel there.'

When the former Tumults and Dangers were pretty well over, the Queen, in thankful Acknowledgment to God for these Deliverances, began to apply herself to do some further Service for Religion, and to reform what was still amiss in the Church. This some Sectaries took hold of, to unsettle many Things lately established in the Church, and to bring others in their Stead. The Church of *England's* Peace and Unity was lately disturbed by reason of the Habits required to be worn of all Ministers, as we have heard; soon after, another sort, or rather a Rank of the same sort, arose, that were not satisfied with the Reformation of this Church, but would have it reformed again by the Word of God, as they urged, disliking the Discipline and Government and Ceremonies of it; so far forth as it varied from some of the Churches abroad; and out of a great Admiration, chiefly of that at *Geneva*, crying out to have our Church framed

Information  
out of Essex.

Gentlemen of  
the Inns of  
Court disaf-  
fected.

Some Sectaries  
arise, called  
Puritans.

Vid. Camd.  
Eliz. sub ann.  
1568.

ANNO 1569. framed according to their Model. These were men of more Zeal than Knowledge: Who afterwards throughout the Queen's Reign were the Causes of great Differences and Discords among the Queen's Protestant Subjects; and at length of Separation and Withdrawing in many Places from the publick Worship; and setting up new Disciplines and Presbyteries among themselves. These were those they called *Puritans*. They set out many Books of their Discipline; the chief of their Writers was *Thomas Cartwright*, who was fully and learnedly answered, and our Church, as it stood, vindicated by Dr. *Whitgift*. But to go back again to this present Year: One of the first of whom I have been speaking of, thinking to take some Advantage of the Queen's pious Inclinations, now writ an earnest Letter to the Secretary, to use his Interest for such a new Reformation as before was spoken of. His Name was *Christopher Foster* aliàs *Colman*, intending well, but of little Learning; for he scarce wrote true *English*. This Letter being one of the first Writings of this sort I meet with, I think it not amiss to insert the Tenor thereof.

Tho. Cartwright.

Colman's Letter for Reformation.  
MSS. Cecilian

' Grace and Peace with all Heavenly and Spiritual Feeling be with your Honour for ever.

' Right Honourable, after most humble and lowly wise my Duty considered: Upon certain Occasions offered of late which I heard, that the Queen's Majesty and the Honourable Council is well bent to have a good Reformation, according to God's Word, which will be no small Comfort to many a Thousand good and godly Hearts; which will bring no small Peace and Quietness to the Church, Love and Unity among Brethren, which long hath been at varying, for the Mifs thereof; and because men's Inventions have not been subject to God's Word.

' Right Honourable, I write in Zeal, and Love hath compelled me out of a simple Heart; praying your Honour, that ye will not be offended with nothing; beseeching God to make your Honour zealous in promoting hereafter. The godly Prophets have been many times ignorant of God's Will, and have done things of their own Affection. As when *David* asked *Nathan* of the Building of the Temple, the Prophet knowing that he was a godly King, and that God did prosper him in many things, bad him do what his Heart thought good, yet after forbad him. Again, *Samuel* would have anointed the eldest Son of *Saul* [surely he meant *Jesse*.] Even so the Prophet told *Ezechias*, that he should die. Yet afterwards he came again, and told him that he should live. It is the Nature of the Godly, when they know further of God's Will revealed, they are not ashamed to tell it, and amend it. The Lord knoweth what great Imperfection is in the Holiest. *David* had a great Zeal in bringing Home the Ark, yet he failed in the Means. *Gideon* made an Ephod; it was the Destruction of his House. *Uzzah* in touching the Ark did not well; for God will not have Man's Devices in his Business, but Obedience to his Word. *Jerobeam*'s Policy in setting up the Calves, the Lord despised it. The Altar that *Achaz* would have in *Samaria*, it was to garnish the Temple; and a fairer Altar than the first, was a jolly Shew for worldly Men, desiring always outward Things to please their



‘ their Senses. *Manasses* builded a new Altar, and was reprov’d *ANNO*  
‘ for it. 1569.

‘ The more God openeth unto us his Will, the more is our Fro-  
‘ wardness to attempt any thing against it. It is a great Blindness  
‘ that godly Preachers and *Englishmen* shall cease preaching, unless  
‘ they will obey Traditions; which he desireth not [being] of the  
‘ Flesh, [and] is very pernicious; and it springeth of too much of  
‘ worldly Wisdom. It is best when all Laws have their Foundations  
‘ out of the Scriptures. Disposures [meaning perhaps Disappoint-  
‘ ments] and Crosses, are very grievous to the Flesh, when they are  
‘ pondered by themselves. And who is more subject to them than  
‘ the Christians? But when they are conferred with the Anger of  
‘ God and everlasting Death, then it is but small.

‘ It is good for Rulers to be in the Church, and the Chief thereof:  
‘ but not above, for that belongeth to Christ. The House of God  
‘ hath been long a building; yet far from finishing: The Lord be  
‘ merciful unto us. Your Honour doth know the great Letts thereof;  
‘ The Lord give you Grace to help it. For good Reformation will  
‘ be the chiefeſt Stay that ye shall long enjoy your Estate and Ho-  
‘ nour: Otherwise it will be your Overthrow. The Lord grant us  
‘ that the Church may be swept clean according to God’s holy Word:  
‘ That it may be once comparable to the best Reformed Churches.  
‘ The Lord work in your Honour’s Heart thereto: For now God  
‘ hath given great Occasions, that in his rich Mercy, and for the  
‘ Love he beareth always to his Church, hath overthrown all the  
‘ Devices, Conspiracies of the wicked Papists, unnatural Papists and  
‘ Monsters, that had lost the Knowledge both of God, their Prince  
‘ and Country: The Lord give them better Grace.

‘ Now seeing God hath so visited us in Love, the Lord give  
‘ his holy Spirit always to the Queen’s Majesty, and to the Honour-  
‘ able Council, to visit the Lord again with a good Reformation ac-  
‘ cording to his holy Word: That his Grace and Favour may conti-  
‘ nue with us for ever, &c. Yours most humble in the Lord,

*Christopher Foster, alias Colman.*

I set down this Letter at large, that Men may see the Cant of  
these Men, what they would have, and how weak their Arguments  
and Examples from the Word of God were, however they talked so  
much of it.

“ At the Conclusion of this Year of the Queen, and upon her En-  
trance upon her Twelfth, she was saluted with a Copy of elegant  
Verses made by *Tho. Wylson*, LL.D. a learned Man, and Master of  
*St. Katharine’s, London*, and afterwards Secretary of State.

ANNO

1569.



Ad Sacratissimam ELIZABETHAM Dei Gratia,  
Angliæ, Franciæ, & Hybernæ, Reginam, Fidei  
Defensorem, &c. THOMÆ WILSONI Epigram-  
ma in duodecimum Annum Regni ejusdem Regi-  
næ, XVII Novembr. 1569.

*ECCE! duodecimus Regni nunc incipit annus;  
Quem Tibi, quem Regno det Deus esse sacrum.  
Hactenus est series felix, talisq; videtur  
Qualis in Elysiis dicitur esse locis.  
Quæ superest series sit par, vel latior esto,  
Si modo fata dari prosperiora queant.  
Talis es, ut meritò valeas, regnēsq; beata,  
Regno nempe tuo stella salutis ades.  
Nescio si Dea sis, mihi Numen habere videris,  
Tam benè nos Anglos Diva benigna regis.  
Quod si sola potes sine sensu vivere mortis,  
Sola sis, æternum vivere digna solo.  
Sed licet ex cælo es, mortali in corpore vivis,  
Ortaq; temporibus, tempore cuncta cadunt.  
Pignore sed vives ter felix Mater adulto,  
Sic potes æternum vivere Diva, Vale."*

## CHAP. LVI.

ANNO *This a Year of Danger. Bullinger answers the Pope's Bull*  
1570. *against the Queen. She sends an Army against Scotland. Se-*  
*ditionous Books dispersed by the Rebels. A Libel from Scotland.*  
*Proclamation against the Rebels abiding there. A Rebellion*  
*hatching in Norfolk, discovered. Jewel's Defence, a second*  
*Edition, comes forth: And Demosthenes's Orations in Eng-*  
*lish by Dr. Wylson; seasonably in Respect of King Philip.*

*This a danger-  
ous Year.*

WE are now arrived to the Twelfth Year of the Queen's Reign;  
a Year of extream Danger and Apprehension to the Queen  
and to the whole Kingdom.

For this Year the Spaniard sent great Store and Provision of Arms  
and Ammunition into Scotland. This Year the Bishop of Ross, a  
busy stirring Factor for the Queen of Scots, stirred up that King,  
the French King and the Pope, to rescue her by Force and Invasion.  
This Year Pius V. caused a Bull, (more privately sent about 1569.)  
to be publickly set up in London against the Queen; which was  
daringly done by one Felton, upon the Bishop of London's Palace  
Gates. In which Bull the Pope deprived her of all Title to her  
Kingdoms,

Kingdoms, and absolved her Subjects from their Oath of Allegiance, and charged them not to obey her upon pain of his Curse and Excommunication. This Year a new Rebellion was ready to break out in *Norfolk*, had it not been timely discovered and prevented. For which several lost their Lives. And the Papists this Year were full of confident Expectation of their *Golden day*, as they termed it. And divers Wizzards predicted strange things in their behalf. And in the Conclusion of this Twelfth Year of the Queen, when these threatening Dangers were blown over, and the Queen and the Realm still safe, it was thought convenient, that there should be a publick Thanksgiving celebrated, and Sermons in Churches, Ringing of Bells, Tilting, with all the extraordinary Signs of Joy and Triumph. This was done on the 17th Day of *November*, being the Day of her Entrance on her Kingdom. And from this Twelfth Year of the Queen, the Nation began yearly to keep that same day with Solemnity, during her long Reign. And which was continued indeed long after, even to our times, and was called by some, the *Birth-Day of the Gospel*.

ANNO  
1570.

The 17th of  
November,  
from hence-  
forth celebra-  
ted yearly.

But to take up Particulars as we go. The Queen, while Things thus threatned round about her, stood upon her own guard as well as she could. As for the Pope's Bull, that received a compleat and learned Answer by the wise and grave Divine *Henry Bullinger*, chief Minister of *Zurich*; wherein he undertook the Defence of the Orthodox Queen and the whole Realm. Which, when he had finished it, he sent into *England*. *Cox*, Bishop of *Ely*, hereupon wrote him a Letter: Therein he attributed this his Confutation of the Bull to his Love to *England*, Abhorrence of the Thing itself, and his most ardent Zeal for Truth. He told him, that the Queen should know his good Will to her and her Kingdom, and that he would take care that She, who well understood both *Latin* and *Greek*, should take a pleasant Taste of his Book; and that he would procure it to be Printed. Thus amicably and gratefully did this Letter of Bishop *Cox* to *Bullinger* on this Occasion run. This Letter will be found in the Second *Appendix*, as it was transcribed from the Original in the Library at *Zurich*.

Bullinger an-  
swers the Bull  
against the  
Queen.

Cox's Letter  
to him there-  
upon.

H.

It was thought fit indeed by the Bishops that it should be seen by the Queen before they proceeded to publish it. For it was doubted (such was the Disposition of some of the Court at this time) whether it would be allowed to go abroad. And so Archbishop *Grindal* consulted with the other Archbishop of *Canterbury* in a Letter from *Cawood*, August 28. 1571. signifying to him, that he stood in doubt, whether the Queen and her Council would be contented that this Book of *Bullinger's* were published in *Latin* or *English*, or both. Because possibly they would not have the Multitude to know that any such Vile, railing Bull had past from that See: And so asked his Opinion about it. But upon Deliberation, the printing of it was permitted. For there would be Copies enough of the Bull dispersed to make it known; and therefore it was needful to have an Answer dispersed also in the Queen's Vindication. Which came forth in the Year 1571. that is, after it had lain near a Year in *England*.

Consultation  
about print-  
ing it.

This Bull of *Pius V.* some of the Bishops, *Bullinger's* former Acquaintance, when they were Exiles, had sent him, and put him

vindicates the  
Queen, and  
her Kingdom.

ANNO 1570. as it seems upon this Work of answering it. Which when he had finished, he conveyed it over to them: who were *Grindal*, *Cox*, and *Jewel*; and to whom he writ the Epistle Dedicatory: Telling them therein, that they had given him the Occasion of doing, or at least endeavouring, something for the Glory of Christ our Redeemer, and for the Safety of that Church of theirs in *England* against the *Roman* Antichrist; and so leaving what he had writ to their good Pleasures to do with it as they should think fit. They soon caused it to be printed, bearing this Title, *BULLÆ PAPISTICÆ ante Biennium contra Sereniss. Angliæ, Franciæ & Hiberniæ Regiam ELIZABETHAM, & contra Inclitum Angliæ Regnum promulgatæ, Refutatio, Orthodoxæq; Regiæ & universi Regni Angliæ Defensio*. Printed by *John Day*, 1571. In this Confutation, after the Learned Man had in several Chapters confuted the Pretences of the Pope to his extravagant Jurisdiction and Plenary Power of Universal Bishop, vainly displayed in the said Bull, he came more particularly to defend the Queen and the Kingdom of *England* from the Slanders, Falshoods and unworthy Imputations cast upon both. As, that she was not *monstrously* called (as the Bull exprest it) *The Supreme Head* of the Church of *England*: And that the Queen, and likewise every Civil Magistrate did not *monstrously* decree concerning Causes of the Church; nor *monstrously* took or managed the Care of Ecclesiastical Affairs, deposed bad Bishops, and substituted better. And that she chose not to have the Opinions of Men followed by herself and her Kingdom; but the pure Word of God, heretofore received by King *Edward VI*. Nor that she had appointed impious Rites and Institutions, as the said Bull charged her. But that, as the Reformation of the Church of *England* was effected according to the Rule and Prescription of the holy Scriptures, by the Pains and Piety of Blessed King *Edward*, (which for a little while was abolished by Queen *Mary*,) so Queen *Elizabeth* fully restored it again. And, that she therefore received, and delivered to her Subjects nothing else to observe, than what her Brother of Holy Memory before, had piously and prudently out of the Word of God judged fit to be received and believed, and so to be delivered to his People. For that King, having called together to *London* all the Chief Nobility, Bishops and Doctors out of the whole Kingdom, admitting also among them very eminent Doctors of other Nations, being the Servants of God, commanded that they should shew him out of the holy Scriptures, what he and his Kingdom, in so great a Diversity of Opinions, should follow. And that they, faithfully discharging the Trust committed to them by the King, drew up and framed certain Heads [or Articles] at that time unanimously, out of the Word of God. Which the King both received, and without Delay set forth, under this Title, *Articuli de quibus, &c. i. e. Articles, concerning which, in a Synod held at London, Anno 1552. for the taking away Difference of Opinions, and establishing Consent of true Religion, it was agreed between the Bishops and other learned Men: Published by the Kings Authority*. Whence it was most manifest, that all those Things were false and feigned, which the Lying Bull declared of impious Mysteries, odiously inserting the Name of *Calvin* [namely,

[namely, that they were entertained by the Queen according to his *ANNO* Prescript] received by the Queen, and enjoyned upon her Kingdom. 1570.

Nor did she propound Heretical Books, nor obtruded them upon all her People. For she propounded no Books but those which the King her Brother had commanded to be set before the People; the chief of which was the Sacred Volume of the Bible. But if the Bull meant the Book of Publick Prayers and Ceremonies of the Church of *England*; it ought to have been shewn what Heresies were contained in it. That the Synod of *London* mentioned before, made honourable mention of it. Nor would there be wanting Men to answer the Charge of any Heresies that might be pointed out in that Book, if the Bull indeed spake of it.

That whereas the Bull further charged the Queen to have cast the Catholick Bishops and other Rectors of Churches out of their Bishopricks and Livings; and thrust them into Prisons, where many of them ended their Lives in Sorrow; *Bullinger* in Reply, mentioned, how cruel they had been, while they were in Power against the Confessors of Christ; and how obstinately they adhered to Idolatry, and the Idol of *Rome*, to whom they had bound themselves by Oath: What most pernicious and manifest Errors they had defended; and what implacable Enemies they were to the Truth of the Gospel. So that the Queen could not make use of their Pains; nor ought she to wink at the Snares and ill Endeavours of those Rebels, since she was minded to promote and conserve the Peace of her Kingdom, the Safety of her People and the Progress of the Gospel.

I may subjoyn, that there were but two of these ejected Bishops that died under Restraint before the Publication of this Bull, *Viz.* *Boner*, who died a few Months before in the *Marshalsea*. But lived there plentifully and wanted for Nothing; had the Liberty of the Garden to take the Air, and his Friends had free Access to him. The other Bishop was *Tonstal*, who died at *Lambeth*, having been treated by Archbishop *Parker* there with all Respect, and died very aged.

*Bullinger* again justified the Queen, That she did aright in commanding her Subjects, not to acknowledge the *Roman* Church, nor to obey its Commands; and by an Oath compelled them to abjure the Authority and Obedience of the Pope of *Rome*: which was another of the Crimes the Bull laid to her Charge. And lastly, That the Queen was not an Heretick; and therefore not struck with any Curse, nor yet rent from the Unity of Christ's Body, as the Bull thundered.

The Queen, for her further Security after the Defeat of the Rebellion the last Year, and this anathematizing Bull, was obliged to send an Army towards *Scotland*, whither many of the Rebels were fled, and where they were harboured, to reduce them, and to awe the *Scots*, that favoured them. But this looking like an Invasion of that Kingdom, she issued out a Declaration to vindicate this her Doing, and to assure that Nation of her Favour and Friendship. It was intituled, *A Declaration of the just, honourable and necessary Causes, that move the Queen's Majesty to levy and send an Army to the Borders of Scotland, with the Assurance of Her Intention to continue the Peace with the Crown and quiet Subjects of the said Realm of Scotland.* The Substance

*The Queen sends an Army against Scotland.*

*Her Declaration why she did so.*

ANNO  
1570.

Substance of it was, ' That she doubted not, but that it was notorious  
' to all Persons of Understanding, both in *England* and *Scotland*, in  
' what sort certain of her rebellious Subjects fled into *Scotland*, and  
' there were maintained, kept and favoured in the Continuance of their  
' rebellious Enterprizes. That by Succour of Outlaws, Thieves, and  
' disordered Persons, living upon the Frontiers of *Scotland*, (with  
' whom they had former Intelligence to begin and prosecute their Re-  
' bellion) they entred and invaded sundry Places of *England* their  
' native Country, and that with Fire and Sword: That no conjured  
' or mortal Enemies could have done more. That she understood, a  
' great Part of the ancient Nobility and States of *Scotland*, had of  
' long time, like natural good Fathers and Members of their native  
' Country, nourished Peace and Concord between both Realms, and  
' at this present were desirous with all their Powers to conserve the  
' same their native Country in common Peace among themselves. But  
' that they were not able for the present, according to Justice and the  
' good Orders of the Treaties, speedily to repress and stay the said  
' Outlaws and disordered Persons upon the Borders, from open Main-  
' tenance of the said *English* Rebels, and from the Invasion of *Eng-*  
' *land*. For that during the Life of the Regent,\* the Realm of *Scot-*  
' *land* was free from a Multitude of Calamities, now incident thereto:  
' But since his horrible Murder, other Persons of mean Calling, took  
' their Commodity by his Death; and as it seemed, unnaturally en-  
' vying the Continuance of the common Peace between both Nations,  
' and being infected with private, ambitious and unquiet Humours,  
' stirred up certain Factions of great Troubles within the Bowels of  
' their Country: and thereby gave Comfort both to the *English* Re-  
' bels and *Scotch* Outlaws and Thieves, to continue in their Wicked-  
' nesses and Disorders.

\* The Earl of  
Murray.

' That the Queen had some doubt hereupon, that these Authors and  
' Stirrers of these wicked Enterprizes, would not spare to slander and  
' falsely report her Majesty's Intent in levying and sending certain For-  
' ces to her Borders, for defence of the same from any further Inva-  
' sion, and to pursue according to Justice her rebellious Subjects. That  
' therefore such as were noble, wise and godly, should not judge  
' otherwise hereof, than in former times she had given just cause to be  
' thanked and praised immortally. When with her Army certain  
' Years past, being entred into the Heart and principal Towns, Ports  
' and Strength of that Realm, She, as was manifest to the World,  
' never sought or coveted any particular Interest in that Realm for her-  
' self, as She easily might; but to her great Charges delivered and  
' made free that Realm from the Yoke of foreign Forces [the  
' *French*] wherewith the same was then oppressed, as the whole  
' Nation did then lament. A Princely Act! worthy of thankful Me-  
' mory of all good and natural People of that Realm, to be left to  
' their Posterity to behold.

' That yet, because the simple People that are commonly easily  
' seduced by the craftier sort, should not any ways fear any Evil  
' or Harm to follow to the good People of the Country, or to the  
' publick State of that Crown, by the Army now to be conducted  
' towards that Realm, her Majesty thought fit to publish to all  
' manner

‘ manner of Persons her Intention and plain Meaning herein. There- *ANNO*  
 ‘ fore, in the Word of a Prince, she assured all Manner of Per- *1570.*  
 ‘ sons that her Intent and Meaning was to treat all the Subjects  
 ‘ of *Scotland* as lovingly and peaceable as her own; Excepting  
 ‘ only notorious Outlaws, Thieves, Enemies, and Peace-breakers,  
 ‘ who lately with her Rebels invaded and spoiled her Realm, and  
 ‘ such other of the Nation as should support and maintain her  
 ‘ Rebels, contrary to the Treaties between the Realms. Against  
 ‘ which disordered Persons, according to the Law of Arms, except  
 ‘ sufficient and reasonable Amends should be made, her Majesty  
 ‘ intended to use her Forces now levied. That she had therefore  
 ‘ given strait Order to her Right well-beloved Cousin, the Earl of  
 ‘ *Suffex*, her Lieutenant of the North Parts of her Realm, and  
 ‘ Captain-General of her said Army, that he should use all and  
 ‘ every the good Subjects of *Scotland*, that had, or should keep  
 ‘ Peace with her, in like Honourable sort to all Purposes, and them,  
 ‘ as Need should require, to Defend, as she should, or might do,  
 ‘ her own Natural Subjects; however the Malice of some Seditious  
 ‘ and corrupt Members should misjudge and misreport. Who in  
 ‘ these their slanderous Inventions were justly to be suspected to the  
 ‘ whole Nation, that for their only private Ambition of Rule and  
 ‘ Gain, would upon Pretences labour to bring into the same such  
 ‘ Strangers with Forces of sundry Sorts, as might shortly hazard  
 ‘ the whole State there, and make thereof a Prey, and reduce that  
 ‘ ancient Crown and Nation into a Subjection, and perpetual mis-  
 ‘ erable Tributary Servitude. Whereof her Majesty could not but  
 ‘ give that manner of Admonition to the whole Nation, for the na-  
 ‘ tural Love she bore to the Realm; being to her Crown and Domi-  
 ‘ nion so near a Neighbour by Situation, Blood, natural Language,  
 ‘ and other Conjunctions, as none was so like again in *Christendom*.  
 This Declaration was dated *April 10.* From her Honour of  
*Hampton.*

This Summer many People were very busy in throwing about  
 infamous Scroles and Bills in some Parts of the Realm; and in other  
 Parts brought in traiterous Books and Bulls, as it were from *Rome*: *Papists bring  
in traiterous  
Books and  
Bulls.*  
 Whereby with Untruths and Falshoods, yea, with divers monstrous  
 Absurdities, endeavouring to slander the Council and Nobility of  
 the Realm: And in the same uttering High-Treason against the State  
 and Royal Dignity of her Majesty, to ingender in the Heads of the  
 simple ignorant Multitude, a misliking or murmuring against the  
 quiet Government of the Realm: And namely, in malicious depra-  
 ving of such Actions as were by good Counsil providently devised,  
 necessarily attempted, and well atchieved by the Queen's Order,  
 for the Defence of herself, and the whole Body of the Realm, from  
 the open Fury of Rebels, and intended Invasions by open Enemies:  
 This therefore caused the Queen to set forth a Proclamation to warn  
 all her Subjects, ‘ That if any such Bills or Bulls came into their  
 ‘ Hands, either in Writing or Print, that were of such lewd *A Proclama-  
tion against  
them.*  
 ‘ Qualities against the Queen, or any of the Nobility or Council,  
 ‘ or tending to the Slander of any other publick Officer, that without  
 ‘ shewing or Report, or Speech thereof to any Person, he should  
 ‘ bring



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bring it forthwith to the Lieutenant of the Shire, or his Deputy, or to the next Justice of Peace or Head-Officer that could read. And he to examine the Finder of the Manner, and other Circumstances to his Discretion necessary, how the same was found. And thereupon to seal it up close with the Examination of the Finder and send it immediately to the Queen or Council, without giving Knowledge of the Accounts thereof to any. And to apprehend all Persons charged or suspected as Authors. And that if any Persons could by any Means discover, who were the Authors of such traitorous and scandalous Bills, they should be so largely rewarded, that during his or their Lives, they should have just Cause to think themselves well used. And if he had in any wise been a Partner in the same Fault, and would discover the principal Author and Owner therein, he should not only be favourably pardoned for the Concelement, but should also be well rewarded. And the Discoverers should be preserved from the Note of Blame of accusing, as far forth as might be any ways devised. But those that should concele them, should be committed closely to the next Goal, as Counsellors and Maintainers of Sedition and Tumults.

And all Lieutenants and Officers were to be very diligent and careful in apprehending these kind of wicked Sowers of Sedition; and to examine all Persons any ways suspected by their disordered Lives or Speeches; and to inflict Severity. For so it seemed very necessary at that time, wherein appeared a malicious, hidden, and cankered Purpose of some wicked Number of lewd Persons, that had an inward and greedy desire to stir up Tumults and violently to burst asunder the Bands of the publick Peace, which the Realm enjoyed. Whereby they and their Confederates might make Havock of all the good Subjects of the Realm; and as Traitors make their Gain by conspiring and confederating with foreign Enemies, to the hazard, or at least, to the great Charges of the Realm. This was dated from the Queen's Manor of *Ote-lands*, July 1. By which it appears that the Danger of the last Year's Conjuraton and Rebellion by Papists, was not yet at an End, and that great labour was now used with the People to join with foreign Enemies, that were to invade the Land.

A Libel  
threatning an  
Invasion out of  
Scotland.

Among these Libels there was one dated May the 30th. as it were from *Edenburgh*; writ against some of the Queen's chief Counsellors, *Viz.* the Lord Keeper, Secretary *Cecil*, Sir *Walter Mildmay*, and Sir *Ralph Sadleir*. The Writers hereof talked of sudden Dangers like to ensue, and of the imminent Peril wherein the Realm was falling; and that they as true *Englishmen* had a great Concern, if possible, to prevent them. That those Counsellors above-named did so misgovern the State, and abuse their Sovereign, that all, or the most part of those Dangers arose from them. And that by them and the Bishops, whom they called *Paganical pretended Bishops*, the People were continued in a Religion of their Devising worse than Turkey. And that therefore the Commons had advised the Queen, that they might return to the Catholick Faith, before they should be compelled to do it. This Letter was sent by these *English* out of

of *Scotland* to Sir *John Littleton* and Sir *Tho. Russel*, the Queen's *ANNO*  
 Lieutenants in the County of *Worcester*. In their said Letter they *1570.*  
 spake of two Books, which they pretended were sent to them by  
 the Commons of *England*: The one, *Of their humble Submission,*  
*and Desire to return to the Catholick Faith*: The other, *A Dete-*  
*ction of certain Practices.* A Copy of which latter they sent enco-  
 fed; but not the former upon some Considerations. In the Conclu-  
 sion of their Letter, they said, 'They thought not so much as evil to  
 ' the Queen their Sovereign, but only upon a Christian Intent to  
 ' come Home, and to unite themselves to the Church of God, and  
 ' to all Christian Princes. And they thought it their Duties to be  
 ' aiding in those Enterprizes, carrying both Vertue and Necessity,  
 ' and nothing against Laws, lawfully constituted, [as tho' they were  
 ' just ready with others to invade the Land.] But they said, they  
 ' would do nothing, until they should have Knowledge what Effect  
 ' should ensue the Publication hereof. For which Purpose they in-  
 ' tended to send to all Shires of the Realm as they had done to that  
 ' of *Worcester*; expecting the respective Lieutenants should see these  
 ' their Letters published.' This Letter is transcribed from the *Cotton*  
 Library, and is set in the *Second Appendix.*

For the Rebels and Fugitives, remaining out of the Realm in *Scotland* and other Parts, were very busy still to raise Tumults by secret  
 malicious Instructions, by seditious Messages and false Reports sent  
 into the Nation by them, tending to provoke others to partake  
 with them: While others of their Adherents secretly remained in,  
 or repaired to, the Realm: Wandering in Corners, and moving  
 good Subjects to be disobedient to the Law; and scattering false  
 Rumours and News both by Speech and Books and Writings, only to  
 break the common Peace. But when the Kingdom still continued  
 Quiet, the Queen set forth a Proclamation *November 14th.* 'That  
 ' considering how it pleased God to conserve her Realm in an Uni-  
 ' versal good Peace, and her Subjects in constant Obedience unto her,  
 ' she could not but first give the due Praise thereof to Almighty God,  
 ' and withal to Commend the Loyalty of her Subjects, and to allow  
 ' of their universal Constancy in the Conservation of themselves toge-  
 ' ther with the Band of common Peace. And further, to give them  
 ' Admonition and Warning, that they be no wise abused by the  
 ' wicked Practices of the said Fugitives and Rebels. And she com-  
 ' manded all her Subjects to apprehend such secret Persuaders of  
 ' Disobedience and breaking of Laws, and Sowers of Sedition;  
 ' and especially such as brought into the Realm any Seditious  
 ' Books or Writings, and to discover any who had such Books.'  
 This was dated but three Days before her compleat passing over  
 this dangerous Year, even the Twelfth Year of her Reign.

The Danger of which consisted partly in another Rebellion hatch-  
 ing in *Norfolk* by Papists, *viz.* for the compassing of these Ends,  
 (the Tale perhaps of the late *Suffolk* Conspiracy,) to set the Queen  
 of *Scots* at Liberty to rescue the Duke of *Norfolk*, who was a  
 Prisoner for listning to a Match with that Queen; likewise to seize  
 the Persons of the Lord Keeper, the Earl of *Leicester* and Secretary  
*Cecil*, Persons near about the Queen, and to make Insults upon the

I.  
*A Proclama-*  
*tion commend-*  
*ing the Loyalty of the Sub-*  
*jects, and to*  
*discover the*  
*Seditious.*

*A Rebellion*  
*hatching in*  
*Norfolk, dis-*  
*covered.*

ANNO 1570. poor Protestant Strangers, and to drive them out of the Land ; and finally to bring in the Duke of *Alva* from *Flanders* to invade *England*. These were formidable Practices now on Foot, and might have been very destructive, had they not been timely discovered by *Kete* one of the Conspirators. But who these mutinous Persons were, and what was laid to their Charge, and what they said and pleaded for themselves ; and lastly, what their Judgment and Condemnation was, and such like Particulars, may partly be understood by a Letter to the Earl of *Sbrewsbury*, written from *London* the last Day of *August*, concerning the Assizes held at *Norwich* some few Days before.

A Letter about  
it to the Earl  
of Salop.  
Epist. Comit.  
Salop. in Offic.  
Armor.

The great Sitting is done at *Norwich* ; and as I do hear credibly, *Appelyard*, *Tbrogmorton*, *Redman* and another are condemned to be hanged, drawn and quartered. And *Hobert* and two more to be condemned to perpetual Imprisonment, with the Loss of all their Goods and Lands, during their Lives. The Four condemned for High Treason, and another for Reconcilement [to the Church of *Rome*] were charged with these four Points, *Viz.* the Destruction of the Queen's Person ; the Imprisonment of my Lord Keeper, my Lord of *Leicester* and Secretary *Cecil* ; the setting at Liberty out of the Tower the Duke of *Norfolk*, and the Banishment of all Strangers. And it fell out in their Examination, that they would have imprisoned Sir *Christopher Haydon* and Sir *William Buttes*, the Queen's Lieutenants. None of them could excuse themselves of any of the four Points, saving that *Appelyard* said, he meant nothing against the Queen's Person. For that he meant to have bid them to a Banquet, and to have betrayed them all, and have won Credit thereby with the Queen. *Tbrogmorton* was mute and would say nothing, till he was condemned ; who then said, *They be full merry now, that will be as sorry within these few Days*. Mr. *Bell* was Attorney for Mr. *Gerrard*, he being one of the Judges. And Mr. *Bell* alledged against *Appelyard*, that he was assenting to the Treason before ; alledging one *Parker's* Words that was brought Prisoner with Dr. *Story* out of *Flanders*, that *Parker* heard of the Treason before *Nallard* came over to the Duke of *Alva*. And there stood one *Bacon* by, that heard *Parker* say so. My Lord offered a Book to *Bacon* to swear, *Ob! my Lord*, said *Appelyard*, *Will you condemn me on his Oath, that is registered for a Knave in the Book of Martyrs?*

They had set out a Proclamation, and had four Prophecies : One was touching the Wantonness of the Court : And the other, touching this Land to be conquered by the *Scots*. The two other he could not remember.

There were also many in Trouble for speaking seditious Words ; As *Thomas Cecil* said, that the Duke of *Norfolk* was not of that Religion as he was accounted for to be [*i. e.* a Protestant ;] and that his Cousin *Cecil* was the Queen's Darling, who was the Cause of the Duke of *Norfolk's* Imprisonment, with such like. This Man was put off to the next Assize. *Anthony Middleton* said, My Lord *Morley* was gone to set the Duke of *Alva* into *Yarmouth* : And, that if *Will. Kete* had not accused *Tbrogmorton* and the rest, we had had a hot Harvest.

Harvest. But if the Duke of *Norfolk* were alive, they all dared not put them to Death. *Metcalf* said, that he would help the Duke of *Alva* into *Yarmouth*, and to wash his Hands in the Protestants Blood. *Marshall* said, that my Lord of *Leicester* had two Children by the Queen. And for that, he was condemned to lose both his Ears, or else pay an 100 l. presently. *Cbipline* said, he hoped to see the Duke of *Norfolk* to be King before *Michaelmas* next, who did interpret it, that he meant not, to be King of *England*, but to be King of *Scotland*.

Mr. *Bell* and Mr. Solicitor said both to this Effect to these Prisoners, *What mad Fellows were you, being all rank Papists, to make the Duke of Norfolk your Patron, that is as good a Protestant as any in England? And being Traitors, to hope of his Help to your wicked Intent and Purpose, that is as true a Man, and as faithful a Subject as any is in this Land? Saving only that the Queen is minded to imprison him for his Contempt.*

These Plots and Disturbances this Year did so awaken the Earl of *Leicester*, that whether it were for his own safe Recess, or the Queen's, or for the bringing of the Queen of *Scots* thither, he had now many Workmen at his Seat, called *Killingworth* Castle, to make it strong; and furnished it with Armour, Munition, and all Necessaries for Defence.

This Year came forth a Second Edition of Bishop *Jewel's Defence* of his Apology. And let me add also the Mention of another good Book, now set forth by Dr. *Wylson*, a Civilian, Master of St. *Katherine's*, a very learned Man, afterwards Secretary of State. It was the Translation of some of *Demosthenes's* Orations out of *Greek* into elegant pure *English*: Dedicating the Book to Sir *William Cecil*, the learned Secretary. Some of these Orations were spoken by the Orator in favour of the *Olynthians*, a People of *Thrace*, which *K. Philip* of *Macedon* had conquered; and the rest of them were pronounced to the *Athenians* against the said King *Philip*. Which Orations were at this Time seasonably set forth, to stir up the more the Stomachs of the *English* Nation against King *Philip* of *Spain*; who was then threatening *England* with Conquest. And in the Epistle Dedicatory *Wylson* said, 'That he was carried straitway, and he trusted by God's good Motion, to make these Orations acquainted with the *English* Tongue for the Aptness of the Matter, and needful Knowledge now at this Time to be had. And in the Title Page, these Orations are said, To be most needful to be read in these dangerous Days of all them that love their Countries Liberty, and desire to take Warning for their better Avail by the Example of others.' And there are several Expressions of *Demosthenes's* to the People of *Athens* in those Orations, that might be used *Verbatim* to the *English* People at this Time: To repeat a Sentence or two:

'As far as I can see, the Danger that we are in is far different from other Folks. For King *Philip* means not to have our City under his Obeysance. No, that is not his Meaning: but altogether to destroy it. For he knoweth well enough you are Men, that neither will live in Bondage, nor yet, if you would, could tell how to do it; for you have always been accustomed to Rule: And he

Vol. I.

K k k k 2

knoweth

ANNO  
1570.Killingworth  
fortified.Jewel's Def.  
Demosthenes's  
Orations Eng-  
lished.Seasonably  
published upon  
the Account of  
K. Philip's  
Designs upon  
England.Irish Oration.  
P. 94.

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knoweth well enough, that you are able to work him more Trouble, if you will watch your Time, than all others are able to do, whatsoever they be. And therefore he will not spare you, if he can once get the upper Hand of you. Wherefore you must be of that Mind to fight, like Men that are at the uttermost and very last Cast of all; and to shew yourselves manifest Foes of them, and to put them to the Rack and Torture, that be apparent Hirelings, and Bought-and-sold-men of King *Philip* [As the *English* Papists Exiles were to *Philip* of *Spain*, having Pensions from him.] And again, 'By-and-by starts up one, and saith, It is now no time for us to dally, nor pass a Decree for the making of War; adding straitway in the Neck of that, What a good Thing it is to be at Peace! how fore a Thing it is to maintain a great Army! and how thereby they go about to spoil us of our Treasure! But saith the Orator in answer, 'Neither should we think those Charges burthenous unto us, that we spend and employ in our own Safeguard, but rather those burthenous which we are sure to abide, if we neglect this, and omit to devise the Means to keep our Treasure from robbing, by assigning a good Guard for the keeping thereof. And surely this may well vex me to the Heart, to see how it would grieve some of you, and you, well robbed of your Money, which was in your own Powers to have kept, and to punish the Robbers; and yet that King *Philip*, who rangeth thus a spoiling of all *Greece*, one Piece after another, grieveth you nothing at all, especially where he robbeth and spoileth to your hurt and undoing [which might properly be applied to King *Philip* of *Spain's* vexing of *Flanders* and *Brabant*, our Neighbours.] And once more, 'First and foremost, O *Athenians*! Assure yourselves of this one Thing, that King *Philip* makes War against this City, and he hath already broken the Peace, and is an Ill-willer, and a deadly Enemy to this whole City, and to the very Ground it stands upon; yea, I may say to the very Gods that be within the City, Whom I beseech utterly to confound him: For there is Nothing in all the World that he doth more earnestly fight against, than the very Form or Manner of our Common-wealth, and how to undo the same. And at this time he is in a manner, as it should seem by fine Force driven so to do. For make you that Reckoning with yourselves, his Meaning is to Rule all. And therein he thinketh there is no Body to withstand him, but you only.

P. 86.

This is sufficient to shew, how that, beside this Translation went for a Piece of compleat *English* Language in these Times, it was notably suited to the present State of Affairs, in regard of the Fears of that overtopping Monarch, the King of *Spain*: and I may add, in this Age, how exactly the Condition of *Athens* and *England* corresponds with respect to the ambitious Monarch of *France*.

C H A P.

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C H A P. LVII.

*Pious Men in Cirencester. Their Complaint to the Council against some Popish Magistrates there. The Queen will not have Inquisition made into Mens Consciences. Cartwright and others in Cambridge condemn the Ecclesiastical State. The Endeavours of the Heads there to restrain them. Their Assertions in XXVI Articles. Treaties for the Scotch Queen's Liberty. The Conclusion.*

NOTwithstanding the Care that was taken but the last Year, that all Justices and other Gentlemen through the Kingdom, should subscribe to the Act of Uniformity, and promise for themselves and their Families duely to come to Common Prayer and Sacraments; yet the Temper of their Minds was the same, and many of them bore favourable Hearts to the old Superstition. And these did too often (where they could pick Occasion) use Rigor towards such as more sincerely and earnestly served God, and read the Scriptures. There was a pious Society of these in *Cirencester* in *Gloucestershire*, who lived quietly and without Offence, and used sometimes to associate themselves, to invoke and call upon the Name of Almighty God; declaring their utter Detestation of all such erroneous and execrable Opinions and Practices, as they heard and saw too much of. This Society, for this their godly and zealous Behaviour, raised up the Displeasure of some chief Men there against them; as one *Nicolas Philips*, Common Sergeant of the Town of *Cissiter*, [i. e. *Cirencester*] and Servant to Sir *Henry Ferringham*, Knight, a great Man under Queen *Mary*, *Robert Straunge*, Justice of Peace, *Christopher George*, Clerk of the Peace, and others their Adherents, to a great Number. By these Persons had ensued to the said honest piously disposed Men no little Trouble, partly by Imprisonment of their Bodies, Confiscation of their Goods, or Fear of Death. They called them Tumultuous and Rebels; and so over-awing them, that they dared not to confute any Doctrine or Practice repugnant to God's Word; and also heartning wicked and traiterous Papists. These hard Dealings compelled these Protestants in this Town, to draw up and prefer a Petition to the Lords of her Majesty's Privy Council.

*Favourers of Popery in Cirencester.*

*A religious Society.*

Wherein they set forth all this before said; shewing also, ' That where the Queen's Highness with their Lordships Advice, had suppressed the Tyranny of such infected Members, as tolerated, might have imprisoned a Number of good Subjects; yet presently remained in the said Predicament a Number of corrupt Hearts: And that these, persuaded by a Sermon of late made by one *Horton*, did report the sacred Word enclosed within the Bible, to be false and full of Error, as untruly translated: and therefore not meet among the common People to be read and taught: That these slanderous Reports had wounded their Consciences. And considering the execrable Doings before-mentioned, whereof those Persons above-named

*Their Petition against their Enemies.*

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*Papists Con-  
sciences not to  
be sifted.*

*The Queen's  
Declaration in  
the Star-  
chamber about  
it.*

named were as the Chiefeft, they petitioned, that it would please their Lordships to remove and weed them out from having any Authority; and through examining of them, to bolt out a Number of their Affinity.

And yet notwithstanding these bold and exorbitant Practices of Papists, they did even at this Time receive a notable Piece of Favour, to gain them, if possible; to be better minded, and to behave themselves quietly, as well as to clear the Queen of false Reports: It was this: 'That the Queen would not have any of their Consciences unnecessarily sifted, to know what Affection they had to the old Religion:' Which was in Effect to allow them their Religion to themselves, if they would but be quiet, and make no Disturbances about it in the State. And for the better certifying all Persons of it, the Lord Keeper had an Order to declare as much in the Star-Chamber. And this Matter was drawn up by the Secretary to be published by the said Lord Keeper in the said Court on the 15th of June, in these Words:

'Whereas certain Rumours are carried and spread abroad among sundry her Majesty's Subjects, that her Majesty hath caused, or will hereafter cause, Inquisition and Examination to be had of Men's Consciences in Matters of Religion; her Majesty would have it known, that such Reports are utterly untrue, and grounded either of Malice, or of some fear more than there is Cause. For altho' certain Persons have been lately convented before her Majesty's Council upon just Causes, and that some of them have been treated withal upon some Matter of Religion; yet the Cause thereof hath grown merely of themselves; in that they have first manifestly broken the Laws established for Religion, in not coming at all to the Church, to Common Prayer, and Divine Service, as of late time before they were accustomed, and had used by the Space of 9 or 10 whole Years together: So as if thereby they had not given manifest Occasion by their open and wilful Contempt of breaking of her Majesty's Laws, they had not been any thing molested, or dealt withal:

'Wherefore her Majesty would have all her Loving Subjects to understand, that as long as they shall openly continue in the Observation of her Laws, and shall not wilfully and manifestly break them by their open Actions, Her Majesty's Meaning is, not to have any of them molested by any Inquisition or Examination of their Consciences in Causes of Religion; but will accept and entreat them as her good and obedient Subjects. And if any shall otherwise by their open Deeds and Facts declare themselves wilfully disobedient to break her Laws; then she cannot but use them according to their Deserts; and will not forbear to enquire of their Demeanors, and of what Mind and Disposition they are, as by her Laws her Majesty shall find it necessary.

'Of all which, her Majesty would have her Subjects in all Parts of her Realm discretely warned and admonished, not to be abused by such untrue Reports, to bring them any wise to doubt of her Majesty's Honourable Intention towards them: Who meaneth not to enter into the Inquisition of any Mens Consciences, as long  
as



‘ as they shall observe her Laws in their open Deeds: Being also *ANNO*  
 ‘ very loth to be provoked by the over much Boldness and Wilfulness *1570.*  
 ‘ of her Subjects to alter her natural Clemency into a Princely Se-  
 ‘ verity.

The Innovators seemed to get more Ground while the State was thus watching and intent upon the Popish Party; from whom the Kingdom had lately felt some severe Shocks. In the University of *Cambridge*, they still shewed their Incompliance and Dislike upon all Occasions; but now they began to be more formidable in their Disfensions. For hitherto the Quarrel was only about wearing the Cap and the Surplice, and such like Apparel, and the Posture in receiving the Sacrament: But now they attempt to move another, and a more dangerous Matter; in assaulting the Hierarchy of the Church; and disproving and condemning the antient wholesome Government used in it by Archbishops and Bishops, Deans and Archdeacons, and other Ecclesiastical Officers. This Faction in the said University was Headed by one *Thomas Cartwright*, formerly of *St. John's*, now a Fellow of *Trinity College*: But he was watched and withstood by Doctor *Whitgift* the Master. He was one that always stubbornly refused the Cap, and the like Ornaments, agreeable to the Queen's Injunctions: a bold Man, and wrote *Latin* well, and had studied Divinity so far, as to have taken his Degree of Bachelor in Divinity. But whether it were out of some Disgust for not being hitherto preferred, or out of an Admiration of the Discipline practised in the Church of *Geneva*, or both; he set himself with some other young Men in the University, to overthrow the Government of this Church, and propounded a quite different Model to be set up in the room of it.

And such a strong party he had among the Scholars, that upon Dr. *William Chaderton's* Relinquishment of the Divinity Lecture, founded by the Lady *Margaret*, in *May* or *June* he succeeded, and read some Lectures; Wherein he taught such Doctrine (as the said Dr. *Chaderton* wrote to *Cecil* their High Chancellor) as was pernicious and intolerable in a Christian Commonwealth. That is, that in the Church of *England* there was no lawful and ordinary Calling and chusing or admitting of Ministers: And that the Election of Ministers and Bishops at this Day was Tyrannous. And that *Archiepiscopi, Decani, Archidiaconi, &c.* were *Officia & Nomina Impietatis, i. e.* Archbishops, Deans, Archdeacons, &c. were Offices and Names of Impiety.

But besides *Cartwright*, there was one *Chapman* of the same College, who in a Divinity-Disputation defended (not without great Offence of many) that Christ did not descend into Hell after his Death. And put also his other Question, if it might have been allowed, that *duo habere Sacerdotia nefas esset, i. e.* To have two Livings was unlawful.

And further, one Mr. *Some* their Adherent, preached a Sermon in *St. Mary's* about this very time against Pluralities and Non-residence. Which (saith the abovesaid Dr. *Chaderton*) had not been greatly amiss; but that he burst out into a Heat of pernicious and rebellious Articles: 1. That all the Court of Faculties was damnable, devilish and detestable; and that he did hope to live to see it trodden under

Foot

*ANNO* 1570. Foot and overthrown. 2. That the Queen's Majesty's Laws did permit and determine many detestable, devilish and damnable Things. 3. That of Bishops he liked well; but as they were now a-days chosen, and did usurp Authority, and Governance over the Clergy, he could not away with them. Neither were they according to the *Acts* of the Apostles. 4. That those which had Pastoral Charges were bound to be Resident always, without Leave of their Parish first asked and obtained. But Prebendaries (he said) they were Exhibitioners, and at Liberty to remain whereof, or whereon they listed. 5. That Excommunication used now a-days was not allowed by the Scripture; neither was it in one Man's Hand or Power.

*Libels.*

Libels also at this time were publickly scattered in the Schools; *viz.* That poor Men toil and travel, but the Prince and the Doctors, they licked up all. And many such like seditious and rebellious Quarrels and Strifes were now in that University. So that the Minds of these Men were to overturn and overthrow all that Ecclesiastical and Civil Governance that now was; and to ordain and institute a new founded Policy.

*Address to the  
Chancellor of  
Cambridge to  
suppress these  
Men.*

And upon these Accounts the said Dr. *Chaderton* moved the Chancellor of the University to consider, what Perils might and would be the Sequel thereof without speedy Reformation by his careful Procurement, either of his absolute Authority as Chancellor; or from the Queen's most Honourable Council, as Occasion should require: Since such seditious Contentions and Disquietness, such Errors and Schisms, openly taught, and preached boldly and without Warrant, were lately grown among them; that the good State, Quietness and Governance of *Cambridge*; and not of *Cambridge* alone, but of the whole Church and Realm, were in great hazard, unless severely by Authority they were suppressed. Wherefore he prayed him for God's Cause, and the Care he bore to that University, to take some Order for Reformation of these Disorders; either by Commission to such as he should like best in the University for Causes Ecclesiastical; or else by his Letters to Mr. *Vicechancellor*. Who altho' he were minded to call them to Account, yet he thought, he either would, or could not minister sufficient Punishment to suppress their Errors. Otherwise Satan would have the upper hand, and they, of the University, should be all in a Hurly-Burly and shameful Broil. And then he concluded with this Prayer; 'Jesus Christ for his infinite Mercy sake deliver us 'in these dangerous Days; and grant you long Life and Power to be 'a Patron of his Glory.' This was writ from Queen's-College, June 11th.

*Archbishop of  
York's Advice  
upon these Dis-  
turbances.  
June 24.*

*Grindal*, now Archbishop of *York*, some time of this University, judged these Stirs at *Cambridge* to be of such dangerous Import, that he also wrote a Letter to the said Chancellor, 'To take some speedy 'Course against *Cartwright*, who in his Readings did daily make In- 'vestives against the Extern Policy and Distinction of States in the 'Ecclesiastical Government, with other Assertions uttered by him 'publickly. He shewed, how the Youth there, frequenting his 'Lectures in great Numbers, were in danger to be poisoned (as he 'expressed it) with a Love of Contention and a liking of Novelty. 'And so might become hereafter unprofitable, nay hurtful to the 'Church

‘ Church. His Advice and Judgment was, that he the Chancellor, *ANNO*  
 ‘ should write to the Vicechancellor with Expedition, to command *1570.*  
 ‘ *Cartwright* and all his Adherents to Silence, both in Schools and  
 ‘ Pulpits; and afterwards upon Examination and Hearing of the  
 ‘ Matters before him and some of the Heads, to reduce the Offenders  
 ‘ to Conformity, or to expel them out of the Colleges, or the Uni-  
 ‘ versity, as the Cause should require. And also that the Vicechancel-  
 ‘ lor should not suffer *Cartwright* to proceed Doctor of Divinity at  
 ‘ the approaching Commencement, which he had sued for.

The Chancellor forthwith dispatched his Letters to Dr. *John Mey*, *The Chancel-  
 lor's Letter to  
 the University.  
 Their Answer.*  
 the Vicechancellor, and the Heads; directing them the Way and  
 Course they should take in these Matters. And in their Answer,  
 they signified to him, That they would take due Deliberation and  
 Advise in time convenient; wherein they would either bring  
 Disorder to a Conformity, and reform such Things as had been  
 offensive; or, if they could not, they would seek Aid at his Hands,  
 Which might supply the Defect of Ability in them. Which he, the  
 Chancellor, had promised with a continual readiness of maintaining  
 the quiet Estate of their Body; and shewing his ready Inclination,  
 and favourable Affectation of preferring Learning and Godliness, joined  
 with Gravity and Discretion, and an earnest study of repressing disorderly  
 Preaching and Teaching, tending to the Eversion of good Laws  
 and Orders Ecclesiastical.

Immediately the same Day this Letter was brought, which was *Disturbance  
 about Cart-  
 wright's Grace  
 for Doctor.*  
 the 29th of *June*, the Vicechancellor read it in the Regent-House.  
 Which as soon as he had done, there happened a great Confusion  
 made by *Cartwright's* Friends, who laboured to procure him to be  
 made Doctor. Which they, supposing the ancient Heads of the  
 Colleges were against, made such insolent Attempts as the like had  
 not heretofore been seen. For every one of the ancient Doctors, con-  
 trary to their old Custom, and to their great Discredit, were denied  
 to be *in the Head*; for fear they should stop *Cartwright's* Grace up-  
 on the Chancellor's Letters, newly read. And so none could be ad-  
 mitted to be *in the Head* for passing of Graces, but only such as were  
 known to favour *Cartwright's* Cause. Who nevertheless was stoppt  
 from his Degree by the Vicechancellor. For which he suffered the  
 same Day no small Trouble at his and his Favourers Hands; and was  
 like to sustain more (as he wrote to the Chancellor) unless by his Au-  
 thority he might be in his lawful Doings assisted. And this *Mey* the  
 Vicechancellor wrote in the Presence of Dr. *Perne*, Dr. *Hawford*,  
 Dr. *Harvey* and Dr. *Itbel*, some of the abovesaid old Heads.

Nor were *Cartwright* and his Friends wanting in their Letters to *Letters of  
 Cartwright  
 and his Friends*  
 the Chancellor in his Behalf. Two Letters of *Cartwright's* I have  
 seen writ in *Latin*: and two more dated in *July* and *August* writ by  
 his Friends, subscribed with about 20 or 25 Names. Among which  
 were *Thomas Aldrich*, *Sherwood*, Proctor; *Rob. Soom*, *John Knew-  
 stubs*, *Edmund Chapman*, *Bartholomew Doddington*, *Richard  
 Greenham*, *Richard Howland*, *Alan Par*, *John Stil*, --- *Rockrey*.  
 Some of these upon more mature Years quite altered their Opinions;  
 and two of them were afterwards Bishops.

ANNO

1570.

The Chancellor's  
Advice  
and Order.

After these earnest Applications to the Chancellor on both Sides, he considered the Matter with much Deliberation and Meekness; and in the beginning of *August* sent his Advice and Order to the Heads. Which being drawn up with so much Modesty and Wisdom all with his own Hand, and representing as favourably as might be *Cartwright's* Case, I think it worthy to be transcribed.

As the Office which I have to be the Chancellor of that Honourable University, is of more Importance than my Understanding can wield; so is my Care the greater, doubting lest my Ignorance should be the Cause of such Inconvenience as may happen to the Prosperity of the same. And therefore for the supplying of this Doubt in myself, I will forbear to use any Authority to command, or to direct you who are the principal Heads thereof, in any thing of Weight: And yet not to conceale my Carefulness, I will give you Remembrances of Things meet to be considered in a Novelty lately happened in that University; remitting the Order and Execution thereof to your Wisdoms. The Novelty is, the late Entry of Mr. *Cartwright*, Reader of the Divinity Lecture, erected by the Noble Lady MARGARET, great Grandmother to our Sovereign Lady, the Queen's Majesty, into some new Observations of the Errors in the Ministry of the Church: Taxing such Ministers, as namely Archbishops, and such like as he findeth not expressly named in the Books of the New Testament. The Offence that may grow hereby in the Government of this our Church of *England*, by moving such Alterations, cannot be small; except it be well considered beforehand, upon what necessary Grounds such Changes should be motioned. How far Mr. *Cartwright* herein proceeded, I cannot certainly determine; being by himself, and a Testimonial of others of that University of good Name advertised in one sort; and by others also there, whom I have Cause to trust, in another sort. What Mind he had in the moving of these Matters, by himself in Communication, I perceive the same not to be much reprehended; being as it seemeth not of any Arrogancy, or Intention to move Troubles; but as a Reader of the Scripture to give Notes by Way of Comparison between the Order of the Ministry in the Times of the Apostles and the present Times now in this Church of *England*.

But weighing with myself what Occasions others abroad, harkning to this Novelty, may take to breed Offence in the Church, not only of the Adversaries, but also of the Professors of true Religion; I have thought good to use my Authority, as Chancellor, to charge Mr. *Cartwright* not to deal any further in these kind of Questions, in his Readings or Sermons, or any otherwise; until that some Order may be taken this *Michaelmas* Term therein, upon more Commodity of Conference meet for such a Matter. Whereto he hath accorded. And in the mean Season I think it also good, that no contrary Dispute or Argument be used herein, in the University, to provoke further Altercation. The manner whereof I commit to your Consideration. And for further Determination of these new Questions, as well for common Order, as for the Truth of the Controversy, I shall gladly receive your Advices and Opinions:

‘ Opinions: Meaning thereunto to conform myself, for the Credit I  
‘ have in your Wifdoms and great Learning, and the Love that I trust  
‘ you bear to the Truth and common Quietness.

ANNO  
1570.

So that *Cartwright* was forbid by the Chancellor only to read upon those nice Questions, but by the Vicechancellor and Heads, he was now stayed from Reading at all; both for the Contagiousness of the Time, and the Absence of many of his Auditors. And also lest his Admittance to read again, being once by them inhibited, without some Satisfaction, might seem to give Authority and Credit to his new Opinions, (which they took to be not only untrue, but also dangerous and very inconvenient for the State of this Church of *England*) some of the Heads, *viz. Hawford, Harvey and Whitgift*, did in a Letter to the Chancellor beseech him, not to let any thing be done that might tend to the Encouragement of such as would be counted Authors of strange Opinions and new Devices. And they further signified to him, that when the rest of their Company (now this Vacation-time absent) were returned, he should understand at large (a thing which the Chancellor seemed to require of them) how dangerous and inconvenient these new Opinions were.

*Cartwright stayed from Reading.*

*The Heads write again to the Chancellor.*

August 11.

To go on therefore with this History of *Cartwright* and the Heads. The Chancellor by his Answer which he sent them, approved of their Proceedings with him. And to confirm the Chancellor in his Dislike of this Man and in his Allowance of what the Heads had done, Dr. *Whitgift* soon addressed another Letter unto him, that he might fully understand *Cartwright's* Opinions. For these had often Debates together, living in the same College: So the Doctor presented in Writing to the said Chancellor, what *Cartwright* had uttered to him in private Conference, and which he had also openly taught, *Viz.* First, That there ought not to be in the Church of Christ either Archbishops, Archdeacons, Deans, Chancellors or any other, whereof mention is not expressly made in the Scripture. Secondly, that the Office of the Bishop and Deacon, as they were then in the Church of *England*, was not allowable. Thirdly, that there ought to be an Equality of all Ministers: And every one to be chief in his own Cure. Fourthly, That Ministers ought to be chosen by the People as they were in the Apostles Time. Fifthly, that none ought to be a Minister unless he have a Cure. Sixthly, That a Man must not preach out of his own Cure. Seventhly, That the Order of Calling and making of Ministers now used in the Church of *England*, is extraordinary, and to be altered. And divers others depended on these, as he, the Chancellor might easily conjecture: Which would (he said) breed a mere Confusion, if they should take place.

*Cartwright's Tenets, showed him by Whitgift.*

August 19.

1.

2.

3.

4.

5.

6.

7.

*Cartwright* was after this earnestly dealt withal by the Heads to forsake his Assertions taught in his Lectures. But he still stiffly defended them. Wherefore the Injunction of not reading remained upon him. In the mean time they omitted no charitable, Christian Means to persuade him; but the more favourable he was dealt withal, the more untractable they found him. Therefore they saw it necessary to proceed to deprive him. But before they would do this, they thought fit to signify their Purpose to the Chancellor: Which *Whitgift* (now Vice-chancellor) and the rest of the Heads did by their Letter. Wherein

*Cartwright deprived.*

Novemb. 7.

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LIII 2

they

ANNO 1570. they sent him also a Copy of the Propositions *Cartwright* had set down and subscribed with his own Hand; and whereunto he was fully bent to stand: Which were these:

His Propositions subscribed by him.

I. *Archiepiscoporum & Archidiaconorum Nomina simul cum muneribus & Officiis suis, sunt abolenda.*

II. *Legitimorum in Ecclesia Ministrorum Nomina, qualia sunt Episcoporum & Diaconorum, separata à suis muneribus in Verbo Dei descriptis, similiter sunt improbanda, & ad Institutionem Apostolicam revocanda. Ut Episcopus in Verbo & Precibus: Diaconus in Pauperibus curandis versetur.*

III. *Episcoporum Cancellariis, aut Archidiaconorum Officialibus regimen Ecclesie non est committendum; sed ad idoneum ministrum & Presbyterium ejusdem Ecclesie deferendum.*

IV. *Non oportet ministerium esse vagum & liberum: Sed quisque debet certo cuidam gregi addici.*

V. *Nemo debet ministerium tanquam Candidatus petere.*

VI. *Episcopi tantum Authoritate & Potestate ministri non sunt creandi; multo minus in Museo, aut loco quopiam clanculario: Sed ab Ecclesia Electio fieri debet.*

Some of these they knew (as they wrote to their Chancellor) to be untrue, dangerous and tending to the Ruin of both Learning and Religion; as the First, Second, Third and Fifth. Some untruly imagined, to make the Common sort believe that to be, which is not, as the Third and Sixth.

Therefore now *Cartwright* stood upon his Deprivation. To which the Heads said, they must proceed, unless they would open a Door to Schism, Contempt of Authority and other Contentions. But they thought it their Duty to certify their Chancellor of it; both that they might have his Consent thereunto, and to prevent untrue Rumours, which as they were spread abroad, might probably come to his Ears.

Others in the University restrained.

And new Statutes for that University having been lately made, and confirmed by the Chancellor, the Heads had now more Power given them to correct and remedy Disorders in the Members. Whereby they were enabled the better to proceed with this unreclaimable Reader; as they had already made use of these Statutes with good Success against some Followers of *Cartwright*: However, the younger sort, for the restraining of their Liberty, murmured, and grudged much at them. But the Heads let the Chancellor know, that without them they could hardly have been able to keep the University in good Order; the Stomachs of some were so great, and the common sort so inclined to Novelties and contentious Dealings. And so in fine, *Cartwright* was deprived of his Place of *Margaret* Professor, and soon after of his Fellowship in the College.

Divers other Assertions of Cartwright and others.

I shall end my Relation of these Disturbances in *Cambridge* occasioned by *Cartwright* and his Party, after that I shall have given in a Catalogue of divers other Articles, (besides the Six above-mentioned) propounded and divulged abroad by the said *Cartwright* and others in the University; as they were this Year sent up to the Chancellor.

VII. *In reformanda Ecclesia necesse est, omnia ad Apostolicam Institutionem revocari.*

VIII. *Nemo*

VIII. *Nemo debet ad Ministerium admitti, si non sit idoneus ad docendum. Qui autem in Ministerio ad docendum sunt inepti, ministerio sunt abdicandi.* ANNO 1570.

IX. *Idem Precum, Verbi, Sacramentorum Minister esse debet: Proptereaq; nemini licitum est aut publicè pro Ecclesia Preces concipere, aut administrare Sacramenta, qui non sit Verbi Minister.*

X. *Papistici Sacerdotes vi Ordinationis suæ non possunt esse Ministri Ecangelii.*

XI. *Solum Canonica Scriptura sunt publicè in Ecclesia legenda.*

XII. *Liturgia Ecclesiastica debet esse publicè ita composita ut sublatis privatis Precibus & Lectionibus, omnes Ministro docenti aut precanti attendant.*

XIII. *Cura sepeliendi mortuos non magis ad ministerium, quam ad reliquam Ecclesiam pertinet.*

XIV. *Omnis Scriptura pari Dignitate & Reverentia est habenda, ut & omnia Dei Nomina. Quare præter rationem omnem injungitur, aut ut Ecangelium audirent stantes, aut ad Nomen Jesu genua flectantur, vel nudentur Capita.*

XV. *Sedere in Sacra Cæna non minus est liberum, quam genua flectere aut stare; atq; adeo convenientius, quod Cænam magis exprimit.*

XVI. *Sacramenta non sunt in privatis locis administranda; ne ab ipsis quidem ministris; nedum a mulieribus, aut privatis hominibus: ut Baptisma Infantibus, aut Cæna periclitantibus.*

XVII. *Cruce Infantem in Baptismo signare, superstitiosum est; addita autem quam solent ejus Significatione, magis intolerabile.*

XVIII. *Æquum est ut pater filium Ecclesiæ baptizandum exhibeat cum Fidei confessione, in qua eum educare studebit; sine Infantis nomine responsione, Volo, Nolo, Credo, &c. Neq; etiam ferendum est, aut ex mulieris Authoritate nomen Infantis in Ecclesia assignetur; aut per imprudentem puerum tanti ponderis stipulatio de Infante educando fiat. (Imprudentem intelligo, qui non sit Cænæ communicanda idoneus.)*

XIX. *In imponendis nominibus religio est habenda, ut vitetur Paganismus: tum etiam ut vitentur Officiorum Nomina, Christi, Angeli, Baptista, &c.*

XX. *Matrimonium certis quibusdam anni temporibus interdicare, Papisticum est. Venale autem illud tum facere, aliquanto intolerabilius etiam est.*

XXI. *Potestatem facere aliquibus, ut Matrimonium contrabant, non conscia Ecclesia, cujus judicio de Impedimentis, siquæ sunt, standum fuit, (prius adhibita ejus promulgatione) non est licitum.*

XXII. *Quadragesimalis Jejunii Observatio, unà cum diei Veneris & Sabbati, tum propter Superstitionem, tum aliis de causis, est illicita; quamvis illud politico nomine conentur stabilire.*

XXIII. *Festorum dierum Observatio est illicita.*

XXIV. *Nundinatio in die Dominica est illicita.*

XXV. *In ordinandis Ministris, Accipe Spiritum Sanctum, ridiculè & nefariè dicitur.*

XXVI. *Reges & Episcopi unguendi non sunt.*

Mary



**ANNO** 1570. *Mary* the unhappy Queen of *Scots* remained yet in Custody in *England*; and that Queen *Elizabeth* may be justified in detaining her hitherto, I shall relate from the Secretary's own Papers, the Treaties that were set on Foot for her Enlargement, and the Several Causes why they took not effect.

*Queen of Scots*  
remains in  
Custody here.

*Treaties for her*  
*Enlargement.*  
*Cott. Libr.*  
*Julius F 6.*

The first Treaty began at *York* the last day of *September* 1568, and was prorogued to *London*. This Treaty took no Effect, because during it, the Lord *Boide* and the Bishop of *Rosse* practised to steal the Queen of *Scots*. But principally, because the Lord *Boide*, the Lord *Herris*, and other Lords, *Kildwing* and the Bishop of *Rosse*, were unwilling to enter into the Examination of the Lord *Darnley's* Murder, how it came: and by special Commission from the *Scotch* Queen did dissolve the Treaty *Decemb.* 15. the said Year.

The Second Treaty began the 24th of *April* 1569. For the Execution whereof the Bishop of *Rosse* was sent alone as Ambassador from the *Scotch* Queen, to deal with her Majesty and the Lords of the Council. During this Treaty, which was entertained by her Majesty with all Kindness, a Marriage was practised under hand, without her Majesty's Privy, between the Duke of *Norfolk* and the said Queen. This intended Match was signified in Secret to the Ambassadors of *France* and *Spain*, and to the Nobility of the North of *England*. *Candish* was sent from the Duke to that Queen with Letters and Tokens, to further this Match. The Earl of *Northumberland* propounded to that Queen by *Leonard Dacres*, (whom he sent on purpose) a Means for her Escape. Which not proceeding, he afterwards betook himself to an open Rebellion; and so did the Earl of *Westmorland*; who by help from *Scotland* invaded *England*. These things were Impediments, why this Second Treaty took no Effect.

The 20 of *May* 1570. a Third Treaty begun from the *French* Ambassador and the Bishop of *Rosse*. Who offered thereupon to the Lords of her Majesty's Council certain Articles; among which this was contained, That all *English* Fugitives being in *Scotland* should be delivered into *England*, or kept there to be forth coming at the End of the Treaty. The Commissioners in this Treaty were, for the Queen of *England*, the Lords of her Council; for the *Scotch* Queen, the Bishop of *Galloway*, Lord *Lecington* and the Bishop of *Rosse*; for the King of *Scots*, the Earl *Morton*, Abbot of *Dunfermeling*, and Master *James Mkgile*. But while this Treaty was in hand, her Majesty understood, that the Articles of her Treaty were privily communicated to the Pope, to the *French* King and to the Duke of *Alva*. And that there was sent to the said King Sir *George Barklay*; to the said Duke Master *John Hamilton*, and to the Pope Master *Henry Keache*; to send Succour and Support for the *Scotch* Queen against her Majesty.

That contrary to one of the offered Articles, some of the *English* Fugitives were conveyed into *Flanders*; and there by means of the *Scottish* Queen rewarded with Twelve Thousand Crowns. That contrary to another, one was sent to solicit foreign Forces, to invade *England*.

Lastly, whereas this Treaty, being Tripartite, could not proceed until a new Commission were obtained by those that came from the King

King of *Scots*, which was to be procured with all speed, to supply *ANNO* some Difference of the old, the *Scotch* Queen would admit of no Delay *1570.* or *Respit.* And so by means thereof and the Practices aforesaid, this Treaty also brake off without any good Conclusion.

There was a Fourth in 1582. and a Fifth in 1583. and yet a Sixth in 1584. Which all proved ineffectual by Practices carried on at those very Junctures against the Queen's Safety or Life; but these Matters being beyond the Bounds of this History, I say nothing more of them.

And thus I have at length, by God's Assistance, brought down this *The Conclu-* History of the Church of *England*, and the various Transactions in it, *tion.* from the First unto the Thirteenth Year of Queen *Elizabeth.* By which Time it arrived to a good Consistency and Establishment; and had in some good Measure got the better of those that laboured to shake and make it totter, nay to overturn it: and became also furnished (especially the Mother Churches) with learned and able Pastors and Ministers. For which I shall produce the Testimony of a very knowing man in those Times; and with it shall conclude. When the Author of the *Admonition* had slanderously called the Cathedral Churches *Papish Dens*, he took Occasion to inform the World; 'That he *Whitgift a-* would offer a dozen Cathedral Churches in *England*, which he him- *gainst the Ad-* self did know; the worst whereof in Learning should encounter with *monit. An.* 'all Papists, Anabaptists, and what other Sects soever in *England*, *1572. P. 206.* 'for the Defence of Religion now profest, either by Word or Writing. 'And he thought (without Arrogancy be it spoken) there was never 'time wherein these Churches were better furnished with wise, learn- 'ed and godly men, than they were at that Day. And this he spoke 'not boastingly, but to God's Glory, the Honour of the Prince, the 'Comfort of the Godly, and the Shame of slanderous Papists, and 'disdainful Schismatics.



A N



A N  
APPENDIX;  
BEING A  
REPOSITORY  
O F  
Faithful EXTRACTS

O U T O F

Various Records and Registers, Papers  
of State, Minutes of Council; And Tran-  
scripts of Speeches, Original Letters, and other  
Monuments of Antiquity; Referred unto in  
the foregoing HISTORY:

For the better Illustration thereof and Satisfaction  
of Inquisitive READERS.



L O N D O N:

Printed in the YEAR MDCCXXV.

# APPENDIX.

Queen ELIZABETH's Proclamation upon her Access to the Crown.

*By the Quenes Majesty.*

ELIZABETH by the Grace of God, Queen of *England, Fraunce and Ireland*, Defendour of the Faith, &c. Because it hath pleased Almighty God, by calling to his Mercie out of this mortal Lief, to our great Grief, our dearest Sister of Noble Memory, *Mary*, late Quene of *England, Fraunce and Ireland*, (whose Soul God have) to dispose and bestow upon us, as the only Right Heyre by Bludde and lawful Succession, the Crown of the foresayed Kingdomes of *England, Fraunce and Ireland*, with all maner Titles and Rights thereunto in any wise apperteyning; We do publish and give Knowledge by this our Proclamation to all maner Peple, being natural Subjects of every the said Kingdomes, that from the beginning of the XVIIth day of this Month of *November*, at which time our said dearest Sister departed from this mortal Lief, they be discharged of all Bonds and Duties of Subjection towards our said Sister, and be from the same Tyme in Nature and Law bound only to us, as to their only Sovereign Lady and Quene. Wherewith we do by this our Proclamation streightly charge and allye them to us: Promising on our Part no les Love and Care towards their Preservation, than hath been in any of our Progenitours, and not doubting on their Parte, but they will observe the Duty which belongeth to natural, good and true Loving Subjects.

And further, We streightly charge and command all maner our said Subjects of every Degree, to kepe themselves in our Peax, and not to attempt, upon any Pretence, the Breache, Alteration, or Chaunge of any Ordre or Usage presently establiſhed within this our Realm; upon payne of our Indignation, and the Perils and Panishment, which thereto in any wise may belong.

*God save the Quene.*

## N U M B. II.

*The Queen's Council at Hatfield, to the Marquess of Winchester, and the Earls of Shrewsbury and Darby, to repair thither, with divers others of the Nobility; to conduct her to London.*

*Epist.  
Comit.  
Salop. in  
Colleg.  
Armor. Vol.  
E.*

AFTER our harty Commendations to your good Lordships. Where the Quenes Majesty mindeth to take her Journey upon *Wednesday* next to *London*, her Highness Plesure is, that your Lordships shall both put your selves in a Readiness, to attend her Majesty thither with all your Servants and Train; and also give Warning to all such Noblemen remaining presently at *London*, whose Names you shall receive in a Scedule enclosed, to do the like. The Order of your setting forth, and what else her Majesty willet to be done herein, your Lordships shall understand by our Loving Friend *Sir Rafe Sadler*, who repaireth unto you for this Purpose.

And for that there should not, in the Absence of the Lordships and the Rest, want such as should see to the good Order of Things there, her Majesty's Plesure

Pleasure is, That our very good Lord, the Archbishop of ~~Tork~~ shall remain at London, and call unto him in all Matters requisite for the Preservation of Order, our Loving Friends, Sir *William Petre*, and Sir *John Musson*, and to confer with them therein. Which her Highness Pleasure we pray you to signify unto his Grace: And so we bid your Lordships right hartily Farewel. From Hatfield, the 21<sup>st</sup> of Novemb. 1558.

Your good Lordship's assured Loving Friends,  
*Pembroke,* *E. Clynton,* *W. Howard,*  
*Tho. Parry,* *Edward Rogers,* *Will. Cecill, Amb. Cave.*

NOBLEMEN appointed to attend upon the Queen's Majesty at her coming to London.

Duke of Norfolk.		
Earls of	Lords	Lords
Oxford, Worcester, Rutland, Cumberland, Huntingdon, Bedford.	Aburgaveny, Audley, Morley, Dacres of the North, Scrope, Lumley, Zouche, Borough, Vaux, Dacres of the South, Mountegle, Mountjoy,	Windsor, Rich, Darcy, Chandos, North, Williams of Thame, Hastings of Loughborough, John Grey, Wharton, Willoughby,
Viscounts of		
Hereford, Mountague.		Sir Thomas Cheney.

### N U M B. III.

*The Queen's PROCLAMATION to forbid Preaching; and allowing only the Reading of the Epistles and Gospels, &c. in English in the Churches.*

*By the Quene.*

THE Quenes Majesty understanding, that there be certain Persons, having in times past the Office of Ministry in the Church, which now do purpose to use their former Office in Preaching and Ministry, and partly have attempted the same, Assembling specially in the City of London in sondry Places, great Number of People: Whereupon riseth amonges the common sort not only unfruteful Dispute in Matters of Religion, but also Contention, and occasion to break common Quiet: Hath therefore according to th<sup>e</sup> Authoritie committed to her Highness, for the quiet Governauce of all maner her Subjects, thought it necessary to charge and commaund, like as hereby her Highness doth charge and commaund, all maner of her Subjects, as well those that be called to Ministry in the Church, as all others; That they do forbear to Preach or Teach, or to gyve Audience to any maner of Doctrine or Preachyng, other than to the Gospels and Epistels, commonly called the Gospel and the Epistel of the Day, and to the Ten Commaundements in the vulgar Tongue, without Exposition or Addition of any maner Sense or Meaning to be applyed or added; or to use any other maner of publick Prayer, Rite or Ceremony in the Church, but that which is alrede used, and by Law receaved, or the common Letany used at this present in her Majesty's own Chappel, and the Lords Prayer and the Crede in *English*; until Consultation may be had by Parliament, by her Majesty, and her Three Estates of this Realme, for the better Conciliation and Accord of such Causes as at this present are moved in Matters and Ceremonies of Religion.

The true Advancement whereof, to the due Honour of Almighty God, the Increase of Vertue and Godlyness, with universal Charitie and Concord amonges her

her People, her Majestie moost desyreth and meaneth effectually by all maner of Means possible, to procure and to restore to this her Realme. Whereunto, as her Majestie instantly requireth all her good, faithful and loving Subjects to be assenting and ayding with due Obedience; so, if any shall disobediently use themselves to the Breach hereof, her Majestie both must and will see the same duely punished, both for the Qualite of thOffence, and for Example to all others neglecting her Majesties so reasonable Commaundement. Yeven at her Highness Palais of *Westminster*, the XXVIIth Day of *December*, the First Year of her Majesties Reigne.

*God save the Quene.*

NUM B. IV.

*The DEVICE for Alteration of Religion, in the First Year of Q. Elizabeth.*

Cott.  
Librar.  
Julius.  
F. 6.

I. *When the Alteration shall be first attempted?*

At the next Parliament: So that the Dangers be foreseen, and Remedies therefore provided. For the sooner that Religion is restored, God is the more glorified, and as we trust wilbe more merciful unto us, and better save and defend her Highness from all Dangers.

II. *What Dangers may ensue upon the Alteration?*

- I. The Bishop of Rome, all that he may, wilbe incensed. He will excommunicate the Queen's Highness, Interdict the Realms, and give it to Prey to all Princes, that will enter upon it; and incite them therto by all manner of Means.
- II. The French King will be encouraged more to the War, and make his People more ready to fight against us, not only as Enemies, but as Heretics. He wilbe in great hope of Aid from hence, of them that are discontented with this Alteration, looking for Tumult and Discord. He will also stay concluding Peace upon hope of some Alteration.
- III. Scotland will have some Causes of boldness; and by that Way the French King wil seem soonest to attempt to invade us.
- IV. Ireland also will be very difficultly stayed in their Obedience, by reason of the Clergy that is so addicted to Rome.
- V. Many People of our own wilbe very much discontented; especially these Sorts.
  1. All such as governed in the late Queen Marie's Time, and were chosen thereto for no other Cause, or were then most esteemed, for being hot and earnest in the other Religion, and now remain unplaced and uncalled to Credit, will think themselves discredited, and all their Doings defaced, and study all the Ways they can to maintain their former Doings, and despise all this Alteration.
  2. Bishops and all the Clergy wil se their own Ruine. In Confession and Preaching, and all other Ways they can, they wil perswade the People from it. They wil conspire with whomsoever that wil attempt, and pretend to do God a Sacrifice, in letting the Alteration, tho' it be with Murther of Christen Men, or Treason.
  3. Men which be of the Papist Sect; which late were in maner all the Judges of the Law; the Justices of the Peace, chosen out by the late Queen in all the Shires; such as were believed to be of that Sect; and the more earnest therein, the more in Estimation. These are like to joyn and conspire with the Bishops and Clergy.
  4. Some, when the Subsidy shalbe granted, and Money levied, (as it appeareth that necessarily it must be don) wilbe therewith offended; and like enough to conspire and arise, if they have any Head to stir them to it, or hope of Gain and Spoil.
  5. Many such as would gladly have the Alteration from the Church of Rome; when they shal se peradventure, that some old Ceremonies shalbe left still, or that their Doctrine, which they embrace, is not allowed and commanded only, and all other abolished and disproved, shall be discontented, and call the Alteration *A cloaked Papistry*, or *A Mingle Mangle*.

III. *What*



III: *What Remedy for these Matters?*

First, for *France*, to practice a Peace, or if it be offered, not to refuse it. If controversy of Religion be there among them, to help to kindle it.

*Rome* is less to be doubted; from whom nothing is to be feared, but evil Will, Cursing and Practising.

*Scotland* will follow *France* for Peace. But there may be practised to help forward their Divisions; and especially to augment the hope of them, who incline them to good Religion. For certainty, to fortify *Berwick*, and to employ Demilances and Horsemen for the safety of the Frontiers. And some Expence of Money in *Ireland*.

The Fifth divided into Five Parts.

The First is of them which were of *Q. Mary's* Council, elected and advanced then to Authority, only or chiefly for being of the Pope's Religion, and earnest in the same. Every Augmentation, or Conservation of such Men in Authority or Reputation, is an Encouragement of those of their Sect, and giveth hope to them, that it shall revive and continue, although it have a contrary Blast. Seeing their Pillars to stand still untouched [will be] a Confirmation to them that are wavering Papists, and a Discouragement of such that are but half enclined to that Alteration. *Dum in dubio est animus, paulo momento hac illuc impellitur.* These must be searched by all Law, as far as Justice may extend; and the Queen's Majesty's Clemency to be extended not before they do fully acknowledge themselves to have fallen in the Lapse of the Law.

They must be bafed of Authority, discredited in their Countries, so long as they seem to repugn to the true Religion, or to maintain their old Proceedings. And if they should seem to allow, or to bear with the new Alteration, yet not likely to be in Credit, *Quia Neophyti.* And no Man but he loveth that Time wherein he did flourish. And when he can, and as he can, those ancient Laws and Orders he will maintain and defend with whom, and in whom he was in Estimation, Authority, and a Doer. For every Man naturally loveth that which is his own Work and Creature.

And contrary, As those Men must be bafed, so must her Highness's old and sure Servants, who have tarried with her, and not shrunk in the last Storms, be advanced with Authority and Credit: That the World may see that her Highness is not unkind nor unmindful. And throughout all *England* such Persons as are known to be sure in Religion, every one, according to his Ability to serve in the Common-wealth, to be set in Place. Whom, if in the Cause of Religion, God's Cause, they shall be slack, yet their own Safety and State shall cause to be vigilant, careful and earnest, for the Conservation of her State and Maintenance of this Alteration. And in all this, she shall do but the same that the late Queen *Mary* did, to maintain and establish her Religion.

The Second of these Five is the Bishops and Clergy, being in manner all made and chosen, such as were thought the stoutest and mightiest Champions of the Pope's Church, who in the late Times [by] taking from the Crown, impoverishing it, by extorting from private Men, and all other Means possible *per fas & nefas*, have thought to enrich and advance themselves; These, her Majesty being enclined to so much Clemency, yet must seek as well by Parliament, as by the just Laws of *England*, in the *Præmunire*, and other such penal Laws, to bring again in Order. And being found in Default, not to pardon, till they confess their Fault, put themselves wholly to her Highness's Mercy, abjure the Pope of *Rome*, and conform themselves to the new Alteration. And by this means well handled, her Majesty's Necessity of Money may be somewhat relieved.

The Third is to be amended even as all the rest above, by such means as Queen *Mary* taught, that none such, as near as may be, be in Commission of Peace in the Shires, but rather Men meaner in Substance, and younger in Years; so that they have Discretion to be put in Place. A short Law made and executed against Assemblies of People without Authority. Lieutenants made in every Shire: One or two Men known to be sure at the Queen's Devotion. In the mean time Musters and Captains appointed, *viz.* young Gentlemen

which earnestly do favour her Highness. No Office of Jurisdiction or Authority to be in any discontented Man's Hand, as far as Justice or Law may extend.

The Fourth is not to be remedied otherwise than by gentle and dulce Handling, by the Commissioners, and by the Readiness and Good-will of the Lieutenants and Captains to repress them, if any should begin a Tumult, murmur or provide any Assembly, or Stoutness to the contrary.

The Fifth, for the Discontentation of such as could be content to have Religion altered, but would have it go too far, the straight Laws upon the Promulgation of the Book, and severe Execution of the same at the first, will so repress them, that it is great hope it shall touch but a few. And better it were that they did suffer, than her Highness, or Commonwealth should shake, or be in Danger. And to this they must well take heed that draw the Book.

And herein the Universities must not be neglected; and the Hurt that the late Visitation in Q. Mary's Time did, must be amended. Likewise such Colleges where Children be instructed to come to the University, as *Eaton* and *Winchester*: That as well the Encrease hereafter, as at this present Time, be provided for.

IV. *What shall be the Manner of the Doing of it?*

This Consultation is to be referred to such Learned Men as be meet to shew their Minds herein; and to bring a Plat or Book hereof ready drawn to her Highness. Which being approved of her Majesty, may be so put into the Parliament-House, to the which for the time it is thought that these are apt Men,

Dr. Bill,  
Dr. Parker,  
Dr. May,  
Dr. Cox,

Mr. Whitehead,  
Mr. Grindal,  
Mr. Pilkington.

And Sir Thomas Smith do call them together, and to be amongst them. And after the Consultation with these, to draw in other Men of Learning and Gravity, and apt Men for that Purpose, and Credit, to have their Assents.

As for that is necessary to be done before, it is thought most necessary, that a straight Prohibition be made of all Innovation, until such Time as the Book come forth; as well that there should be no often Changes in Religion, which would take away Authority in the common Peoples Estimation; as also to exercise the Queen's Majesty's Subjects to Obedience.

V. *To the Fifth, What may be done of her Highness for her own Conscience openly, before the whole Alteration: Or, if the Alteration must tarry longer, what Order be fit to be in the whole Realm, as an Interim.*

To alter no further than her Majesty hath, except it be to receive the Communion as her Highness pleaseth on high Feasts. And that where there be more Chaplains at Mass, that they do always communicate in both kinds. And for her Highness's Conscience till then, if there be some other devout sort of Prayers, or Memory said, and the seldomer Mass.

VI. *To the Sixth, What Noblemen be most fit to be made privy to these Proceedings, before it be opened to the whole Council?*

The Lord Marquis Northampton, the Earl of Bedford, the Earl of Pembroke, and the Lord John Grey.

VII. *To the Seventh, What Allowance those Learned Men shall have, for the time they are about to review the Book of Common Prayer, and Order of Ceremonies, and Service in the Church, and where they shall meet?*

Being so many Persons which must attend still upon it, two Mefs of Meat is thought yet indifferent to suffice for them and their Servants.

The Place is thought most meet [to be] in some set Place, or rather at Sir Thomas Smith's Lodgings in Chanon Row. At one of these Places must Provision be laid in, of Wood, and Coals and Drink.

N U M B. V.

*An Act whereby the Queens Highness is restored in Blood to the late  
Q. Anne her Highness's Mother.*

*La Royne le Veult.*

**W**E your humble and obedient Subjects, the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, for divers and sundry great and urgent Causes and Considerations us moving, most humbly beseech your Majesty, That it may be enacted and established by your Highness with the Assent of us, the said Lords Spiritual and Temporal, and the Commons of this present Parliament assembled, and by the Authority of the same: That your Highness shall be from henceforth enabled in Blood, and be inheritable, according to the due Order and Course of the common Laws of this your Realm, to the late Queen Anne, your Highness's Mother, and to all other your Majesty's Ancestors, and Cousins of the Part of your said Mother: And that as much of every Act, Record, Sentence, Matter or Writing whatsoever as is or shall be hereunto contrary or repugnant, shall be from henceforth clearly and utterly void, and of no Effect. Saving to all and every Person or Persons, Bodies Politick and Corporate, their Heirs, Successors, and Assigns, and the Heirs, Successors and Assigns of every of them, all such State, Right, Title, Use, Possession, and Interest, as they, or any of them have in, or to, any Manors, Lands, Tenements, Rents, Annuities, Fees, Profits, Commodities, and Hereditaments whatsoever, in such like Manner, Form, Quality, Condition, and Degree, to all Intents, Constructions and Purposes, as they, or any of them, might or ought to have had, used or enjoyed the same, if this Act had never been had or made.

Ex Archiv.  
Editor.  
Parli.  
Numb.  
XXI.

N U M B. VI.

*HETHE Archebischoppe of Yorke his Oration made in the Parliament  
House, 1559. against the Bill of the Quene's Supremacye.*

*My Lordes all,*

**W**ITH humble Submission of my whole Talke unto your Honours, I purpose to speke to the Body of this Acte, touchinge the Supremacye. And that the Doinges of this honourable Assembly may therein be allwayes fourther honourable, two Things are right needfull and necessarye of your Wisdomes to be considered. First, when by the Vertue of this Acte of Supremacye, we must forsake and flee from the Sea of Rome, it wolde be considered by your Wisdomes, what Matter liethe therein, as what Matter of Weight or Force, what Matter of Daunger or Inconveniaunce, or else whether there be none at all. Seconde, when th'Intent of this Acte is to geve unto the Quene's Highness a Supremacye, it wolde be considered of your Wisdomes what this Supremacye is, and whether it do consist in Spirituall Government or in Temporall. If in Temporall, what fourther Authorite can this Howse give unto her Highness, then she hath already by Right and Inheritance, and not by your Gifte, but by the Appointment of God; She beinge our Sovaigne Lord and Ladie, our Kinge and Quene, our Emperor and Empresse; other Kinges and Princes of Dewtie ought to paye Trybute unto her, she beinge free from them all. If you will say, that this Supremacye dothe consist in Spirituall Government, then it wolde be considered, what this Spirituall Government is, and in what Pointes it dothe cheffely remaine. Which beinge first agreed upon, it wolde be fourther considered of your Wisdomes, whether this House may graunt them unto her Highness, or not; and whether her Highness be an apt Person to receive the same, or not. And by the through

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dalia.

Exa-

Examynation of all these Partes, your Honours shall proceed in this Matter groundely upon throughe Knowledge, and not be deceived by Ignorance.

Now to the firste Pointe, wherein I promised to examyne this forsakinge and fleyng from the Sea of *Rome*, what Matter either of Weight, Daunger or Inconvenyence dothe consisteth therein. And if by this our relinquishing of the Sea of *Rome* there were none other Matter therein, then a withdrawinge of our Obedience from the Pope's Person, *Paul* the IVth of that Name, which hath declared himself to be a very austere stern Father unto us, ever since his first Entraunce into *Peter's* Chayre, then the Cause were not of suche great Importaunce, as it is in very dede, when, by the relinquishinge and forsakinge of the Sea of *Rome*, we must forsake and flee from these four Things. First, we must forsake and flee from all generall Councells. Secondly, we must flee from all Canonically and Ecclesiasticall Lawes of the Church of Christe. Third, from the Judgment of all other Christian Princes. Fourthe and last; we must forsake and flee from the Unitie of Christe's Church, and by leaping out of *Peter's* Shippe, hazarde our selves to be overwhelmed and drowned in the Waters of Schisme, Sects and Divisions.

First, touching generall Councells, I shall onely name unto you these Foure; *Nicene* Councell, *Constantinopolitan*, *Ephesyn* and *Chalcedon* Councell, which are approved of all Men, doubted of or denyed of no Man. Of the which four Councells *S. Gregory* writeth in this wise, *Sicut enim Sancti Evangelii quatuor Libros, sic hac quatuor Concilia, Nicen. scil. Constantinopolitan, Ephesin. et Chalcedonense suscipere ac venerari me fateor.* At *Nicene* Councell, the first of the Foure, the Bishoppes which were assembled, did write their Epistle to *Sylvester*; then Bishoppes of *Rome*, That their Decrees made ther, must be confirmed by his Auctoritie. At the Councell kept at *Constantinople*, all the Bishoppes there were obedyent to *Damasc*, then Bishoppes of *Rome*. He as Chiefe Judge of that Councell, did give Sentence against these Heretickes, *Macedonians*, *Sabellians*, and *Eunomians*; which *Eunomius* was bothe an *Arrian*, and the first Author of this Heresie; That only Faith doth justifie; and here, by the waye, it is muche to be lamented, that we, thInhabitants of this Realme, are muche more inclined to rayse uppe the Errors and Sects of Ancyent and Condemned Heretickes, then to follow the approved Doctryne of the most Catholike and Learned Fathers of Christe's Church. At *Ephesyn* Councell, *Nestorius*, the Hereticke, was Condemned by *Celestine*, then Bishoppes of *Rome*, he beinge the Chiefe Judge there. At *Chalcedonense*, all the Bishoppes assembled ther, did wryte their humble Submission unto *Leo* then Bishoppes of *Rome*, wherein they did acknowledge him to be their Chiefe Head. Therefore to deny the Sea Apostolike, were to contempne and set at nought the Judgments of these Foure notable Councells.

Second, We must forsake and flee from all Canonically and Ecclesiasticall Lawes of Christe's Church, whereunto we have allredye confessed our Obedience at the Font, saying, *Credo Sanctam Ecclesiam Catholicam*; which Article conteyneth, That we must beleve not onely that there is a Holie Catholike Church, but that we must receive also the Doctryne and Sacraments of the same Church, obaye her Lawes, and live accordinge unto the same. Which Lawes do depend wholly upon thAnchoritie of the Sea Apostolike, and lyke as it was here openly confessed by the Judges of this Realme, that the Lawes made and agreed upon, in the Higher and Lower House of this Honourable Parliament, be of small or none effect, before the reall Assent of the Kyng and Prince be geven therto; Semblablye Ecclesiasticall Lawes made, cannot bynd the Univerfall Church of Christe, without the reall Assent and Confirmation of the Sea Apostolike.

The Thirde, We must forsake and flee from the Judgment of all Christian Princes, whether they be Protestants or Catholike, when none of them doe agree with these our Doinges; Kinge *Henry* the Eighth beinge the verye firste that ever tooke upon him the Tytell of Supremacye. And whereas it was of late here in this House said by an Honourable Man, That the Tytell is of right dewe unto the Kinge, for that he is a Kinge; then it would follow, That  
*Herod*

*Herod* beinge a Kinge, should be Supreme Head of the Church at *Jerusalem*, and *Nero* th'Emperour Supreme Head of the Church of Christe at *Rome*, they bothe beinge Infidells, and therby no Members of Christe's Church. And if our Saviour Jesus Christe, at his Departure from this Worlde shoulde have lefte the Spirituall Governement of his Church into th'Hands of Emperours and Kinges, and not to have commytted the same unto his Apostells, howe negligently then shoulde he have lefte his Church, it shall appeare right well, by callinge to your remembrance, That th'Emperour *Constantinus magnus* was the firste Christian Emperour, and reigned about Three Hundred Yeres after th'Ascension of Christe: If therefore by your Proposition *Constantine* the firste Christian Emperour was the firste chiefe Head and spirituall Governour of Christe's Church througheout his Empire, then it followithe, howe that our Saviour Christe for that whole Tyme and space of three hundred Yeares, untill the comynge of this *Constantine*, lefte his Church, which he had dearly bought by th'Effusyon of his most precyous Bloode, without a Head; and therefore, how untrue the Sayinge of this Noble Man was, it shall fourther appeare by th'Example of Kinge *Ozias*, and also of Kinge *David*: For when Kinge *Ozias* did take the Censer to incense the Altar of God, the Priest *Azarias* did resiste him, and expell him out of the Temple, and said unto him these Wordes, *Non est Officii tui, Ozias, ut adaleas incensum Domino, sed est Sacerdotum & filiorum Aaron: ad hujusmodi enim officium consecrati sunt*. Now I shall moste humble demande of you this Question, When this Preste *Azarias* said unto this Kinge *Ozias*, *Non est Officii tui*, &c. Whether he said Truthe or no? If you answer, that he spake the Truthe, Then the Kinge *Ozias* was not the Supreme Head of the Church of the Jewes: If you shall saye, No, Whye did God then plague the Kinge with a Leprosie, and not the Preste? The Preste *Azarias*, in resistinge the Kinge, and thrustinge him out of the Temple, in so doinge did he playe the faithfull Parte of a Subjecte, or no? If youe answer, No, Why did God then spare the Preste, and plague the Kinge? If you answer, Yea; then it is most manifest, *Ozias*, in that he was a Kinge, coulde not be supreme Head of the Church. And as touchinge th'Example of Kinge *Davyd*, in bringinge Home the Arke of God from the Philistians at *Civitatem Davyd*, What Supremacye and Spirituall Governement of Gode's Arke did Kinge *Davyd* there take upon him? Did he place himself amongst the Prestes, or take upon him any Spirituall Function unto the Prestes apperteynyng? Did he approche nere unto the Arke, or yet presume to towche the same; no, doubtles, when before \* he sawe *Ozias* stricken by the Hand of God for the lyke Arrogancye and Presumption; and therefore Kinge *Davyd* did goe before the Arke of God with his Harpe, makinge Melodye, and placed himself amongst the Mynystrells, and so humblye did abase himself, beyng a Kinge, as to daunce, skyppe and leappe before the Arke of God, lyke as his other Subjectes. Insomuche, that Quene *Michell*, Kinge *Sauls* Doughter, beholding and seeynge the great Humylitye of Kinge *Davyd*, did dayne therat. Wherunto Kinge *Davyd* said, *Ludam, et vilior sum, plusquam factus sum coram Domino meo, qui me elegit potius quam Patrem tuum aut domum Patris tui*. And whereas Quene *Michell* was therefore plagued at the Hand of God Perpetua Sterilitate, Kinge *Davyd* received great prayse for his Humylitie.

Now it may please your Honours, which of bothe these Kinges Examples it shalbe moste convenient for your Wisdome to move our Quene's Highness to followe; th'Example of the proude Kinge *Ozias*, and by your Perswasion and Counsells, to take upon her Spiritual Governement, therby adventuringe youre Selves to be plagued at Godes Handes, as Kinge *Ozias* was; or else to follow th'Example of good Kinge *Davyd*, which in refusal of all Spirituall Governement about the Arke of God, did humble himselfe as I have declared unto you? Whereunto our Sovereigne Ladye the Quenes Highness of her own Nature verye well inclyned and bent, we maye assure our selves to have of her Highness as humble, as vertuous, and as godly a Mystriss to

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reigne

\* Here the  
Archbishop  
forgot that  
*Ozias* was  
not before  
*David*, but  
many  
Teares after  
him.

reigne over us, as ever had *English* People heere in this Realme; if that her Highness be not by our Flattery and Dissimulation, seduced and begyld.

Fourth and Last, we muste forsake and flee from the Unitie of Christe's Church, when Saint Cyprian, that holye Martyr saithe, *That the Unitie of the Church of Christe dothe depend upon the Unitie of Peter's Authortie*; therefore by our leaping out of Peter's Shippe, we must nedes be overwhelmed with the Waters of Schism, Sects and Divisions, when the same holye Martyr Saint Cyprian saithe, in his thirde Epistle *ad Cornelium*, that all Heresies, Sects and Schisms do springe onely, for that Men will not be obeyent unto the Head Bysshoppe of God. The Latin whereof is, *Neg; enim aliunde Hareses abortiunt, aut nata sint Schismata, quin inde, quod sacerdoti dei non obtemperatur.* And howe true this Sayinge of Cyprian is, it is appaunte to all Men that listith to see by th'Example of the *Germanes*; and by th'Inhabitants of this Realme. And this our forsakinge and fleeyng from the Unitie of the Church of Rome, this Inconveniencie, amongest manye, must consequently follow thereof, That eyther we must graunt the Church of Rome to be the Church of God, or else a malignant Church. If you answer, that it is of God, where Jesus Christe is truly tawght, and all his Sacraments rightely minystered, how then may wee disborden our selves of our forsakinge and fleeing that Church, whom we do confesse and knowledge to be of God, when with that Church, which is of God, we ought to be one, and not to admytte any Separation? If you answer, that the Church of Rome is not of God, but a malignant Church; then it will follow, that we th'Inhabitantes of this Realme have not as yet receyved any Benyfit of Christe, when we have receyved no other Gospell, no other Doctrine, no other Faithe, no other Sacraments, than were sent us from the Church of Rome; first, in Kinge *Lucius* his Dayes, at whose humble Epistle the holy Martyr *Elutherius*, then Bishhoppe of Rome, did send unto this Realme two holy Monkes, *Faganus* and *Damjanus*, by whose Doctrine we were fyrst put to Knowledge of the Faithe of Jesus Christe, of his Gospell, and of his most Blessed Sacraments. Secound, holy Saint *Gregorye*, beyng Bishhoppe of Rome, did send into this Realme two other holy Monkes, Saint *Augustyn* and *Mellitus*, to receyve the very self same Faithe of Jesus Christe, that was before plantid here in this Realme in the Dayes of Kinge *Lucius*. Third, and Last, *Paulus Tertius*, being Bishhoppe of Rome, did send the Lord Cardinall *Poles* good Grace, by Birthe a Nobell man of this Realme, as his Legat, to restore us to the same Faithe that the Blessed Martyr *Elutherius* and holy Saint *Gregorye*, had plantid here in this Realme many Yeres before. If therefore the Church of Rome be not of God but a malignant Church, then we have byne deceyved all this while, when the Gospell, the Doctrine, Faithe and Sacraments, must be of the same Nature that the Church is of, from whence it came. And therefore in relinquishinge and forsakinge of that Church, as a malignant Church, th'Inhabitants of this Realme shalbe forced to seke fourther for another Gospell of Christe, other Doctrine, Faithe, and Sacraments, then we hitherto have receyved. Which shall brede suche a Schism and Error in Faithe, as was never in any Christian Realme: and therefore of your Wildomes worthy Consideration, and maturely to be providid for before you passe this Acte of Supremacie.

Thus much towchinge the firste cheffe Pointe: Now to the second cheffe Pointe; wherein I promysed to move your Honours to consider, What this Supremacie is, which we goo about by Vertue of this Acte, to gyve unto the Quene's Highness, and wherein it dothe consist; as whether in Spiritual Government, or in Temporall. If in Spiritual, like as the Wordes of the Acte do ymporte, *scil. Supreme Head of the Church of England, ymmediat and next under God*, then it wolde be considered of your Wildomes in what Pointes this Spirituall Government dothe consist; and the Pointes being well knownen, it wolde be considered, whether this Howse have Authortie to graunt them, and her Highness Abilitie to receive the same.

And

And as towching the Poynte wherein the Spiritual Governmente dothe consist, I have in readings the Gospel observed these Foure, amongst manye; wherof the first is to *loose* and *binde*, when our Saviour Jesus Christ, in ordeyninge *Peter* to be the cheffe Governor of his Church, said unto him, *Tibi dabo claves regni cælorum, quodcunque ligaveris super terram, erit ligatum & in cælis, & quodcunque solveris, erit solutum & in cælis*. Now it wolde be considered of your Wisdoms, whether you have sufficient Authority to graunt unto her Highness this first Point of Spiritual Governmente, and to say to her, *Tibi dabitur claves regni cælorum*; If you say, Yea, Then we requier the Sight of your Waraunte and Commyssion, by the Vertue of God's Word. And if you say, No, then you may be well assured, and perswade your selves, that you have no sufficient Authority to make her Highness Supreme Head of the Church here in this Realme. The Second Pointe of Spiritual Government, is gathered of these Words of our Saviour Jesus Christ, spoken unto *Peter* in the 21st Chapter of Saint *John's* Gospel, *Pasce, Pasce, Pasce*. Now whether your Honours have Authority, by this High Courte of Parliamente to say unto our Sovereign Ladie, *Pasce, Pasce, Pasce*, you muste shewe your Waraunte and Commyssion. And fourther, that her Highness, beyinge a Woman by Birthe and Nature, is not qualyfyed by God's Worde to feed the Flock of Chryst, it appeareth most playnlye by St. *Paul* on this wise, saying, *Taceant mulieres in ecclesiis: non enim permittitur eis loqui, sed subditas esse, sicut dicit lex: And it followethe in the same Place, Quod turpe est mulieri loqui in ecclesiis*. And in his first Epistle to *Timothy*, the Second Chapter, saythe *Docere autem mulieri non permitto, neque Dominari in virum, sed in silentio esse*. Therefore it appeareth, that lyk as your Honours have not his Authority to gyve her Highness this Second Pointe of Spiritual Government to feed the Flock of Chryst; so by *Paul's* Doctryne her Highness may not entermeddle her self with the same. Therefore she cannot be Supream Head of Chryst's Church here in this Realme. The Third and Cheffe Pointe of Spiritual Government, is gathered of the Wordes of our Saviour Jesus Christ, spoken unto *Peter*, *Luc.* the 22th. Chapter, *Ego rogavi pro te, ut non deficiat fides tua: & tu aliquando conversus confirma fratres tuos*. Whereby it appeareth, that one chief Pointe of Spiritual Government is to confirme his Brethren, and ratifie them bothe by holsome Doctryne, and Administracion of the Blessed Sacraments. But to preach or mynister the Holy Sacraments, a Woman may not, neither may she be Supreme Head of the Church of Chryst. The Fourthe and Last Pointe of Spiritual Government, which I promysed to observe and note unto you, dothe consist in Excommunication and Spiritual Punyshment of all such as shall approve themselves not to be the obedient Children of Chryst's Church. Of the which Authority our Saviour Chryst speakethe in Saint *Matthew* the 18th. Chapter, there sayinge, *Dic Ecclesia, Si autem ecclesiam non audierit, sit tibi tanquam ethnicus & publicanus*. And the Apostle St. *Paul* did excommunicate the notorious Fornycator, that was amongst the *Corinthes*, by the Authority of his Apostleshippe. Unto the which Apostles, Chryste ascending into Heaven, did leave the whole Spiritual Government of his Church, as it appeareth by the plaine Wordes of *Paul*, in his Epistel to the *Ephesians*, the 4th Chapter: *Ipse dedit Ecclesie sue quosdam Apostolos, alios Evangelistas, alios Pastores & Doctores, in opus ministerii, in adificationem corporis Christi*. But a Woman in the Degrees of Chryst's Church, is not called to be an Apostel, nor Evangelist, nor to be a Shepherd, neyther a Doctor, or Preacher. Therfor she cannot be Supreme Head of Chryst's Militant Church, nor yet of any part therof.

Thus muche I have here said, right Honourable, and my very good Lordes, against this Act of Supremacie, for the Dyfcharge of my Conscience, and for the Love, Dread and Feare that I cheffely owe unto God and my Sovarayne Ladie the Quene's Highness, and unto your Lordshippes all, when otherwyse, and without mature Consideration of these Premysse, your Honours shall never be able to shewe your Faces before your Enymyes in this matter, beying so rash an Example and Spectacle in Chryst's Church, as in this Realme onely to be found, and in none other. Thus humble beseeching your good Honours to take

in



in good part this rude and playne Speche that I have here used, of much good Zeal and Will, I shall now leave to trouble your Honours any longer.

## NUMB. VII.

*Scot Bishop of Chester his Speech in Parliament against the Bill of the Supremacye.*

**Foxii MSS.** MY Lord, and my Lords all, I do perceave that this Bill hathe now ben twice read, and by the Order of this Howse must be reade the thirde Time. Which Order I think was appoynted so to be observed for this End, that every Man, being a Member of this Howse, sholde fully understand, and so at large speke his Mind in Conscience in the Contents of all the Bills preferred and read here, before they should be enacted and established as Lawes. Wherefore I confideringe that this Bill hathe ben, nowe twise redde, and hathe accordingly ben spoken unto gravely, wifelye and learnedlye by dyvers of this honourable Companye, and that I for my Parte as yet have said nothinge therein, I shall most humblye desier your good Lordshippes to gyve me leave, and pacyentlye to heare what I have to saye, as concernynge this present Bill. And yet to confesse unto your Lordshippes the Truthe, ther be two Thinges that do much move me, and as it were pull me backe from speaking any Thinge in this Matter. The first is, That I perceave the Quene's Highness, whom I pray God longe to preserve, is as it were a Partie therin, unto whom I do acknowledge that I owe Obedience, not onlye for Wrathe and Displeasures sake, but for Conscience sake, and that by the Scriptures of God. The Second is, The Reverence I have to those Noble Men, unto whom this Bill was comyttid to be weyed and considerid; whose Doings I assure your good Lordshippes is a great Comfort not onely unto me, but also, as I do thinke, unto all that be of the Profession that I am of, with manye other besides. First, for that their Devotions towards Allmyghtie God, do the appeare, feinge, They will not suffer the Service of the Church, and the dew Admystration of the holie Sacraments thereof, to be disanulled or all redde altered, but to be contened [retained] as they have ben heretofore: And Secondlye, for that their Charitie and Pittie towards the poor Clergie of this Realme, dothe appeare in mytygatinge th'extreme Penalties mentioned in this Bill for the Gayne-sayers of the Contents of the same.

But ther be two other Thinges of more weight, that do move me to speke in this Matter, what I thinke. The firste is Allmyghtie God, which I knowe dothe looke, that, accordinge to the Profession whereunto (althoughe I be unworthy) I am called, I shoulde speke my Mynde in suche Matters as this is, when they be callyd in Question. The Secoude, is my Conscience, which dothe urge me to do the same.

Wherefore, nowe to speke of the Matter, this I saye, That our Faithe and Religion is mayntayned and contynued by no one Thinge so muche as by Unytie, which Unytie is contynued and mayntayned in Christe's Church, évin as Concorde and good Order is mayntayned in a Commonwealthe. Wherein as we see for civill Quietness, there is appointed in every Village one Constable: And least ther shoulde anye varyançe fall amongst them, ther is againe in everye Houndrethe one Head Counstable, in whome all the other Inferiours be as knitte in one. And where theyre be in one Shiere dyvers Houndrethes, to make away all Controverses, as myght chaunce amongst the said Head Constables of these Hundrethes, of that thei be joyned as in one. The Sherifes likewyse be joyned in one Prince, which Prince beinge depryved of his princely Authorytie, the Unitie and Concorde of that Realme is dissolvid, and every Man chosethe himselfe a newe Lord. Evin so it is in the Church of Christe, accordinge to the Commandment of Saint *Pavle*. Ther is in everye Village at the least one Preyste; in everye Cittie, one Bisshoppe, in whom all the Preistes within the Diocesse be knytte in one: In every Province one Metro-

politan,

politan, in whome, for the avoidinge of Controversies, all the Bishoppes of that Province be joyned; and for Unitie to be observed amongst the Metropolitans they be likewise joyned in one highe Bishopp, called the Pope, whose Auctoritie beinge taken away, the Shepe, as the Scripture sayethe, be scattred abroad. For avoydinge whereof, our Savyour Christe before his Deathe prayed, that we myght be all one, as his Father and he be one, which thinge cannot be, except we have all one Head. And therefore Almyghtie God saide by the Profitte *Ezechiel*, **Euscitabo super eos Pastorem unum: I will stir up over them one Pastoure.** And our Savyour in the Gospell likewise saythe, *Ther shal be one Pastoure, and one Shepefoulde.* Which Sentences peradventure some Men will saye to be applyed onely to our Savyour Christe, which in very dede I must nedes graunt to be so; yet this I may saye, These Places be applyed to him onely, as other like Places of Scripture be; for it is said in the Scripture, that onely God is Immortall, and by Participation with him, all we that be trewe Christian Men be made Immortall: onely God forgyveth Synne, and yet by Commision from him, Prestes hathe Auctoritie to forgyve Sin. He is onely Kinge, and by Commision maketh the Kinges; and likewise he is onely Preste after the Order of *Melchisedech*, and by Commision maketh the Prestes: he of himselfe, and by none other; all the rest by him, and not of themselves. So he is our onely Pastour, and by Commision hathe made other Pastours, and especially one to be Vicar Generall in Earthe, to governe and rule all his whole Flocke in Unitie and Concorde, and in avoydinge of Schismes and Divysions. And likewise as he sent one holie Ghoste, to rule and governe his People inwardly, so he appoynted one Governor, to rule and lead them outwardlye.

Which one Head Governor cannot be applyed to any Temporall Prince. For then eyther must we nedes graunt that the Church of Christe was not perfecte, but rather a manke Bodye without a Head by the space of Three hundred Yeres and more, (for so longe was it after the Deathe of our Savyour Christe before there was any one Christian Prince in all the Worlde) or else, that Christe appointid an Infidell, beinge no Member of his Church, to be Head thereof; which bothe be Absurdities. Againe, that Christe appointid no Temporall Prince to be Head of his Church it appeareth, by that we see in dyvers Kingdomes ther be dyvers and sundrye Princes and Rulers, so that ther shoulde by that Meanes be many Heads of one Bodye, the whiche weare a monstrouse Thinge. Thirdly, that he appoynted no Temporall Prince to be Head of the Church, it appearithe by the Worde it selfe, spoken by our Savyour Christe, **Pasce, Fede**, which he spake not to *Herode*, *Pilate*, nor yet to *Tiberius* the Emperour. But he spake them unto *Peter*, sayinge, **Pasce oves meas.** And wher peradventure some Man will cavill and argue of the Greke Worde spoken by our Savyour Christe in that Place, which dothe signifie not onely to *Feed*, but also to *Rule* and *Governe*; I answer, that I do not knowe where that Worde is applyed unto any Temporall Ruler in the Newe Testament; and if it so were, yet it dothe not prove ther Intent; for other manifeste and playne Places of Scripture do exclude them from suche Auctoritie, notwithstandinge, that the same Scripture dothe gyve them verye great Auctoritie, commandinge us to obeye the same; declaringe withall, that they beare the Sworde not in vayne, nor without cause. But nowe marke this Worde *Sworde*, which Princes had before the comynge of our Saviour Christe; and that he did gyve them any further Auctoritie we reade not, but lefte them as he founde them. And as he did gyve them no *Spiritual* Auctoritie, so I do not see that he did take any Temporall Rule from them. Wherefore he commanded *Peter* to putt uppe his Sworde, because he had gyven hym other Instruments to use, wherein was included his Auctoritie, that is to saye, the Keyes of the Kingdome of Heaven, sayinge, **Tibi dabo claves regni coelorum.** In these Keyes, and in exercysinge of the same, consistethe all Auctoritie Ecclesiastical gyven by God unto any Man. Unto whom he hathe not by Scripture gyven these Keyes, they have no Right to it. Wherefore it followeth

that no Temporal Prince hath any Aucthorytie Ecclesiasticall in, or over the Church of Christe, seeynge, That the Keyes were never gyven unto any of them.

And here I knowe it wilbe objectid against me, that as this Place dothe make against the Supremacye of Princes, so dothe it not make for the Primacye of Saint Peter. For Saint John dothe witnesse in the 20th Chapter of his Gospell, that our Savyour Christe did gyve the Keyes not onely to Peter, but also unto all his Apostells, when he did breathe upon them sayinge, **Accipite Spiritum Sanctum**; Take ye the holye Ghoste, whose Synnes ye forgyue be forgyuen to them, and whose Synnes ye reteyne are reteyned. And dyvers of the auncient Writers do lykwise saye, That the Keyes were given unto all the Apostells. But yet in one place or other the same Authours do declare, that they were gyven unto Peter principally as Hilarius, where he saithe spekeinge of that Matter, **Datæ sunt claves Petro principalis, in quantum erat aliorum Capitaneus.** The Keyes, (saythe he) were gyven to Peter princypallye, in that he was Chiefe and Capitayne of the other. And if that any Man yet will contende, that this Place dothe gyve no more Aucthorytie to Peter than to the rest of the Apostells, I have rede another Place of Scripture, whiche dothe exclude the rest of the Apostells from Equalitie of Aucthorytie with Peter, in the Rule and Government of the Church of Christe, and that is the changynge of his Name: For at Peter's firste metinge with our Savyour Christe, his Name was Symon, as it is ther mentionede in these Wordes, Symon the Sone of Jona, thou shalt be called Cephas, that is to say, a Stone or a Rocke. And for what Consideration and End Christe gave hym that Name, it dothe appeare in the 16th of Saint Matthew, in these Wordes, **Tu es Petrus**, &c. Thou arte Peter, that is to saye, a Stone or a Rocke, and upon this Stone or Rocke I will buylde my Church. Here I shall desire youe to Note, That Peter hath a Promysse made unto hymselfe alone, whiche was made to no other of the Apostells, that is, that as he had receaved a newe Name, so he shoulde have a newe Priveledge or Preferment, to be the Foundation, Grounde and Staye of Christe's Church, beyng buylded upon hym, for he was called a Rocke or Stone, for the Stabilitie and Constancye that shoulde allwayes appeare in the Church, beinge builded upon hym a sure Foundation, and ymmovable. Which Thing dothe nowe appeare in the Succession of Peter: For as concernynge the other Apostles in their own Persons, I do not doubt but duryng their Lyves naturall, they were as fyrme and stable in the Faithe of Christe, as Peter was; but for their Succession we have no suche Prooffe, seeynge, that onely the Succession of Peter dothe contynue in the Church of Christe, the like appearinge in none of thother Apostles. Which is the onely Staye of the same in Earthe, and undoubtedly shalbe until the Worldes end. This Place of Scripture, in my Judgment, if ther wer no more, is sufficient to prove, that Peter and his Successors be appointid of Christe to have the Rule and Government of his Church in Earthe above all others, bothe Spirituall and Temporall, and yet I do knowe that ther maye and also will Objections be layd against these my Sayings. For some will saye, that Christe himselfe is the Stone wherupon his Church is buylded, and some will saye, that the Profession that Peter made of Christe, when he sayde, *Thou art the Sone of the Lyvinge God.* Which be bothe trewe, and yet not repugnant to that which I have sayd befor: For all these three Understandings well pondered and considered in their dyvers Respects may stande togyther. But I do thinke that if the Mynd and Intent of our Savyour Christe, when he spake these Wordes, *Thou arte Peter*, &c. be well weyed, the Place it selfe dothe declare, that it is specially to be understood of the Person of Peter and his Successors. For undoubtedly he knowinge, that Infidelitie and Heresy es shoulde so encrease and abound, that his Church and Faithe shoulde be in daunger to be overthrowen and extinguished, made promysse ther so to provyde by Peter and his Successors, that it shoulde be alwayes knowen, where his Faithe shoulde be had and fought for again, if it were any wher lost, unto all Men that woulde with Humilitie desier, seke after and receive the same.

So

So that we nowe, if we shoulde understand that Place of our Saviour Christe which is the firste and trewe Stone of this Buyldinge in very dede, what Certeyntie can we have of our Faith? Or howe shall we staye our selves, waveringe in the same in this our Tyme? For at this present ther be abroad in *Christendom* 34 sundrye Sects of Opynyons, wherof never one agreeth with another, and all differ from the Catholike Church. And every one of these Sects do saye and affyrme constantlye, that their Profession and Doctryn is builded upon Christe, alledginge Scripture for the same. And they all and every of them, thus challynging Christe to be ther Foundation by Scripture, howe shoulde any Man knowe to which of them he may safely gyve Credit, and so obaye and followe?

The lyke is to be said of *Peter's* Confession, wherin we can have no sure Tryall. For every one of these Sects or Heresy'es dothe confesse and acknowledge Christe to be the Sone of the Livinge God. So that I thinke I may conclude that our Savyour Christe in this Place, saying, *That he would builde his Church upon a Stone*, did meane by the Stone *Peter* and his Successors, wherunto Men myght favely cleave and leane, as unto a sure and unmovable Rocke in Matters of Faith, knowinge certeynly that in so doinge they shall not falle, I meane in Faith; as we do mooste manyfestly see it hathe come to passe and continued for the space of a Thowsand fyve Hundrethe Yeres and odde.

I have heard objectid here of late against the Supremacye of *Peter* and his Successors, dyvers Reasons which appeare unto me to have in them small Substance, as I trust it shall appeare unto youe by the unfoldinge of the same. And for the better understandinge of the same, I will brynge them unto three Head-Places. Three Objections against the Popes Supremacye:

Whereof the Firste dothe confyste in the wycked and evyll Lives, as it is I. alledged, of certayne Popes of *Rome*; which as I do thinke were nothinge so wycked as they were reported to have ben: But lett that be, they were so, what then? A Man is a Man, and, as the Scripture sayethe, *Quis est homo, qui non peccet?* What Man is he that synneth not? Again, if that our Savyour Christe had made the lyke Warrant unto *Peter* and his Successors, as concerninge their Conversation and Lyvinge, as he did for the continuance and stabilitie of their Faith, and had said unto *Peter*, *Ego rogavi pro te ut non pecces, I have prayed for thee, that thou shalt not synne*; as he sayd, *Ego rogavi pro te ut non deficiat fides tua, I have prayed that thye Faith shall never fayll*; Then ther evyll Lyves had ben an Argument to have proved, that they had not ben the true Successors of *Peter*, nether had had any suche Auctoritie gyven unto them of God. But seeinge that the Warrant was made only for the continuance of their Faith, wherin they have hitherto, and do yet mooste constantly stand, without any mencyon of their Conversation and Livinge, it is in my Judgment no Profe nor Argument against the Aucthorytie and Supremacye of the Sea of *Rome*: as we see that the Adulterye and Murther commytted by Kinge *Dauid*, dothe not dimynyshe the Aucthorytie of godly Psalmes wrytten by hym; neyther the dissolute Lyvinge and Idolatrye of Kinge *Salomon* is prejudiciall to dyvers Bookes of Scripture wrytten by hym; nor yet the Covetousnes of the Prophet *Balaam* did let, in any Condition, the Vertue and Strength of God, the Blessinge of God sent unto the Children of *Israell* by hym, nor the Truthe of the Prophecy, as concernynge the cominge of our Savyour Christe, by hym likewise pronounced: Even so the Lyves of the Popes of *Rome*, were they never so wycked, cannot be prejudicial to the Aucthorytie gyven to *Peter* and his Successors, by the Mouthe of our Savyour Christe.

The Somme of the Objections secondarilye made againste his Aucthorytie, dothe confyste, (as they do alledge) in certayne Canons of the Councell of II. *Nicene*, and the Sixth Councell of *Carthage*, with the Departure of the *Greeke* Church and other Realmes now in our Dayes from the Aucthorytie of the said Sea of *Rome*. As concerninge the Councell of *Nicene*, I do marvell that they will alledge any thinge therin conteyned in this Matter, seeinge in the Pre-

Preface of the said Councell it is declared, that this Aucthorytie which we speke of is gyven unto the said Sea by no Councells or Synods, but by the Evangelicall Voyce of our Savyour Jesus Christe: And also the Fathers of the said Councell beyng condescended and agreed in all Matters of Controversye, moved in that ther assembly, wrotte unto the Pope, desiringe to have ther Decrees confirmed by his Aucthorytie, as it dothe more at large appeare in ther Epistle written in that behalfe. Further, *Atbanasius*, which was present at the said Councell, and after Patriarche of *Alexandria*, dothe not onelye acknowledge the Cure and Charge of the Universall Church of Christe to be gyven to *Peter* and his Successors, but also, beinge universally deprieved, did appeall unto the Pope of *Rome*, and by him was restored againe. And likewise the first Councell of *Carthage* makethe nothings for ther Purpose. For the Supremacie of the Pope was not called in Question ther, but some Varyaunce ther was in dede, which consistith in this Point onelye, whether a Bishoppe or a Preste beinge accused and troubled, and thinkinge hymselfe to have wronge, myght appeall to *Rome* for the better Examynation and Tryall of his Cause or no. As one *Appiarius* a Preste had done then in *Afrike*. Ther was alledged for Appellations to be made to *Rome* a Canon of *Nicene* Councell, which indede was sought for, and coude not be founde. Which was no Marvell: For whereas the Fathers in *Nicene* Councell made 70 Canons, throughe the Wickedness of Heretickes, ther was then but founde remainyng onely 21. Yet that notwithstandinge the Bishoppes of *Afrike* did not longe after submytte themselves to the Church of *Rome* in that Point. Also, they use to inculcate the Aucthoritie of this Councell, for bycause that St. *Augustyne* was present at it; as he was indede, which makethe directlye againste them. For Saint *Augustyne* dothe everye where in his Workes acknowledge the Supremacye of St. *Peter* and his Successors; as in his 162 Epistle, sayinge thus, *In Romana Ecclesia semper viguit Apostolica Cathedra Principatus: In the Church of Rome hath the allways ben strengthened or floryshed the Rule or Aucthoritie of the Apostolike Chayre.*

The Greek Church.

And where I heard a Question moved here of late, whether that ever the *Greke* Church did acknowledge the Superioritie of the Church of *Rome* or no? Of the which matter I marvell that any Man dothe doubt, seyng that the *Greke* Church did not onely acknowledge, but also contynue in Obedience under the said Church of *Rome*, by the space of Eight Hundreth Yeres at the least, so far as I can read my self, or learne of others. And after that it did first renounce the said Aucthoritie, it did returne againe with Submyssion fourteen severall Tymes, as good Authors write, and as we may partely gather by the Councell of *Florence*, which was about a Hundred and Fourty one Years ago; whereas the Patriarche of *Constantinople*, hymself was present amongst other Bishoppes and Learned Men of *Grece*, in the which this matter in Controversy was determyned and agreed upon, as it dothe manifestly appeare in the Canons of the said Councell. Moreover, if the *Greke* Church wer not under the Aucthoritie and Rule of the Church of *Rome*, what shall we think of the Storye of *Anthemas*, Patriarche of *Constantinople*, which was deposed for the Heresye of *Entyches*, by the Pope *Agapetus*. For whose Restitution earnest and longe Sute was made by the Emperesse *Theodora*, that then was, first to the Pope *Silverius*, and after to his Successor *Vigilius*, and coude in no Condition be obtayned. But as touching the *Greke* Church, and the Departure of the same from the Church of *Rome*; thus we maye briefly say and conclude, that after it did divyde it self from the Church of *Rome*, it did by lyttel and lyttel fall into extreme Myseryes, Captivity, and Bondage; in the which at this present it dothe remayne. And as concernyng other Countrys that have renounced the foresaid Aucthoritie, as *Germany*, *Denmarke*, and as it was here said, *Polonia*; this I have to saye, that the Myseryes and Calamities that *Germany* hath suffered, synce ther Departure from the Church of *Rome*, may be a Warnyng and Example to all other Nations to learne by, and beware of the like attempt. And as for *Denmark*, I do hear indede, they be very *Lutherans*, and have also renounced the

the Pope's Auctoritie, but yet I cannot learn, nor heare, that eyther the Kinge of *Denmarke*, or yet any Prince of *Germany*, doth take upon hym to be callyd *Supreme Head of the Church*. And as for *Polonia*, althoughe it be troubled with Heresy, as other Realmes be, yet I cannot learne, that eyther the Kinge, or the Clergie therof, hathe, or dothe gyve any Place to the same, Poland. but of the contrarye dothe most earnestly withstand them; as may ryght well appeare by certeyn Bookes set out this last Yere, that is 1558, by a Bishoppe of *Polonia*, called *Stanislaus Hofus*, in the which it is declared amongst many other Things, that earnest sute was made by the Protestantes to have three Things graunted and suffered to be practysed within that Realme; that is to saye, that Prestes myght have Wyves; to have the publyke Service in ther vulger Tongue, and the Sacrament of the Aulter mynistred under bothe kyndes: which all three were denyed them. Whereby it apperethe playnly that *Polonia* is not in that Case that Men reported it to be in. But and if it were so, that all these Realmes, yea and mo, were gone from the Obedyence of that Church, dothe it therefore followe that the Auctoritie thereof is not Iuste? I thinke not so. For as *Ferdynandus*, now Emperour, descendinge Iustely by Election from *Constantyne* the Great, if the Empire which was under *Constantyne's* Rule were divyded into twentye Parties, it hathe scarcely One of the Twentye, and yet the Auctoritie of an Emperour contynuethe in hym still. And as the Departure of *Gascoyne*, *Guyne*, *Normandy*, *Scotland*, and *Fraunce*, which were all sometymes under th'Imperial Crowne of *England*, dothe not take away th'Auctoritie thereof, but that it is an Imperial Crowne still; even so dothe not the Departure of these Countreyes from the Sea of *Rome* dymynyshe the Auctoritie gyven unto the same by God. Besides that *St. Paul* sayethe, *That ther shalbe a Departinge befor the Day of Judgment*, which althoughe some understand of th'Empyre, yet the most Part referre it to the Church of *Rome*, from whence Men shall faull and departe by Infidelitie and Heresies; but whether it shalbe in all Countreyes at one tyme or dyvers tymes, it is uncertayne.

Thirdly, ther is alledged a Provynceall Councell or Assembly of the Bishoppes and Clargy of this Realme of *England*; by whom the Auctoritie of the Bishoppe of *Rome* was abolisshed and disanulled. Which now some inculcate against us, as a Matter of great Weight and Auctoritie, wheras in very dede it is to be taken for a Matter of small Auctoritie, or else none. For First, we knowe that a particuler or provynceall Councell can make no Determination against the Universall Church of *Christe*. Secundarily, of the Learned Men that were the Doers ther, so manye as be dead, before they died were penitent, and cryed God Mercye for that Acte: And those that do lyve, as all your Lordshippes do knowe, hathe openly revoked the same, acknowledginge ther Error. And wher some here dothe saye, That they will never trust those Men, which once denyed the Pope's Auctoritie, and, nowe of the contrary, stand in the Defence of the same; in my Judgment, their Sayings be not greatly to be allowed. For it may happen, as often tymes it dothe chaunce indede, that a Man of Honestie, Worshippe, yea of Honour, maye comytte Treason against his Prince, and yet by the Goodness of the same Prince be pardoned for that Offence, shall we determinately saye, That Man is never after to be trusted in the Prince's Affaires? Nay, God forbyd; but rather thinke of the contrarye, that he which once hathe rune so hastily and rashely, that he hathe overthrowne hymself, and fallen, and broken his Browe or his Shynne, will after that take hede to walke more warily. As we may learne at the Apostles of our Saviour *Christe*, which did all forsake hym, and rune away, when he was apprehended [and brought] before the *Jews*; and specially of *St. Peter*, which did thrice denye hym. And yet after, as well *Peter* as all the rest of th'Apostles, did retorne againe to their Master *Christe*, and never woulde after, for neyther Persecution nor Deathe, forsake or denye him any more. So that it may appear, although Men have once gone astraye, if they retorne to the Truthe agayne, their Testimonies in the Truthe be not

III.

The Pope  
abolisshed by  
a Provincial  
Council  
in this  
Realm,  
answered.

to be discredetid. And so I truste that you see that all these Reasons and Objections, made against the Aucthoritie of the Church of Rome, be of none Effect, if they be indifferently wayed and considered.

Another  
Argument  
for the Su-  
premacy,  
answered.

And wheras ther was a Reason made here, that a Temporall Prince, unto whom no Ecclesiasticall Jurisdiction or Rule is gyven or committed by God, cannot himself be Head of the Church of Christe; so he cannot substitute nor appoint another to exercise any suche Jurisdiction or Aucthoritie in Spirituall Matters in, or over the Church of Christe under hym: For as it was then sayd, no Man gan gyve to another that Thing which he hathe not himself: Whereunto this Answer was made, That a Prince may gyve to another that Aucthoritie which he hathe not hymself, neyther may exercise; as for Example, they alledge, That a Kinge of himself is not a Judge, and yet he hathe Aucthoritie to appoint Judges to mynyster Justice. And likewise they said, That a Kinge hymself is no Capitayn, and yet hathe Aucthoritie to appoint Capitayns under hym, for Defence of his Realme, and Overthrowe of his Enemyes: and even so, say they, he may appoint and substitute one under hym to exercise Spirituall Jurisdiction, althoughe he have no suche Aucthoritie hymself. Which Reasons appeare unto me not only to be verye weake and feble, but also to be playne false, and against Scripture, which dothe declare, that the Office of a Kinge dothe consiste especially in these two Points, which these Men denye to be in hym; That is, in playinge of the Judge, and mynistringe of Justice to his Subjects, and likewise in playinge the valiant Capitayne, in defendinge of the same his Subjects from all Injurie and Wronge, as the 8th Chapter of the first Book of Kings declareth in these Wordes, **Judicabit nos Rex noster, et egredietur ante nos et pugnabit bella nostra pro nobis**, that is, *Our Kinge shall judge us, and he shall goe fourthe before us, and he shall fyght our Battailles for us.* And likewise Nathan said unto Davyd's own Person, **Responde mihi Judicium: Make me answer accordinge to Justice.** And likewise Solomon hymself did gyve Sentence and Judgement between the two common Women, which of them two was Mother of the Child which was alive. And as for to prove that those Kings with other in the olde Testament were Capitayns themselves, in the Defence of their Realmes, is more manifest, than I shall nede to travell in provinge of the same.

And thus to drawe unto an end, I trust your Lordshippes do see, that for Unytie and Concord in Faithe and Religion, to be preservid and contynued in the Church, our Saviour Christe the Spouse thereof hathe appointed one Head or Governour, that is to wit Peter, and his Successors, whose Faithe he promysed shoulde never decaye, as we see manifestely it hathe not indede. And for those Men which wryte and speake against this Aucthoritie, if therewith their Wrytings and their Doings be well considered, they shall appear to be suche, as small Credit or none is to be gyven unto in Matters of Weyght, suche as this is. For who so redith the Third Chapter of the Second Epistle of St. Paul to Tymothie, may see them there lively described with their Doings. And specially one Sentence therein may be applyed and verified of them most justely, that is, **Semper discentes, et nunquam ad scientiam veritatis pervenientes**, that is to saye, *Alwayes learnynge and never comminge to the Knowledge of Truthe.* For as we see them varye amongst themselves, one from another, so no one of them dothe agree with himself in Matters of Religion two Yeres together. And as they be gon from the sure Rocke and Staye of Christe's Church, so do they reel and waver in their Doctryne, wherin no certeyntie nor staye can be founde. Whereof St. Paul dothe admonyshe us, and teache us in the Person of his Scholer Tymothie, to be constante in Doctryne, and Religion, and not to followe suche Men. For after, in the same Chapter he sayeth thus, *Tu vero permane in iis quæ didicisti, et quæ credita sunt tibi, sciens à quo didiceris.* But as for thee, saythe St. Paul, speaking unto every Christian Man in the Person of Tymothe, *Continue in those Things which thou hast learned, and which be credited unto thee, knowinge of whom thou hast learned them.* In which Wordes we myght understand that St. Paul dothe not move any Man to continew in any false



false or untrue Doctryne. Wherefore he movethe every Man to consider, not onely his Religion and Doctryne, but also, or rather, the Schoolemaster of whom he learned the same. For of the Knowledge, Constancye and Worthyness of the Schoolemaster, or Teacher, may the Doctryne, taught by him, be knowne to be good and sound, or otherwise. Now if a Man shoulde aske of these Men in this Realme, which dissent from the Catholike Church, not onely in this Point of the Supremacie, but also in dyvers of the cheffe Mystries of our Faithe, of whom they learned this Doctryne which they holde and teache, they must nedes answer, that they learned it of the *Germaines*. Then we may demande of them agayne, of whom the *Germaines* did learne it? Whereunto they must answer, that they learned it of *Luther*. Well, then of whom did *Luther* learne it? Whereunto he shall answer hymself in his Booke that he wrote *De Missa angulari, seu privatâ*: where he saythe, That suche Thinges as he teachethe agaynst the Masse, and the Blessed Sacrament of the Aulter, he learned of Sathan, the Devyll. At whose Hands it is lyke he did also receive the rest of his Doctryne. Then here be two Points diligently to be noted. First, That this Doctryne is not yet 50 Yeres old; for no Man taught it before *Luther*. And Secondarily, That *Luther* dothe confesse and acknowledge the Divell to be his Schoolemaster in dyvers Points of his Doctryne. So that if Men wolde diligently mind St. *Paul's* Wordes, where he bidethe us *Knowe of whom we have learned* suche Doctryne as we holde, they wolde refuse this perverse and wicked Doctryne, knowinge from whom it came. But if they will aske us of whom we learned our Doctryne, we answer then, that we learned it of our Forefathers in the Catholike Church, which hathe in it contynuedly the Holye Spirit of God for a Ruler and Governour. And agayne, if they aske of whom our Fathers learned this same, we say of their Forefathers within the same Church. And so we manually ascend in Possession of our Doctryne, from age to age, unto the Apostle *Peter*, unto whom as St. *Cyprian* sayeth, our Saviour Christe did betake his Shepe to be fed, and upon whom he founded his Church.

Luther.

So that nowe we may be bolde to stand in our Doctryne and Religion agaynst our Adversaries, feyng that thers is not yet Fyfty Yeres olde, and ours above Fyften hundreth Yeres olde. They have for Auctoritie and Commendation of their Religion *Luther* and his Schoolemaster before mencioned; we have for ours St. *Peter* and his Master Christe. So that nowe, by the Doctryne of *Ireneus*, every Man may knowe wher the Truthe is, and whom he should followe, which saythe thus, *Eis qui in Ecclesia sunt Presbyteris, obedire oportet; his qui Successionem habent ab Apostolis, qui cum episcopali Successione charisma Veritatis certum secundum placitum Patris acceperunt; reliquos vero qui abssunt à principali Successione, et quocunque Loco colliguntur, suspectos habere, vel quasi Hæreticos, et mala Sententia, vel quasi studentes [partium] et elatos sibi placentes: Aut rursus ut Hypocritas quæstus gratia et vanæ gloriæ, hoc operantes: qui omnes decidunt à Veritate.* That is, "To those Prestes, which be in the Church, we ought to obaye, those which their Succession from the Apostles, who with Bishoppe-like Succession, have received a sure gracyous Gifte, according to the good Will of the Father. But for the other which departe from the principall Succession, and be gathered in whatsoever Place, we ought to have them suspected, either as Hereticks, and of an evil Opinion, or as makinge Divisions, and proude Men, and pleasing themselves, or agayne as Hypocrites, doing that for Advantage and vayn Glorie, which all do fall from the Truthe. And thus I make an End, most humbly thankinge your good Lordships for your gentill Pacyence, desiringe the same lyke wise to weye and consider these Thinges which I have spoken, as shalbe thought good to your Wyfdomes.

N U M B.

## NUMB. VIII.

*The HEADS of a Discourse concerning the SUPREMACYE.*

Foxii MSS.

**T**HE first Byshopps of *Rome*, were particular Byshopps of a certein Precinct, beginning, contynuing, and endinge their Byshoppricks in Persecutions and Povertye. In what Affayres they busied themselves, and under what Emperors.

Under what Emperours the Byshopps of *Rome* began to decline from the Perfections of their Predecessors; the Cause thereof; and that they had no Dignities nor Possessions, but of the Gift of the Emperours, and other Princes; and howe the same from Tyme to Tyme were enlarged, and had their Continuance.

The Cause whereupon the Byshoppe of *Rome* claymed to be an Universal Byshoppe; usurped an universal Jurisdiction. Howe farre the Bounds thereof did then extend; his Practises to be an Erthly Monarche or Kinge; and howe he e'er since, with every Age, hath mayntained his State.

In what Age the Name of *Papa* had his Original. To whom it was attributed, and howe it became the proper Name of the Byshoppe of *Rome*; and what Byshoppes of *Rome* first claymed the Swordes, and Triple, Double, and Single Crowne.

What Mischiefs and Inconveniencies have ensued upon all Commonwealths, by the usurpinge of the saide Jurisdiction. And howe muche thereby the Christen Commonweale is decayed; and of the beginnunge of the *Turkische* Empire, and *Mahomet's* Religion.

General Councells summoned by the Emperours; and for what Causes. Under what Emperours; when the Byshoppe of *Rome* first summoned a General Councell; and howe he hath accrochyd the same unto himself.

The Popes have entermedlyd in there Generall Counsellis with Princes Affayres, and have as well at other Tymes, as then, taken upon them to bestowe Empires and Kingdomes, and that none should rule or be crowned, but at his Pleasure. And what great Broyles have ensued thereupon, especially in *England*, as appeareth in the Lives of *Henry the II. King John, Henry the III.* and divers other Kings.

Of the Censures of the Church. And howe the Popes have abusyd the same, in revenge of there owne private Quarrels, and Advancement of their owne Estates.

Howe, and when the Christian Faythe first began in *England*. The King's Authoritie: Archebishoppes, Bishoppes, and Ecclesiasticall Lawes, made by Kinge *Lucius*, without the Pope. The Continuance of the same Faythe, until *Augustin*; and after until the cominge of the *Normans* into *England*. The Innovations of Religion brought in by *Augustine*, and the Practices used for the Bringinge in of the same, and what Opinion or Estimation was had therof.

The Cause why the *Romaines* left or forsooke their Government here in *England*; and that sythence it hath not been tributary or subject to any Forein Estate, albeit it hath been divers Tymes conqueryd by Strangers; and that those Conquerours have forsaken their owne Countreys, and become as it were natural Born in *Englande*, conforminge themselves wholly to the Laws thereof.

That the Realm of *Englande* hath been alwaies Governyd by private Lawes and Customes; as well in Causes Ecclesiasticall as Temporal. The Antiquitie, Establisshinge, Allowance and Commendation of them. The Difference between the Canon, Civil and Temporal Lawes. And when the Canon and Civil Lawes were first receavid into *Englande*.

In what Cases the Common Lawes of *Englande* have admittyd the Civil and Canon Lawes, and upon what Consideration.

In what Age the Pope's Jurisdiction crept into *Englande*, and the Practices used from Tyme to Tyme for the establisshinge therof.

What Innovations, as well of Lawes, as of Estates, have been made in *Englande* by the Pope's Legates, Cardinales, *Italians*, beinge Byshoppes in *Englande*, and others of the *Englyshe* Clergye.

Practys

Praetys of the Byshoppes, and others there Adherents, for the bringinge into *Englande* of the Pope's Jurisdiction.

The King's Jurisdiction in Ecclesiasticall Causes, by the Common Lawes of the Realme: And that Ecclesiasticall Persons derive their Jurisdiction from the Kinge.

There is no Magistrate in any Cause above the Kinge in his Realm: And what Lawes the Kings of the Realme have gyvin to the Clergye; and the same have been observid.

The King's Demesnes dischargid of Tythes; And that his Tenants *in chief* shall not be empleadid in the Ecclesiasticall Court for any Tythes.

Licences and Dispensations made by the Kinge, in Ecclesiasticall Causes.

Licences, Graunts and Dispensations made by the Pope adjudged voide by the Common Lawe.

That the Pope cannot erecte in *England* any *Sanctuary*, or exempte any Person from the King's Jurisdiction. And of the beginninge of *Sanctuaries*.

The Probate of the Testaments, and committinge of Administration of the Goodes of the Intestate, by the Ordre of the Common Lawes, belonging to the Kinge. And when the same were grantyd to the Clergie.

Ecclesiasticall Discipline belonging to the Kinge: And how the same hath bene executid. And that Temporall Judges be Judges of Ecclesiasticall Causes.

Disgradinge, Deprivinge, Deposinge, Suspendinge and Sequesteringe, by the King's Commandment, and Auctoritie.

By the Common Lawes of the Realme one Person maye not enjoye more Benefices than one, or Dignities in one Church.

Imprisoninge, Fininge, Ransominge, Abjuringe, Arrayninge and Banishinge of Ecclesiasticall Persons, by the King's Commandment and Auctoritie.

Temporalities of Bishoppes seised; And of the seiser of the Goodes of the Clergie.

Ecclesiasticall Persons restreynid from purchasinge of Landes, from buyinge and sellinge and takinge Landes in ferme.

Seiser of Temporalities in the Tyme of Warre.

Temporall Persons Juges in Allowance of the Clergye to Prisons, upon their Arreygnments: And of the Commencement therof.

The King's Power and Auctoritie in Causes of Excommunication. And that the King's Temporall Courts beinge [Judges] of the validitie and invaliditie of Excommunications.

Causes of Heresie, Witchcraft, Sorcery, Enchauntements, debatyd before the Kinge and discussyd and judged by him and the Lerynd of the Realme, and his Temporall Justiceys.

The King's Courts Juges of Lecherous Lyff, as well in the Clergye as in the Temporalitie.

Abilitie or not Abilitie of Clerks presentyd to Benefices, jugid by the King's Temporall Courts. The Common Lawe of *England* jugith of Bastards.

Ecclesiasticall Lawes made by Kings of *England* concerninge Religion, Faythe, &c. Rites, Ceremonyes, Heresies, Bishoppes, Ecclesiasticall Persons and other Things concerninge the Clergye.

Parliaments in *England* signinge and decreeinge against the Pope's Auctoritie his Canons and Bulles. And the manner of the holdinge of them, whether the Bishoppes be there in respect of ther Clergye, or for any other Cause. And they are to be punysshed, if they departe from the same without Lycence.

Spirituall Courts within the Realme, the King's Courts.

To whom, and for what Things Tithes were payable by the Common Lawes; positive Lawes made for the same: The erecting of Parishes: Suits in the King's Temporall Courts for Tythes.

The Clergie chardged with Quinsiems and other Payements, as well for their Lands as Goodes; and Ecclesiasticall Persons made Collectours therof by the Lawes of the Realme: and the Punysshement of them that refuysde to be Collectours.

That *Ireland* of Right belongeth to the Kings of *England*, and not gyven to *Henry* the Second, as some pretend : and howe the Kings of *England* came by the same.

Othes heretofore ministryd against the Pope, as well to the Clergye, as to the Laytie ; and of the Othe minystrd to the Pope's Legates and Messengers at their cominge into *England*.

Foundations of Free-Chappells, and other Howses Ecclesiasticall by the King's Lycence, to be donatyve and not presentatyve.

Monasteries and other Howses and Foundations Ecclesiasticall, altered or suppressyd by Kings, and other Common Persons.

Visitations of the Clergye, Free-Chappells, Hospitals and other Ecclesiasticall Howses and Places, by the Chancellor of *England* and other the King's Commisioners : and of the Pope's Usurpations in visitinge of the Clergye of *England*.

All Suits determinable within this Realme. No Suite for any Cause ryfinge within the Realme, maynteinable in any Place out of the Realme. In what wise forein Suits before the Statutes of *Præmunire*, were restreyned and punished.

Controversies betwixte Ecclesiasticall Persons for Ecclesiasticall Causes, determynable within the Realme ; and before whome.

Appels and other forein Suits determynable in *England* ; and before whome.

Triall in the King's Temporall Courts of Issues, and Matters Spirituall or Ecclesiasticall.

Of what Force the Pope's Excommunication is by the Lawes of *England* ; and of the Punishment of the Bringers in therof.

That no Person shall goe out of the Realme to *Rome*, the Pope's Generall Counsell, ne to any other Place, without the King's especiall Lycence ; and the Punishment of suche as goe out of the Realme without the King's Licence.

The Lawes of *England* agaynst the cominge into the Realme of the Pope's Legates and Messengers, and of all others, without the King's Lycence.

That Priours alien, ne any of their Religion shall not goe out of the Realme to be visitid, by their Superiors or Generalls beyond the Seas, nor send or conveighe any Money unto them out of the Realme without especiall Licence.

The Foundations and Erections of Archebishoppicks and Bischoppicks ; and their Endowments from tyme to tyme by the Kinge ; and by whom the Limitts of every Bishoppes Diocess were assignyd.

The Translation, Union and Dissolution of Bishoppes Seas, by Kings in severall Ages.

All Franchises and Liberties of the Bischoppicks and Clergye deryvid from the Crowne, and sworne by Kings in their Coronations.

Exemption to be discharged of the Jurisdiction of Bishoppes, by the King's Graunt.

The Kinge onely Patron of all Archebishoppicks, and Bischoppicks in *England* : and howe the Archebishoppes and Bishoppes were investyd and consecrated of old Tyme : and that a Man may be a perfecte Bishoppe to every Respect, without Tonfure, Rasure, Anoyntinge and suche other Ceremomes. And when the investinge or consecratinge of Archebishoppes and Bishoppes was alteryd ; and howe the same of latter Tyme hathe been usid.

And when the Pope herein beganne to usurpe upon the Kings.

No Election made to Ecclesiasticall Dignities without the Kings Licence, good : and that to the perfittinge thereof his Assent is requisite by the Writ *De regio assensu*.

Elections to Ecclesiasticall Dignities in Tymes past usyd in divers manners : And when franke Election first beganne ; and how soone it hath been established.

Foreyners preferrid, nominatyd or elected to Ecclesiasticall Dignities, refusyd.

The Pope's Factions, in refusinge to consecrate or confirme those which were duely electyd to Ecclesiasticall Dignities.

The Kinge Gardian as well of the Spiritualities as of the Temporalities in the Tyme of the : and that he may kepe the Temporalities duringe his Pleasure.

Pleasure. The Meanes howe the Bishhoppe after his Consecration comyth to his Temporalties : And of the reseifer therof, if the Bishhoppe procede not therin in due Order.

The Othe of the Bishoppes and other Ecclesiasticall Persons to the Kinge in Tymes paste : and the maner of swearing unto the Pope.

The Bishoppes and Archebishoppes obedient Subjects to the Kinge, and Ministers to his Temporall Courts, in executinge his Wordes and Commandments.

Provisions and Translations, &c. to Ecclesiasticall Dignities by the Pope, against the common Lawes of *England*. The Mischiefs that have growen thereby : and how the Procurers thereof were punysht before the Statutes of *Premunire*.

*Rome-scotts* and *Peter-pence* in what ages first paid; upon what Considerations denyed and with-holden, by divers Kings.

The Pope becomyth a Souldier : and howe the Tenthes of the Ecclesiasticall Livings and Promotions, beinge graunted onely for the Ayde of the Holy Land, were afterwards continuyd and paid to his own Private Uses.

In what Age, for what Cause, and by what Meanes, the Pope usurpid the first Fruytes of the Ecclesiasticall Promotions.

Convocations of the Bishoppes and Clergye, within this Realme, not holden nor callyd without the King's Writ or Assent.

Writts directid to Convocations, prescribinge what Thinges the Clergye shall establishe and decree, and what not. Messengers and Commissioners sent to the same or like ende.

Of what Force, by the Common Lawes, things decreed by the Convocation are.

That no Constitutions Provinciaill, nowe extant, were decreyd, before the Tyme of *Stephen Langhton*, thrust into the Archebishoppricke of *Canterbury* by the Pope, all others before beinge suppressed. And howe muche the Pope's Jurisdiction was thereby enlarged, and in what Poynts.

What maner of Liberties and Franchises the Clergye hereupon challengyd : And howe by colour therof they usurpyd the King's Auctoritie : and what Practises and Attempts have been wrought for the same.

The Kinge had the same Jurisdiction in the Gyft, and Investiture of *Canterbury* and *Torke*, as in other bishoppricks. The Pope claymed the Gyft of them, and howe longe sithence the Pope first usurpid.

What is the Palle : when and upon what Consideration, and by whom it was gyven to the Archbishoppes of *Canterbury*.

The great Abuses, and Usurpations by colour therof.

The Prerogatives of the Archbishoppe of *Canterbury* : and from whom they tooke their Beginninge.

The Mariage of Prestes lawefull by the Common Lawes of *England*. And that the same is neyther akeryd nor repealyd by any Acte of Parliament. And by what Means the same was first restreynid.

The auncient Monasticall Lyvings as well in *England* as elsewhere : and howe the same was pervertyd by the Rules of *Augustine*, *Benedict*, *Dominic*, &c. And to what Abuses the State of that Lyff was degenerate.

The beginninge of all kind of Friers and other Regular Persons in *England* : And to what Abuses the same were growen unto.

That the Quene's Majestie that nowe is hathe by the Common Lawes of this Realme, as great Auctoritie and Jurisdiction over the Realme, as any of her Majestie's Aunceltours or Predecessors, beinge Kings or Quenes of this Realme, have had.

What Servitude and Tyranny to all the Quene's Subjects : What Daunger to the Prince and Realme they bringe in and doe, that in any forte mayteyne the Pope's Jurisdiction. What it is to affirme the Pope's Jurisdiction. Howe it is nowe punysht ; and howe it was punysshable, by the Common Lawes of this Realme.

## NUMB. IX.

*The ORATION of the Reverend Father in God Mr. Dr. Fecknam, Abbot of Westminster, in the Parliament Howse, 1559. against the Bill for the LITURGY.*

Foxii MSS.  
Vespasian.  
D. 18.  
C. C. C. C.  
Synodalia.

**H**onourable and my very good Lordes; having at this present two sundry kindes of Religion here propounded and set forth before your Honours, being already in Possession of th'One of them, and your Fathers before you, for the space of 14 Hundrethe Yeres past here in this Realme, lyke as I shall hereafter prove unto you; the other Religion here set in a Booke to be receyved and established by th'Auctoritie of this High Courte of Parliament, and to take his Effecte here in this Realme at Mydsomar nexte comynge. And you beinge, as I knowe, right well desirous, to have some Prooffe or sure Knowledge, which of both these Religions is the better, and most worthy to be established here in this Realme, and to be preferred before the other; I will for my part, and for the discharge of my Dewtie, first unto God, secondly unto our Sovereigne Lady the Quene's Highness; thirdly, unto your Honours and to the whole Commons of this Realme, here sette forth, and expresse unto you, three brief Rules and Lessons, wherby your Honours shall be able to putte difference betwixt the true Religion of God, and the Counterfeyte, and therein never be deceyved. The First of these Three Rules or Lessons is, That in your Search and Tryall making, your Honours must observe, which of them bothe hathe ben of most Antiquitie, and most observed in the Church of Christ, of all Men, at all Tymes and Seasons, and in all Places. The Second, which of them be the, is of it self more steadfast, and allwayes forth one and agreeable with it self. The Third and Last Rule to be considered of your Wisedoms is, which of these Religions dothe brede the more humble and obedient Subjects, first unto God, and next unto our Sovereigne Ladie the Quene's Highness, and all Superiour Powers.

- I. Concerninge the first Rule and Lesson, it cannot be truly affirmed or yet thought of any Man, that this new Religion, here nowe to be sett forth in this Booke, hathe bene observed in Christ's Church of all Christian Men, at all Tymes and in all Places; when the same hathe ben observed only here in this Realme, and that for a shorte Tyme, as not muche passing the space of two Yeres, and that in King *Edward* the 6th his Dayes: Whereas the Religion, and the very same maner of servinge and honoring of God, of the which you are at this present in Possession, did begin here in this Realme 1400 Yeres past in Kinge *Lucius's* Dayes, the first Christian Kinge of this Realme; by whose humble Letters sent to the Pope *Elutherius*, he sent to this Realme two holye Monkes, the one called *Damianus*, th'other *Faganus*: and they, as Embassadors sent from the Sea Apostolike of *Rome*, did bringe into this Realme so many Yeres past the very same Religion; wherof we are now in Possession; and that in the *Latin* Tonge, as the ancyent Historiographer *Gildas* witnesseth in the Prologue and Beginynge of his Booke of the *Brittaine-Historye*. And the same Religion so longe ago begune, hath had this long Continuance ever sythence here in this Realme, not onely of th'Inhabytaunce therof, but also generally of all Christian Men, and in all Places of *Christendom*, untill the late Daies of Kinge *Edward* the 6th as is aforesaid. Wherby it appeareth unto all Men that lyft to see and knowe, howe that by this Rule and Lesson the ancyent Religion and maner of Servinge of God (wherof we are allredye in Possession) is the very true and perfect Religion, and of God.
- II. Towchinge the Second Rule and Lesson of Tryall making and Probation, whether of bothe these Religions is the better and most worthy of Observation here in this Realme, is this, That your Honours must observe which of bothe these is the most stayed Religion, and allwayes forth one, and agreeable with it self. And that the new Religion here now to be set forth in this Booke, is

no stayed Religion, nor allwayes forth one, nor agreeable with it self, who seethe it not; when in the late Practise therof in Kinge *Edward* the 6th his Dayes, howe changeable and variable was it in and to it self? Every other Yere havinge a newe Booke devysed therof; and every Booke beinge, sette furthe, as they professed, accordinge to the sincere Word of God, never an one of them agreeing in all Pointes with the other: The firste Booke affirminge the Seven Sacraments, and the reall Presence \* of Chryste's Body in the Holy Euchariste; the other denyinge the same; th'one Booke admitting the reall Presence of Chryste's Body in the said Sacrament to be receyved in one kinde with kneeling downe, and great Reverence donne unto it, and that in unleavned Bread; and th'other Booke would have the Communyon receyved in bothe the kindes, and in Lefe † Bread, without any Reverence, but only unto the Bodye of Chryste in Heaven. But the Thinge most worthy to be observid of your Honours is, howe that every Booke made a shewe to be set furthe accordinge to the sincere Word of God, and not one of them did agree with another. And what marvell, I praye you, when the Awthors and Devisers of the same Bookes coule not agree amongst themselves, nor yet any one of them myght be founde that did longe agree with himself? And for the Prooffe therof, I shall firste begyne with the *Germanye* Wryters, the cheffe Schoole-masters and Instructors of our Countreymen in all these Novelties.

And I do read in an Epistle which *Philippe Melancthon* did write unto one *Frederico Miconino*, howe that one *Carlostadius* was the first Mover and Begynner of the late Sedition in *Germany*, towchinge the Sacrament of th'Altar, and the Denyal of Chryst's real Presence in the same. And when he should come to interpret those Wordes of our Saviour Chryste, *Accipit panem, benedixit, fregit, deditque Discipulis suis, dicens, Accipite, & comedite, hoc est corpus meum, quod pro vobis tradetur; Digito, inquit ille, monstravit visibile corpus suum.* By which Interpretation of *Carlostadius*, Chryste shoulde with the one Hand give unto his Disciples Bread to eat, and with the other Hand Pointe unto his visible Bodye that was ther present, and say, *This is my Bodye, which shall be betrayed for you.* *Martyn Luther*, muche offended with this foolish Exposition, made by *Carlostadius*, of the Wordes of Chryste, *Hoc est corpus meum*, he geveth another Sense, and saithe, that *Germanus sensus verborum Christi*, was this, *Per hunc panem, vel cum isto pane, En! Do vobis corpus meum.* *Zwinglius* findinge muche Faulte with this Interpretation of *Martyn Luther*, writeth that *Luther* therin was muche de-ceyved, and how that in these Wordes of Chryst, *Hoc est corpus meum*, the Verbe Substantyve *est*, must be taken for *significat*, and this Word, *Corpus* (*quod pro vobis tradetur*) must be taken, *pro figura corporis*. So that the true Sense of these Wordes of Chryst, *Hoc est corpus meum*, by *Zwinglius's* supposal is, *Hoc significat corpus meum, vel est figura corporis mei.* *Peter Martyr* beinge of late here in this Realme, in his Booke by him set furthe, of the Disputation, which he had in *Oxenforde*, with the Learned Students ther, of this matter, gevith another Sense of these Wordes of Chryst, contrarye unto all the reste, and ther saythe thus: *Quod Christus accipiens panem benedixit, fregit, deditque Discipulis suis, dicens, Hoc est corpus meum, quasi diceret corpus meum per fidem perceptum erit vobis pro pane, vel instar panis.* Of whose Sense the *Englishe* is this, that Chryst's Bodye receyved by Faithe, shall be unto you as Bread, or instead of the Bread.

But here to cease any further to speake of these *Germanye* Wryters, I shall drawe nearer Home, as unto Doctor *Cranmer*, late Archbysshoppe of *Canterbury* in this Realme; howe contrary was he unto hymself in this matter? When in one Yere he did set furthe a Catechisme in the *Englishe* Tongue, and did Dedicat the same unto Kinge *Edward the Sixth*, wherein he did most constantly affirme and defend the real Presence of Chryst's Bodye in the Holie Euchariste; and very shortely after he did set furthe another Booke, wherein he did most shamefullie denye the same, falsifinge bothe the Scriptures and Doctors, to the no small Admiration of all the Learned Readers. Dr. *Ridley*, the notablest Learned of that Religion in this Realme, did set furthe at *Paul's* crosse, the real Presence of Chryst's Body in the Sacrament, with these Wordes, which I heard,

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\* This is utterly false, as maybe seen in that first Book, call'd The Order of the Communion, in *Bish. Sparrow's Collections* † The Copy in the *Benet Coll. Library* reads In Leaven Bread.



beynge ther present. ' How that the Devil did beleve the Sonne of God was ' able to make of Stones Bread ; and we *Englishe* People, which do confesse that ' Jesus Chryst was the very Sonne of God, yet will not beleve that he did ' make of Bread his very Bodye, Fleashe and Blood. Therefore we are worke ' than the Devil ; seying that our Saviour Chryste, by expresse Wordes did ' most plainlie affirme the same, when at the last Supper he tooke Bread, and ' said unto his Disciples, *Take ye, eat, this is my Bodye, which shall be given for you.* And shortely after the said Doctor *Ridleye*, notwithstandinge this most plaine and open Speech at *Paul's Crosse*, did deny the same. And in the last Book that Doctor *Cranmer* and his Complices did set furthe of the Communion in Kinge *Edward the Sixth* his Dayes, these plaine Wordes of Chryst, *Hoc est corpus meum*, did so encomber them, and trouble their Wittes, that they did leave out in the same last Booke, this Verbe Substantive *est* ; \* and made the Sense of Chryst's Wordes to be there Englished, *Take, eat this my Body*, and left out there, *this is my Bodye*, which thinge beinge epyed by others, and great Faulte founde withal, then they were faine to patche uppe the Matter with a little piece of Paper clappid over the foresaid Wordes, wherin was writtyn this Verbe Substantive *est*. The Dealinge herewith beinge so uncertaine, bothe of the *Germanye* Writers and *Englishe*, and one of them so muche against another, your Honours maye be well assured, that this Religion, which by them is set fourthe, can be no constant nor stayede Religion. And therefore of your Honours not to be receyved, but great Wisdome it were for your Honours to refuse the same, untill you shall perceyve better Agreement amongst the Awthors and setters furthe of the same.

\* This very probably was no more but an Error of the Printer.

III. Towchinge the Thirde and Laste Rule of Tryall makinge, and puttinge of Difference between these Religions, it is to be considered of your Honours which of them bothe dothe brede more obedyent, humble and better Subjects ; firste and chieffelye unto our Savvour and Redeemer ; secondly, unto our Sovereigne Lady the Quene's Highness, and to all other Superiors. And for some Tryall and Probation therof, I shall dilier your Honours to consider the sodayne Mutation of the Subjects of this Realme, sythence the Deathe of good Quene *Marye*, onely caused in them by the Preachers of this newe Religion : When in Quene *Marye's* Daies your Honours do know right well, howe the People of this Realme did live in an Order ; and wolde not runne before Lawes, nor openlye disobey the Quene's Highness's Proceedings and Proclamations. There was no spoyling of Churches, pullinge downe of Aultars, and most blasphemous treadinge of Sacraments under their Feet, and hanging up the Knave of Clubs in the Place therof. There was no scotchinge nor cuttinge of the Faces and Legs of the Crucifix and Image of Chrift : There was no open Flesh eatinge, nor Shambles kepeinge in the Lent and Daies prohibidid. The Subjects of this Realme, and especially the Nobilitye and suche as were of the honourable Councell, did in Quene *Mary's* Daies knowe the Waye unto Churches and Chappels, there to begyne their Daies Worke, with callinge for Helpe and Grace by humble Prayers and servinge of God. And nowe sithence the comynge and Reigne of our most Sovereigne and dear Lady Quene *Elizabeth*, by the onely Preachers and Scaffolde Players of this newe Religion, all Thinges are turned up-side downe, and notwithstandinge the Quene's Majestie's Proclamations most Godly made to the contrarye, and her Vertuous Example of Lyvinge sufficyent to move the Hearts of all obedyent Subjects to the due Service and Honour of God. But Obedyence is gone, Humylitie and Mekeness cleare abolyshed, vertuous Chastity and straight Livinge denyed, as though they had never ben heard of in this Realme, all Degrees and Kindes beynge desirous of fleshely and carnall Lybertie, wherby the yong Springalls and Children are degenerate from their Naturall Fathers, the Servants Contemptors of their Masters Commandments, the Subjects disobedyent unto God and all Superior Powers.

And therefore, honourable and my very good Lordes, of my Parte to mynyster some Occasion unto your Honours to expell, avoid and put owte of this Realme

Realme this Newe Religion, whose Fruits are already so manifestly knowne to be, as I have repetid; and to perswade your Honours to avoyd it, as muche as in melyethe, and to persevere and continue stedfastly in the same Religion, wherof you are in Possession, and have allredye made Profession of the same unto God; I shall rehearse unto your Honours foure Things, wherby the Holie Doctor St. *Augustine* was contynued in the Catholicke Church and Religion of Christe, which he had receaved, and woulde by no means change, nor auiler from the same. The firste of these four Things was, *Ipsa Auctoritas Ecclesia Christi miraculis inchoata, spe nutrita, Charitate auda, vetustate firmata*. The Second Thing was, *Populi Christiani consensus et unitas*. The Third was, *Perpetua sacerdotum Successio in sede Petri*. The Fourthe and Last Thing was, *Ipsam Catholicam nomen*. If these foure Things did cause so notable and learned a Clarke as St. *Augustyn* was to continue in his professed Religion of Christe without all Chaunge and Alteration, howe much then ought these foure Pointes to worke the like Effect in your Hartes, and not to forsake your professed Religion? Firste, because it hathe the Auctoritie of Christe's Church. Secondlye, because it hathe the Consent and Agreement of Christian People. Thirdly, because it hathe the Confirmation of all *Peter's* Successors in the Sea Apostolike. Fourthly, it hathe *Ipsam Catholicam nomen*, and is all Times and Seasons called, *the Catholike Religion of Christ*. Thus bolde have I bein to trouble your Honours with so tedyeuse and longe an Oration, for the discharginge, as I said before of my Dewtie, first unto God; secondly unto our Sovereigne Lady the Quene's Highnesse, thirdly and laste, unto your Honours, and all other Subjects of this Realme: Most humbly beseeching your Honours, to take it in good Parte, and to be spoken of me for th'onely Cawse above said and for none other.

## N U M B. X.

Another ORATION made by Dr. SCOT, Bishop of Chester in the Parliament House, against the Bill of the LITURGY.

**T**HIS Bill that hathe ben here read nowe the third Tyme, dothe appeare unto me suche one, as that it is muche to be lamentid, that it shoulde be suffered either to be read, yea or anye Eare to be gevin unto it of Christian Men, or so honourable an Assemblie as this is: For it dothe not only call in Question and Doubte those Things which we ought to reverence without any doubt movinge, but maketh fourthe earnest Request for Alteraunce, yea, for the clear abolyshinge of the same. And that this maye more evydently appear, I shall desire your Lordships to consider, That our Religion, as it was here of late discretely, godly and learnedly declared, dothe consist partely in inward Things, as in Faith, Hope and Charitie; and partely in outward Things, as in common Prayers, and the holie Sacraments uniformly mynystrid.

Nowe as concernynge these outward Things, this Bill dothe clearly in very dede extinguishe them, settynge in there Places I cannot tell what. And the inward it dothe also so shake, that it leavethe them verye bare and feble.

For Firste, by this Bill, Christian *Charitie* is taken awaye, in that the Unitie of Christe's Church is broken: For it is said, *Nunquam relinquunt Unitatem, qui non prius amittunt Charitatem*. And St. Paul saythe, that Charitie is *Vinculum perfectionis*, the Bond or Chayne of Perfection, wherewith we be knytte and joyned together in one. Which Bond beyng loosed, we muste nedes fall one from another, in divers Parties and Sects, as we see we do at this present. And as towching our *Faith*, it is evident that dyvers of the Articles and Mysteries therof be also not onely called into doubt, but partely openlye, and partely obscurely, and yet in verye dede, as the other, flatlye denyed. Nowe these two, I mean Faith and Charitie, beinge in this Case, Hope is eyther left alone,

Foxii Mss.  
Vespali  
D. 18.

alone, or else Presumption sett in her Place: whereupon for the moſte parte Deſperation dothe followe, from the which I praye God preſerve all Men.

Wherefore theſe Matters mentioned in this Bill, wherein our whole Religion conſiſtethe, we ought, I ſaye, to Reverence, and not to call into Queſtion. For as a Learned Man wrytethe, *Qua patefacta ſunt quarere, qua perfecta ſunt retractare, et qua deſinita ſunt convellere, quid aliud eſt, quin de adeptis gratiam non reſerre*: that is to ſaye, "To ſeke after the Things which be manifeſtly opened, to call back, or retract Things made perfect, and to pulle upp againe Matters deſyned; what other Thing is it, then, not to geve Thanks for Benefits receaved? Lykewiſe ſaythe holie *Athanaſius*, *Qua nunc à tot ac talibus Episcopis probata ſunt ac decreta, clareq; demonſtrata, ſupervacuum eſt denudò revocare in iudiciũ*. "It is a ſuperfluous Thing, ſaythe *Athanaſius*, to call into Judgment againe Matters which have ben tried, decreed and manifeſtly declared, by ſo many and ſuche Biſhoppes, (he meaneth, as were at the Councell of Nice.) For no Man will denye, ſaythe he, but if they be new examyned againe, and of new judged, and after that examyned againe and againe, this Curioſitie will never come to any End. And as it is ſaide in *Eccleſiaſtica Hiſtoria*, *ſi quotidie licebit fidem in quaſtionem vocare, de fide nunquam conſtabit*: If it ſhalbe Lawfull every Daye to call our Faith in queſtion, we ſhall never be certeyne of our Faith. Nowe if that *Athanaſius* did thinke, that no Man ought to doubt of Matters determynd in the Councell of Nice, where there was preſent three Hundred and eighteen Biſhoppes, howe muche leſs ought wee to doubt of Matters determynd and practyſed in the Holie Catholike Church of Chriſte, by three Hundrethe Thowſande Biſhoppes, and how manye more, we cannot tell.

And as for the certeyntie of our Faith, wherof the Storye of the Church dothe ſpeke, it is a Thing of all other moſt neceſſarye; and if it ſhall hange upon an Acte of Parliament, we have but a weake Staff to lean unto. And yet I ſhall diſſure your Lordſhippes not to take me here as to ſpeke in Derogation of the Parliament, which I knowledge to be of great Strengthe in Matters whereunto it extendethe. But for Matters in Religion, I do not thinke that it ought to be medelled withall, partly for the Certainty which ought to be in our Faith, and Religion, and the Uncerteyntie of the Statutes and Actes of Parliaments. For we ſee, that oftentimes that which is eſtabliſhed by Parliament one Yere, is abrogatid the next Yere followinge, and the contrarye allowed. And we ſee alſo that one Kinge diſallowithe the Statutes made under the other. But our Faith and Religion ought to be moſt certeyn, and one in all Tymes, and in no Condition waveringe: For as St. *James* ſaith, *He that doubtethe, or ſaggerithe in his Faith, is like the Waves of the Sea, and ſhall obteyne Nothinge at the Handes of God*. And partelye for that the Parliament conſiſtethe for the moſte Parte of Noblemen of this Realme, and certeyn of the Commons, beyinge Laye and Temporall Men: which, although they be bothe of good Wiſdom and Learninge, yet not ſo ſtudied nor exerciſed in the Scriptures, and the holie Doctores and Practyſſes of the Church, as to be Competent Judges in ſuche Matters. Neyther dothe it apperteine to their Vocation; yea, and that by youre Lordſhippes own Judgment; as may welbe gathered of one Fact, which I remember was donne this Parliament time, which was this: There was a Nobleman's Sonne arreſted and commytted unto Warde; which Matter, beinge opened here unto your Lordſhippes, was thought to be an Injurye to this Houſe. Whereupon as well the yonge Gentleman, as the Officer that did arreſt hym, and the Partie by whoſe Means he was arreſted, were all ſent for; and commandid to appeare here before your Lordſhippes: which was donne accordynglye. Yet before the Parties were ſuffered to come into the Houſe, it was thought expedyent to have the whole Matter conſidered, leaſt this Houſe ſhoulde entermeddle with Matters not pertainyng unto yt. In treatinge wherof, there were found three Pointes. Firſte, there was a Deſte, and that your Lordſhippes did remytte to the Common Lawe. The Second was a Fraude, which was referred to the Chauncerye, becauſe neyther of bothe did appar-

apparteyne unto this Courte. And the Thirde was the Arrest, and commyttinge to Ward of the said Gentleman, wherein this Howse tooke Order. Nowe if that by your Lordshippes own Judgments the Parliament hathe not Auctoritie to meddell with Matters of Common Lawe, which is grounded upon Common Reason, neyther with the Chauncery, which is grounded upon Considerence, (which two Things be naturally given unto Man) then muche lesse maye it intermeddell with Matters of Faithe and Religion, farr passinge Reason, and the Judgment of Man, suche as the Contents of this Bill be: wherein there be three Thinges specyally to be consideryd; that is, the *Weygbtiness* of the Matter; the *Darkness* of the Cawse, and the *Difficultie* in tryinge out the Truthe, and thirdly, the *Danger* and *Perill* which dothe ensue, if we do take the wronge Waye.

As concernynge the Firste, that is, the *Weygbtiness* of the Matter contained in this Bill. It is very great: for it is no Money Matter, but a Matter of Inheritance; yea, a Matter towchinge Liffe and Deathe, and Damnation dependethe upon it. Here is it set before us, as the Scripture saithe, Lyfe and Deathe, Fier and Water. If we put our Hand into th'one, we shall live; if it take holde of th'other, we shall die. Nowe to judge these Matters here propounded, and discerne which is Liffe and which is Deathe, which is Fire that will burne us, and which is Water that will refreshe and comfort us, is a great Matter and not easely perceaved of every Man. Moreover, there is another great Matter here to be considered, and that is, that we do not unadvisedly condemne our Forefathers and their Doings, and justifie our selves and our owne Doings; which bothe the Scripture forbidithe. This we knowe, That this Doctrinne and forme of Religion, which this Bill propoundethe to be abolished and taken awaye, is that which our Forefathers were born, brought uppe and lived in, and have professed here in this Realme without any Alteration or Chaunge, by the Space of 900 Yeres and more; and hathe also ben professed and practised in the Universall Church of Christe synce the Apostells Tyme. And that which we goe about to establishe and place for it, is lately brought in, allowed no where; nor put in practise, but in this Realme onely; and that but a small Tyme, and againste the Myndes of all Catholycke Men. Nowe if we do consider but the Antiquitie of the one, and the Newness of the other, we have juste occasion to have the one in Estimation for the longe continuance therof, unto suche Tyme, as we see evydent Cawse why we shoulde revoke it: And to suspect the other as never hearde of here before, unto such Tyme as we see juste Cawse why we shoulde receive it, seeynge that our Fathers never heard tell of it.

But nowe I do call to remembraunce, that I did here yesterday a Nobleman in this Howse say, makeinge an answer unto this as it were by Preoccupation, that our Fathers lyved in byndness, and that we have juste Occasion to lament their Ignoraunce; wherunto me thinkethe it may be answered, that if our Fathers were here, and heard us lament their Doings, it is very lyke that they woulde say unto us as our Savyour Christe said unto the Women which followed hym when he went to his Death, and weeped after him, *Nolite flere super nos, sed super vos*; i. e. Weepe not over us for our Blindness, but weepe over your selves for your own Presumption, in takinge upon you so Arrogantly to Justifie your selves, and your own Doings, and so rashely condemnynge us and our Doings. Moreover, *Davyd* \* dothe teache us a Lesson cleare contrarye to this Nobleman's Sayings: For he biddithe us in doubtfull Matters go to our Fathers, and learne the Truthe of them, in these Wordes: *Interroga patrem tuum, & annuntiabit tibi, majores tuos & dicent tibi*: i. e. "Aske of thy Father, and he shall declare the Truthe unto thee, and of thyne Auncestors and they will tell thee; And after in the same Psalme, *Filii qui nascentur & exsurgent, narrabunt filiis suis, ut cognoscat generatio altera*: i. e. "The Children which shalbe borne, and ryse upp, shall tell unto their Children, that it may be knownen from one Generation to another. *Davyd* here willithe us to learne of our Fathers, and not to contempn their Doings. Wherefore I conclude, as concernynge this Parte,

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\* This Bish.  
mistook  
David for  
Moses.  
For the  
Wordes are  
in Deutr.  
32. 7.  
Psal. 78.  
6. 7.

that this Bill, conteyninge in it Matters of great Weight and Importaunce, it is to be deliberated on with great Diligence and Circumspection, and examyned, tryed and determyned by Men of great Learnynge, Vertue and Experyence.

- II. And as this Matter is *great*, and therefore not to be passed over hastily, but diligently to be examyned, so is it *darke* and of great Difficultie to be so playnlye discuffed, as that the Truthe may manifestly appeare. For here be, as I have said, two Bookes of Religion propounded, the one to be abolished, as erroneous and wicked, and the other to be established, as godly and consonant to Scripture, and they be both concernynge one Matter, that is, the trewe Admynystracion of the Sacraments accordinge to the Institution of our Saviour Christe. In the which Admynystracion, ther be three Thinges to
1. be considered. The Firste is the Institution of our Savyour Christe for the
  2. Matter and Substaunce of the Sacraments. The Seconde, the Ordynaunces of
  3. the Apostles, for the Forme of the Sacraments. And the Thirde is the Additions of the holie Fathers for the adorninge and perfitynge of the Admynystracyon of the said Sacraments. Which three be all dulye, as we see, observed, and that of Necessitie, in this Booke of the Masse, and old Service, as all Men do know, which understand it. The other Booke, which is so much extolled, dothe *ex professo* take away two of these three Thinges, and in very dede makethe the Thirde a Thing of nought. For Firste, as concernynge the Additions of the Fathers, as in the Masse, *Confiteor, Misereatur, Kirie Eleeson, Sequentes preces, Sanctus Agnus dei*, with suche other Thinges: And also th'Ordynaunces of the Apostles, as Blessings, Crossings; and in the Admynystracion of dyvers of the Sacraments, Exsufflations, Exorcismes, Inunctions, prayinge towardes the East, Invocation of Saynts, Prayer for the Dead, with suche other; this Booke takethe awaye, eyther in Parte, or else clearly, as Things not allowable. And yet dothe the Fawters therof contende, that it is most perfitt according to Christe's Institution, and th'Order of the Prymytyve Church. But to let th'Ordynaunces of th'Apostles, and the Additions of the Fathers passe, (which, notwithstandinge, we ought greatly to esteem and reverence) lett us come to th'Institution of our Savyour Christe, wherof they taulke so muche, and examyne, whether of those two Bookes come nearest unto it. And to make Thinges playne, we will take for Example the Masse, or, as they call it, the Supper of the Lord; wherein our Savyour Christe, (as the holie Fathers do gather upon the Scriptures) did institute three Thinges, which he commanded to be done in Remembraunce of his Deathe and Passiō unto his comynge againe,
1. sayinge, *Hoc facite, &c. Do ye this*: Wherof the Firste is, the Consecratiōge
  2. of the blessed Body and Blood of our Saviour Jesus Christe. The Seconde,
  3. the offeringe up of the same unto God the Father. And the Thirde, the Communicatiōge, that is, the eatinge and drinkinge of the said blessed Body and Blood, under the Formes of Bread and Wyne. And as concerninge the firste two, St. Chrysostom saythe thus, "*Volo quiddam edicere planem irabile, & Noli te mirari neq; turbamini, &c. I will*, saythe St. Chrysostom, *Declare unto you in* "very dede a marvellous Thing, but marvell not at it, nor be not troubled. But "what is this? It is the holie Oblation, whether *Peter* or *Paul*, or a Preste of "any desert, do offer, it is the verye same which Christe gave to his Disci- "ples, and which Prestes do make or consecrate at this Tyme. This hathe "nothinge lesse then that. Whye so? Bycause Men do not sanctyfie this, but "Christe, which did sanctyfie that before. For lyke as the Wordes, which "Christe did speake, be the very same which the Prestes do nowe pronounce, "so is it the very same Oblation. These be the Wordes of St. Chrysostom; wherein he testifieth as well the Oblation and Sacrifice of the Body and Blood of our Savyour Christe, offered unto God the Father in the Masse, as also the Consecratiōge of the same by the Preste: Which two be bothe taken away by this Booke, as the Awthors therof do willingly acknowledge; cryinge owto of the Offering of Christe oftener than once, notwithstandinge that all the Holie Fathers do teach it; manifestly affirmynge Christe to be offered daylye after an unbloody manner. But if these Men did understand and consider what

what dothe ensue and followe of this. their Affirmation, I thinke they wolde leave their Rashnes, and returne to the Truthe againe. For if it be trewe that they say, that there is no externall Sacrifice in the Newe Testament, then dothe it follow, that there is no Priesthood under the same, whose Office is, saythe St. Paul, *To offer up Gyfts and Sacrifices for Synne*. \* And if there be no Priesthood, then is there no Religion under the New Testament. And if we have no Religion, then be we, *Sine Deo in hoc Mundo*, that is, *We be without God in this Worlde*. For one of these dothe necessarily depend and followe uppon an other. So that if we graunt one of these, we graunt all; and if we take away one, we take away all.

\* This is expressly spoken of the High Priest of the Old Testament Vid. Hebr. 5. 1.

Note (I beseeche your Lordshippes) th'End of these Men's Doctrines, that is to sett us without God. And the lyke Opynion they holde towching the Consecration: having Nothinge in their Mouthes, but the *holie Communion*, which after the Order of this Booke, is *holie* only in Wordes, and not in Dede. For the Thinge is not ther, which shoulde make it holie: I mean the Body and Blood of Christe, as may thus appeare, it may justely in very dede be callid the *holie Communion* if it be mynstred trewly and accordingly as it ought to be: For then we receave Christe's holie Body and Blood into our Bodies, and be joynd in one with hym, lyke two Pieces of Ware, which beyng molten and put together, be made one. Which Symylitude St. Ceryll and Chrysostom do use in this Matter; and St. Paul sayeth, that *we be made his Bones and Fleshe*. But by th'Order of this Booke, this is not done; for Christe's Bodye is not there in very dede to be receaved. For th'only waye wherby it is present, is by Consecration, which this Booke hathe not at all; \* neyther doth it observe the Forme prescribed by Christe, nor follow the Manner of the Church. The Evangelists declare, That our Savyour tooke Bread into his Handes, and did blesse it, brake it, and gave it to his Disciples, saying, *Take and eat, this is my Bodye which is given for you: Do this in remembrance of me*. By these Wordes, *Do this*, we be commanded to tayke Bread into our Handes, to blesse it, break it, and havinge a respecte to the Bread, to pronounce the Wordes spoken by our Savyour, that is, *Hoc est corpus meum*. By which Wordes, saythe St. Chrysostom, the Bread is Consecratid. Nowe by the Order of this Booke, neyther dothe the Preste take the Bread in his Handes, blesse it, nor breake it, neyther yet hathe any regard or respect to the Bread, when he rehearsethe the Wordes of Christe, but dothe passe them over as they were tellinge a Tale, or rehearsinge a Storye. Moreover, wheras by the Myndes of good Wryters, there is requyryd, yea, and that of necessitie, a full Mynd, and intent to do that which Christe did, that is, to consecrate his Body and Blood, with other Things followinge: Wherfore the Church hathe appoynted in the Masse certeyne Prayers, to be said by the Priest before the Consecration, in the which these Wordes be, *Ut nobis fiat corpus & sanguis Domini nostri Ihesu Christi*; that is, the Prayer is to this End, That the Creatures may be made unto us the Body and Blood of our Saviour Iesus Christe: Here is declared th'Intent, as well of the Church, as also of the Priest which sayeth Masse: But as for this newe Booke, there is no such Thinge mentyoned in it, that dothe eyther declare any suche Intente, eyther make any suche Requeste unto God, but rather to the contrarye: as dothe appeare by the Request there made in these Wordes, *That we receainge these thy Creatures of Bread and Wyne, &c.* which Wordes declare, that they intende no Consecration at all. And then let them glory as muche as they will in their Communion, it is to no purpose, feeynge that the Body of Christe is not there, which, as I have said, is the Thinge that should be communicated.

\* This is notoriously false, the Prayer of Consecration being evident to all Mens Eyes, that consult the Book.

Ther did yesterdays a Nobleman in this Howse say, That he did beleve that Christe is ther receaved in the Communion set owt in this Booke; and beyng asked if he did worshippe hym ther, he said, no, nor never wolde, so longe as he lived. Which is a strange Opynion, that Christe shoulde be any where, and not worshypped. They say, they will worshippe hym in Heaven, but not in the Sacrament: Which is much lyke, as if a Man would saye, that



that when th'Emperor syttethe under his Clothe of Estate, Princely apparelled, he is to be honoured; but if he come abroad in a Freez Coat, he is not to be honoured; and yet he is all one Emperor in Clothe of Golde under his Clothe of Estate, and in a Freez Coat abroad in the Street. As it is one Christe in Heaven in the Forme of Man, and in the Sacrament under the Formes of Bread and Wyne. The Scripture, as St. *Augustyne* dothe interpret it, dothe commande us to worshippe the Body of our Savyour, yea, and that in the Sacrament in these Wordes: *Adorate scabellum pedum ejus, quoniam sanctum est: Worshippe his Footstoole, for it is holie.* Upon the which Place St. *Augustine* wrytethe thus, "Christe tooke Fleshe of the blessed Virgin his Mother, and "in the same he did walke, and the same Fleshe he gave us to eat unto Health; "but no Man will eat that Fleshe, except he worshippe it before. So is it "found owte, howe we shall worshippe his Footstoole, &c. we shall not onely "not Synne in worshippinge, but we shall synne in not Worshippinge. Thus far St. *Augustine*: But as concernynge this Matter, if we woulde consider all Things well, we shall see the Provision of God marvellous in it. For he providithe so, that the verye Heretickes, and Enymyes of the Truthe, be compellyd to confesse the Truthe in this behalfe. For the *Lutherians* writinge against the *Zwinglians* do prove, that the true naturall Body of our Savyour Christe, is in the Sacrament. And the *Zwinglians* againste the *Lutherians* do prove, that then it must nedes be worshipped ther. And thus in their Contention, dothe the Truthe burst out, whether they will or no. Wherefore, in myne Opyonion of these two Errors, the Fonder is to say, that Christe is in the Sacrament, and yet not to be worshipped, than to say, he is not ther at all. For eyther they do thinke, that eyther he is ther but in an Imagynation or Fancye, and so not in very dede; or else they be *Nestorians*, and thinke that ther is his Bodye onely, and not his Dyvinitie: which be bothe devellishe and wicked.

Nowe, my Lordes, consider I beseeche you, the Matters here in Varyaunce; whether your Lordeshippes be able to discusse them accordinge to Learnyng, so as the Truthe may appear, or no: that is, whether the Body of Christe be by this newe Booke consecrated, offered, adored, and truly communicated, or no; and whether these Things be required necessarily by th'Institution of our Saviour Christe, or no; and whether Booke goeth nearer the Truthe. These Matters, my Lordes, be (as I have said) weightie and darke, and not easye to be discuffed: And lykewise your Lordshippes may thinke of the rest of the Sacraments, which be eyther clearly taken awaye, or else mangled, after the same sorte by this newe Booke.

III. The third thinge here to be considered, is, the great *Danger* and *Peryll* that dothe hange over your Heades, if you do take upon you to be Judges in these Matters, and judge wronge; bringinge bothe your selves and others from the Truthe unto Untruthe, from the Highwayes unto Bypathes. It is daungerous enoughe, our Lord knowethe, for Man hymself to erre, but it is more daungerous, not onely to erre hymself, but also to lead other Men into Error. It is sayd in the Scripture of the Kinge *Hieroboam*, to aggravate his Offences, that *Peccavit & peccare fecit Israel*: i. e. He did synne hymself, and cawsed Israell to synne. Take heed, my Lordes, that the like be not said by you; if you passe this Bill, you shall not onely in my Judgement erre your selves, but ye also shalbe the Awthors and Cawfers that the whole Realme shall erre after you. For the which you shall make an Accompte before God.

Those that have read Storyes and knowe the Discourse & Order of the Church, discuffinge of Controversies in Matters of Religion, can testifie, That they have been discuffed and determyned in all tymes by the Clergye onely, and never by the Temporaltie. The Herysie of *Arius*, which troubled the Church in the Tyme of the Emperor *Constantyne* the great, was condemned in the Councell of *Nice*. The Herysie of *Eutyches* in the Councell of *Chalcedone* under *Martin*; the Herysie of *Macedonius* in the firste Councell of *Constantynople* in the tyme of *Theodosius*; the Herysie of *Nestorius* in the *Ephesin* Councell, in the tyme of *Theodosius* the younger. And yet did never none of these good Emperors



Emperors assemble their Nobilitie and Commons, for the discussing and determining of these Controversies, neyther asked their Myndes in them, or went by Number of Voices or Polles, to determine the Truthe, as is done here in this Realme at this Tyme. We may come lower, to the third Councell of Tolletane in Spayne, in the Tyme of Ricaredus, beinge ther, and to the Councell in Fraunce about 800 Yeres ago in the Tyme of Carolus Magnus : Which bothe, followinge th'Order of the Church, by Licence had of the Pope, did procure the Clergie of their Realmes to be gathered and assembled, for reformynge of certeyne Errors and Enormyties within their said Realmes, wherunto they never callyd their Nobilitie nor Commons; neyther did any of them take upon themselves eyther to reason and dispute, in discussinge of the Controversies, neyther to determine them beinge discussed, but left the whole to the discussing and determining of the Clergy. And no mervail, if these with all other Catholick Princes used this Trade. For the Emperors that were Hereticks, did never reserve any such Matter to the Judgment of Temporall Men, as may appear to them that read the Stories of Constantius, Valens, &c. who procured divers Assemblies, but always of the Clergy for the stablishing of Arius's Doctryne; and of Zeno th'Emperor, which did the lyke for Eutyches Doctryne, with many other of that sorte. Yea, yt dothe appeare in the Actes of the Apostles, that an Infidell wolde take no such Matter upon hym. The Storye is this: St. Paul havinge continued at Corynthe one Year and an halfe in preachinge of the Gospell, certeyn wycked Persons did aryse against hym, and brought hym before their Vice-Consul, callyd Gallio, layinge unto his Charge; That he tawght the People to worshippe God contrary to their Law. Unto whom the Vice-Consul answered thus: *Si quidem esset iniquum aliquid aut facinus pessimum, & Vos Judai, recte vos sustinerem; si vero Quaestiones sint de verbo & ominibus legis vestrae, vobispi videritis. Judei horum ego nolo esse.* i. e. If that this Man, saithe Gallio, had commytted any wycked Acte or cursed Cryme, O yee Jewes, I myght Justly have heard you: But and if it be concernynge Questions and Doubtes of the Wordes and Matters of your Lawe, that is to saye, if it be towchinge your Religion, I will not be Judge in those Matters. Marke, my Lordes, this short Discourse, I beseech your Lordshippes, and yee shall perceave, that all Catholike Princes, Heryticke Princes, yea, and Infidells, have from tyme to tyme refused to take that upon them, that your Lordshippes go about and challenge to do.

But now, because I have been longe, I will make an End of this Matter with the Sayings of two noble Emperors in the lyke Affaires. The first is Theodosius, which sayd thus, *Illicitum est enim qui non sit ex ordine sanctorum episcoporum ecclesiasticis se immiscere tractatibus*, i. e. It is not lawfull, sayeth he, for hym that is not of the Order of the holie Busshoppes to entemedell with th'intreatinge of Ecclesiasticall Matters. Lykewise, sayd Valentinianus th'Emperor, (beinge desired to assemble certeyne Busshoppes together, for examynynge of a Matter of Doctryne) in this wise, *Alibi qui in sorte sum plebis, fas non est talia curiosus scrutari: Sacerdotes, quibus ista cura sunt, inter seipsos quacunq; loco voluerint convenient, i. e. It is not lawfull for me, quoth th'Emperor, beyng one of the Lay People, to searche owte suche Matters curiously; but let the Prestes, unto whom the Charge of these Things dothe apparteyne, meet together in what Place soever they will.* He meaneth, for the discoursinge therof. But to conclude, and if these Emperors had not to do with suche Matters, howe shoulde your Lordshippes have to do with all? And thus desiringe your good Lordshippes to consider, and take in good parte, these fewe Things that I have spoken, I make an End.

## NUM B. XI.

*A Discourse in Favour of the POPE, and the UNITY of the Church of Rome.*

Foxii MSS.  
Ex Symbol.  
Apost. Nic.  
Athanas.

*Credo sanctam Ecclesiam Catholicam.  
Credo unam Sanctam Ecclesiam Catholicam.  
Quicumq; vult salvus esse ante omnia opus est ut teneat, &c.*

1 Tim. 3.

*Ut scias quomodo oportet te in domo Dei conversari, quæ est Ecclesia Dei viventis, columpna & firmamentum veritatis.*

In these is proved, that one Catholike and Apostolike Church is to be believed, as the Rocke of Truthe :

Which is that Catholike and Apostolike Church that is *One* and *Holy* ?

The Church  
is One :  
Ephes. 4.

**F**IRST, in that it must be *One*, is excluded the fantastick Opynion, that would every Man should be saved by his own Faith; whereas, there is but one Faith to be saved in, without the which he that is, cannot be saved. *Unus Dominus, una Fides, &c. Unus Pastor, unum Ovile.* This one Shepherd is in none other Church but in that, which *Rome* is the Head of. For all other Churches have so many Heades as there be dyvers Realmes or Common Wealthes, as all the Cities of *Germany* have one, *Geneva* another, *England* another. But all that now be called Papists, have but one Head and Shepherd, which is the Pope. And they have that Unitie of the Church which we speak of. And it cannot here be well sayd, that Christe is the Shepherd, for althoughe there be nothinge more true, yet it is nothinge to our Purpose, because, sithe our Lord went upp to Heaven, he dothe rule his Church by My-nysters. As when St. Paul should be converted, he sent unto hym *Ananias*. So he baptizeth by others, he preacheth by others. Nowe, as Preaching is by the Grace of God, yet it is through the Mynistrie of Man; and likewise Baptizing: Even so also the Governinge of the Church is by his Spiryt and Grace, yet is it through the Mynistrie of Man; that is to saye, of one Head, which we call the Pope. And for this, naturall Reason makethe. For no Multitude that is disperfed, can be made one, but because it is knyt by some meane; as a Howse is called *One*, because the Tymber and the Stones, Iron and Glasse, which are dyvers, are by Carpenters and Masons so unyted, that their Diversity appeareth not, but are joynd by Morter and Pynns. Likewise, a Flock of Sheep is called *One*, because it belongeth to one Master, or else is ruled by one Shepherd. And shall not the Church [be one] through that, that it hath but one Head? Or else tell us another [way,] howe it is one. For all, that be manye in Number, must be made one *ex coherentibus*, as a Howse or a Booke; or else *ex distantibus*; they are brought to one, beyng as a Flocke or a Heard under one Shepherd; and so after this second sorte, the Church is one.

But if you saye, that it is *One* through this, that it hath one Faith; then maye I well replye, That one Faith is kepte no wher, without there be one Head. Otherwise, whye be there *Lutherans*, *Zwyinglyans*, *Pacemontans*? Which all do challenge the Scripture, and none of them acknowledge one Head, wherby they shoulde be one. No, the very *Lutherans* be not one, nor in one Faith, but so longe as they obey their Master *Luther*.

Apostolic:

*Apostolike* is here to be taken, which descendythe from th' Apostles: as all the Fathers call that Seat Apostolike, where the Apostles sate, and wher their Successors do sytt. Then that Church is Apostolike, which can shewe their Descent from th' Apostles. And this shalbe justified owt of *Irenaus*, *Tertullian*, *Iberom*, and *Augustine*: albeit, because I had no Bookes at Hand, I coulde not alledge the Places. *Tertullian's* Words be after this Sense, *Edant origines Episcoporum suorum.* *Irenaus's* Sense is, *Who cannot bringe his Doctryne to th' Apostles or ther Successors, is to be suspected.* Nowe, which Church can do it so well as the Papists. We can show from *Peter* to *Paulus Quartus* the last Pope, the Succession of Busshoppes. And likewise, we can in *Canterbury*, and in every Sea,

Sea, shewe howe the Busshoppes came from th'Apostles. For we can by Chronycle prosecute from *William Warram*, that was last Busshoppe before Dr. *Cranmer*, to the first that was sent in by *Gregorye*. Then can we bringe *Gregorye* up to *St. Peter*; and so by the rest. Nowe if any in that Tyme disagreed from his Forefathers, he is accordinge to *Irenaus's* Rule, to be judged suspected. As in *Canterbury*, *Cranmer* disagreed from all his Predecessors: In *Exeter*, *Myles Coverdall*. And those Men, which sodenly nowe will leappe from this Point unto th'Apostles tyme, sayinge, that they agree with them, they are muche like as he that woulde challenge Kyndred of *Constantyne* the great, and woulde from his Father skippe upp streight to *Constantyne*, sayinge, *I am Nycholas, and my Father is William*; and so *I came of Constantyne*. I trowe that Man shoulde be laughed at, he must shew his Pedegree from his Tyme, by Grandfathers and great Grandfathers, without any Interruption, to *Constantyne*. Even so, if they challenge the Sea Apostolike, and take themselves to be of that Church, they must bringe their Pedegree by lynyall ascent upp to th'Apostles, as we can do, who have in Wrytinge every Succession in any Church in *Christendom*: and that is the thinge which *St. Augustyne* often tymes alledgethe, sayinge, *Teneat me in Ecclesia successio episcoporum, à beato Petro, cui post Resurrectionem suas Dominus oves pascendas commisit usque in bodiurnum diem*. If *St. Augustyne* saythe so within four hundred Yeres, what shall we saye in the same Case, after fifteen hundred Yeres?

This Worde *Holie*, althoughe it maye welbe understand of Godlyness, which *Holie* is the *holie* Bodye of the Church, yet it is here to be taken passively, that is to saye, *holie*, because it is hallowed. So saythe *Davyd*, *Saluum me fac, Domine, quoniam sanctus sum*, i. e. *Save me, Lord, because I am holie*, that is *hallowed*. For manye of the Fathers thought it absurde, that *Davyd* shoulde boaste of his Holiness, but thinke rather he meaneth becawse he had receaved Holyness of God's Parte; as we myght saye, *Save me, becawse I am chrystened*. Thus then that Church is *holie*, which hath receaved of God mooste Benyfits; and which is that? Is it not the Church commonly called *Papish*? Hathe it not flourished this fifteen hundred Yeres? Contrarywise the *Lutheran*, and the *Zwinglian* Churches were not by their owne Confession in any Place or Number these seven hundred Yeres. But we saye, they were never before these Threescore Yeres. Secondarily, wher hath ther been any Myracles wrought by their Church? whereas our Church, called *Papisticall*, hath innumerable Myracles, as are to be seen in *St. Gregorye*, and *St. Augustyne* in his Booke *de Civitate Dei*, and in all the olde Fathers. Albeit, becawse I had no Bookes at Hand, I could not alledge the Places.

*Catholicke*, is as much to saye, as *Universall*, or spread throughe all Persons, *Catholic*. Tymes and Places. Concerninge Places, which Doctrin is more *Universall*, that which is in *Greece*, *Italy*, *Spain*, *Fraunce*, *Germany*, *England*, *Denmark*, *Scotland*, *Ireland*, and in the new Lands, *Sicilia*, and all the West Churches; Or that which is but in a piece of *Germany* and *England*? Concernynge Tyme, which is more *Universall*, that which hath ever dured, whose begynninge is unknowne, which was named of *Christe*; or that which is named of *Luther* and *Zwinglius*? Concernynge Persons, are ther not more *Papists* at these Dayes, as they term them, than *Lutherans*? And before these forty Yeres, or little more, who in the Worlde was of that Opyinion? Who dreamyd of that Doctryne? And here you may not saye that *Grex meus pusillus est*, for that was meant of them which are to be saved. But otherwise you knowe that it is wrytten, *Postula à me, & dabo tibi gentes hereditatem tuam, & Possessionem tuam terminos terræ*. And againe, *In omnem terram exivit sonus eorum, & in fines orbis terra verba eorum*. Therefore many muste be called *Christians*, though fewe be saved. And that is the *Catholicke* Church which is most generall in number amongst them that professe *Christe's* Faithe. The Sea of *Rome* beinge wourse in Manners then it was in *St. Augustyne's* Tyme, yet it kepeth the same Faithe that was then. For herein we are too much slandered in that they saye, our Faithe is chaunged of late, whereas we defend nothinge but that which is found in most auncyent

ancient Wryters : Which Wryters, because they are so playne for us, they are constrained to deny, as the Workes of *Dionysius*, who lived in the Apostles Tyme.

But to come to our Purpose, Apostolike, is that which cometh of the Apostles in lyneall Descent, by Succession of Busshoppes : Here, let them shew me their Busshoppes ; they are so far off, as to bringe a Rowe in order unto *St. Paul*, even so much, that they cannot shew me lyghtlye their Father, that is to saye, one Busshoppe in their whole Pedigree of their Opinions before them. Whom can *Cranmer* name before hym in the Sea of *Canterbury* ? Whereupon it followithe, that they are Bastards, as Men that cannot shew their Fathers. *David* did prophesye of the Succession, sayinge, *Pro patribus tuis nati sunt tibi filii*. And *Christe* sayde, *Super hanc Petram edificabo Ecclesiam meam & porta inferorum non prevalebunt adversus eam*. But Hell-gates prevailed againste their Church. For it was so overwhelmed, that ther was not so much as one Church in all *Christendom*, where it was preached or practised. So that whereas *Christe* said, *Vos estis lux mundi* ; and againe, *A Cittie builded upon a Hill cannot be hydden* ; they muste nedes confesse they were hydden ; for no Man before *Luther* could neyther see them nor hear of them. And therefore they are not of God ; because he would not have lighted a Candell, and put it under a Bushell. To be shorte, their Church is not *One*, for lacke of one Head ; not *Holie*, for lacke of Benefits ; not *Catholike*, because it hath not endured at all Times, Places and Persons ; not *Apostolike*, because they cannot shew ther Succession from the Apostles downward, nor can go upward lyneally to the Apostles ; which thinge is playne. Therefore the Church called *Papisticall*, havinge one Head, the Pope, havinge Benefitts of God, by floryshinge and Myracles, beyng spread at all Tymes, in all Places, throughe all Persons, that is to say, for the most part beyng able to shew their Pedigree, even to the Apostles, without any Interruption ; that Church, I saye, is onely the true Church, wherof we make mencyon in our Belef, sayinge, *I beleve the bolie Catholike Church*.

This muche have I written upon a short Warnynge, without Medytation or helpe of Booke ; so that I do confesse it to be nothinge perfitte : yet in my foolish Opynion, not onely true, but also sensyble, and so grounded, that I doubt, it cannot be well answered : Which by God's Grace shalbe tryed, when I see dyrecte Answer made ; excusinge the myfalledginge of Words, if any be.

## N U M B. XII.

*A Declaration of the Repeal of the Attaindor of the late Cardinal POLE.*

*La Royne le Veult,*

Ex Archiv.  
Edict. Parl.  
Numb.  
XXIX.

**W**HERE by an Act made in the Parliament holden at *Westminster*, in the first and second Year of King *Philip* and Quene *Mary*, late King and Quene of this Realm of *England*, reciting by the same, That where *Reynold Pole* Cardinal, by Authority of a Parliament holden at *Westminster* in the XXXIth Year of the Reign of *Henry VIII.* late King of *England*, was attainted of High Treason, by the Name of *Reynold Pole*, Dean of the Cathedral Church of *Exeter*, as by the said Act, and the Record thereof more at large did appear ; It was then enacted by Authority of the said Parliament, holden in the said first and second Year of the Reigns of the said King *Philip* and Quene *Mary*, that the said Act of Parliament of Attainder of the said *Reynold Pole*, Cardinal, and all and every other Act and Acts of Attaindor, and every Branch, Article, Clause, Matter and Sentence contained in the same Act or Acts of Attaindor, touching or concerning the Attaindor of the said *Reynold Pole* only ; and all and singular Indictment, Indictments, Procefs of Outlawry had, made, presented, procured, pronounced against the said *Reynold Pole*, should be clearly repealed, and made utterly frustrate, void, of none Effect or Force against the said *Reynold Pole* and his Heirs only, as though the same Act or Acts, Indictment, Indictments,

ments, or the said Proceſs had never been had, made, procured, preſented, or pronounced againſt him: Upon which Words divers Questions, Ambiguities and Doubts have riſen and been moved; how, and for what time the ſame Act of Repeal ſhould extend or take effect: For the avoiding of which Questions, Ambiguities and Doubts, BE it Enacted and Declared by Authority of this preſent Parliament, that not only the ſaid Act of Repeal of the Attaindor of the ſaid *Reynold Pole*, or any thing therein contained, ſhall not in any wiſe extend or be extended to have Relation, or take Effect, as touching or concerning only any Eſtate, Right, Title or Intereſt, but only from the time of making of the ſame Act of Repeal, and not from any other Time or Times theretofore; but alſo that the ſame former Act of Parliament, made in the XXXIth Year of the Reigu of King *Henry VIII.* ſhall be of like Force and Effect for all mean Acts and Things, as touching or concerning only any Eſtate, Right, Title, Intereſt, happened, grown, made or done before the making of the ſaid Act of Repeal, as the ſame ſhould have been; if the ſame Act of Repeal had never been, had or made, the ſame Act of Repeal, or any thing therein contained, or any other Matter or Cauſe to the contrary hereof in any wiſe notwithstanding.

## N U M B. XIII.

*Act that the Queen's Majesty may make Ordinances and Rules for Collegiate Churches, Corporations and Schools.*

*La Roynne le vult.*

AS MUCH as certain Cathedral and Collegiate Churches, and other Eccleſiaſtical Corporations, and ſome Schools have been erect, founded or ordained by the late Kings of worthy Memory, *K. Henry VIII.* and *K. Edward VI.* or by either of them, or by our late Sovereign Lady Queen *Mary*, or by the late Lord Cardinal *Pole*, not having as yet Ordained and Eſtabliſhed ſuch good Orders, Rules and Conſtitutions, as ſhould be meet and convenient for the good Order, Safety and Continuance of the ſame; BE it therefore enacted by the Authority of this preſent Parliament, that the Queen's Majesty, during her Natural Life, which our Lord God long preſerve, ſhall by Virtue of this Act have full Power and Authority to make and preſcribe unto every of the ſoreſaid Churches, Corporations and Schools, and unto all and every the Officers, Miniſters and Scholars in them, or in any of them, and to their Succeſſors for ever, ſuch Statutes, Ordinances and Orders, as well for the good Uſe and Government of themſelves, being Officers, Miniſters or Scholars, and for the Order of their Service, Miniſtry, Functions and Duties; as alſo for their Houſes, Lands, Tenements, Revenues, and Hereditaments, with the Appurtenancies; And further, that her Majesty ſhall and may at her Pleaſure, alter or change, augment or diminiſh all or every the Statutes, Ordinances and Orders of the ſoreſaid Churches, Corporations, or Schools from time to time, as to her Majesty ſhall ſeem expedient. And be it further enacted by the Authority of this preſent Parliament, that the ſaid Churches, Corporations and Schools, or any of them, and all and every Perſon or Perſons in the ſame, for the which the Queen's Majesty ſhall make or appoint any Statutes, Ordinances or Orders, or ſhall alter, change, diminiſh, or augment any Orders, Rules and Ordinances, and ſet forth the ſame under her Majesty's great Seal of *England*, ſhall from henceforth keep, ſerve and obſerve all the ſame Statutes, Orders and Ordinances, any former Rules, Laws or Conſtitutions in any wiſe notwithstanding. And that all the ſaid Statutes, Orders, Ordinances and Rules, ſo made, ordained and ſet forth under her Majesty's great Seal, as is aboveſaid, ſhall be and remain good and effectual to all Intents and Purpoſes, and be obſerved and kept according to the true Intent and Purport of the ſame, without Alteration or Violation of them, or any of them.

## NUMB. XIV.

Guest to Sir William Cecyl, the Queen's Secretary, concerning the Service Book, newly prepared for the Parliament to be confirmed; and certain Ceremonies and Usages of the Church.

Right Honourable,

C.C.C.C. Synodal. **T**HAT you might well understand, that I have neither ungodly allowed any thing against the Scripture, neither unstedfastly done any Thing contrary to my Writing, neither rashly without just Cause put away it which might be well suffered, nor indiscreetly for Novelty brought in that which might be better left out; I am so bold to write to your Honour some Causes of the Order taken in the New Service. Which Enterprize, tho' you may justly reprove for the simple handling, yet I trust you will take it well for my good Meaning. Therefore, committing your Honourable State to the great Mercy of God, and following the Intent of my Writing, thus I begin the Matter,

## Of Ceremonies.

*Ceremonies* once taken away, as ill used, should not be taken again, though they be not evil of themselves, but might be well used. And that for Four Causes.

1. Gal. 5. The First, because the *Galatians* were reprov'd of *Paul* for receiving again the Ceremonies, which once they had forsaken: Bidding them to stand in the Liberty wherein they were called; and forbidding them to wrap themselves in the Yoke of Bondage: Saying, They builded again that which they had destroyed, and reprov'g *Peter*, for that by his dissembling, he provoked the Gentiles to the Ceremonial Law, which they had left; looking back hereby from the Plow which they had in hand.
2. Phil. 2. The second Cause, because *Paul* bids us to abstain not only from that which is Evil, but that which hath the Appearance of Evil. For this Cause *Ezekias* destroyed the Brazen Serpent; and *Epiphanius* the Picture of Christ.
3. Rom. 10. The third Cause, because the Gospel is a short Word, putting away the Law, which stood in Decrees and Ceremonies; and a light and easy Yoke, delivering us from them. Therefore it is said, that we should *Worship God in Spirit and Truth*, and not in Ceremonies and shadows also as did the *Jews*. And *Paul* likeneth us Christians, for our Liberty from Ceremony; to Men which live in all Liberty; and the *Jews*, for their Bondage in them, to Men living in all Thralldom. Wherefore *Augustyn*, writing to *Jovinianus* against the multitude of Ceremonies, thus saith, *Christ hath bound us to a light Burthen, joyning us together with Sacraments in Number most few, in Keeping most easy, in Signification most passing*. And in the next Epistle, he bewaileth the Multitude of Ceremonies in his Time, and calleth them *Presumptions*. Which yet were but few in Respect of the Number of ours.
4. Mat. 25. The Fourth Cause, because these Ceremonies were devised of Men, or abused to Idolatry. For Christ with his Apostles would not wash their Hands before Meat, tho' of it self it were an honest civil Order, because it was superstitiously used. *Paul* forbid the *Corinthians* to come to the Gentiles Tables, where they did eat the Meat which was offered to Idols: Tho' an Idol was nothing, nor that which was offered to it any thing.

## Of the Cross.

- Hieron. 2. *Epiphanius* in an Epistle, which he wrote to *John*, Bishop of *Jerusalem*, and Tom Epi. is translated by *Hieron*, sheweth how he did cut in pieces a Cloth in a Church, wherein was painted the Image of Christ, or of some Saint, because it was contrary to the Scriptures; and counsels the Bishop to command the Priests of the

the same Church to set up no more any such Cloths in the same Place, calling it a Superstition to have any such in the Church. *Leo* the Emperor, with a Council holden at *Constantinople*, decreed, that all Images in the Church should be broken. The same was decreed long before in the Provincial Council at *Elbert* in *Spain*. Cap. 36.

### Of Procession.

Procession is superfluous, because we may, as we ought to do, pray for the same in the Church, that we pray for abroad; yea, and better too. Because when we pray abroad, our Mind is not so set upon God for sight of Things, as Experience teacheth, as when we pray in the Church, where we have no such Occasion to move our Mind withal.

### Of Vestments.

Because it is sufficient to use but a Surplice in Baptizing, Reading, Preaching and Praying, therefore it is enough also for the Celebrating the Communion. For if we should use another Garment herein, it should seem to teach us, that higher and better Things be given by it, than be given by the other Service: Which we must not believe. For in Baptism we put on Christ: In the Word we eat and drink Christ, as *Hierom*, and *Gregory* write. And *Austin* saith, the Word is as precious as this Sacrament, in saying, *He sinneth as much which negligently beareth the Word, as he which willingly letteth Christ's Body to fall to the Ground.* And *Chrysostom* saith, *He which is not fit to receive, is not fit to pray.* Which were not true, if Prayer were not of as much Importance, as the Communion.

### Of the dividing of the Communion into Two Parts.

*Dionysius Areopagita* b saith, "That after the reading of the Old and New Testament, the Learners of the Faith before they were baptized, Mad men, and that they were joyned to Penance for their Faults, were shut out of the Church, and they only did remain, which did receive." *Chrysostom* witnesseth also, c that these three sorts were shut out from the Communion. Therefore *Durant* writeth, d That the Mass of the Learners is from the *Introite* until after the *Offertory*, which is called *Missa*: *Misse*, or *sending out*: Because when the Priest beginneth to consecrate the Sacrament, the Learners be sent out of the Church. The Mass of *sending out* of the Faithful is from the Offering till after Communion: and is named *Missa*, a *sending out*; because when it is ended, then each Faithful is sent forth to his proper Business.

### Of the Creed.

The Creed is ordained to be said only of the Communicants, because *Dionysius*, and *Chrysostom* and *Basil* in their Liturgies say, That the Learners were shut out of the Creed was said: because it was the Prayer of the Faithful only; which were but the Communicants. For that they which did not Receive, were taken for that time as not Faithful. Therefore *Chrysostom* saith, That they which do not receive, be as Men doing Penance for their Sin.

### Of praying for the Dead in the Communion.

That Praying for the Dead is not now used in the Communion, because it doth seem to make for the Sacrifice of the Dead. And also because as it was used in the first Book, it makes some of the Faithful to be in Heaven, and to need no Mercy, and some of them to be in another Place, and to lack Help and Mercy. As though they were not all alike redeemed, and brought to Heaven by Christ's Merits: But some deserved it, as it is said of Martyrs; and some for lack of such Perfectness, were in Purgatory, as it is spoken of the meaner

Sup. Eccle.  
Sup. ca. 6.  
Job.

a Lib. 50.  
Homilia-  
rum; Ho-  
miliar. ap.  
Tom. 10.  
Chrysost.

Hom. 61.  
ad Pop.  
Antioch.  
b Diony.  
in celest.

Hierar.  
cap. 3. Post  
secunda  
versia.

c Chrysost.  
secunda ex  
pos. in Mat.  
Hom. 71.

d Durant  
in rationa-  
li Diviner.  
lib. 4.  
cap. 2.

Chr. Hom.  
61. ad Pop.  
Antioch.



meaner sort. But thus to pray for the Dead in the Communion was not used in Christ and his Apostles Times; nor in *Justin's* Time; who, speaking of the Manner of using the Communion, reporteth not this. So that I may here well say with *Tertullian*, *f. That is Truth which is first: That is false, which is after. That is truly first, which is from the beginning. That is from the beginning, which is from the Apostles.*

### Of the Prayer in the first Book for Consecration, O Merciful Father, &c.

This Prayer is, to be disliked for two Causes. The first, because it is taken to be so needful to the Consecration, that the Consecration is not thought to be without it. Which is not true. For *Petition* is no part of Consecration. Because Christ in ordaining the Sacrament made no *Petition*, but a *Thanksgiving*. It is written, *When he had given Thanks*, and not, *When he had asked*. Which Christ would have spoken, and the Evangelists have written, if it had been needful, as it is mistaken. And tho' *Mark* saith, *Christ blessed, when he took Bread*, yet he meaneth by *Blessed*, gave Thanks, or else he would have said, also, He gave Thanks, as he said, He blessed, if he had meant thereby divers Things. And speaking of the Cup, he would have said, *Christ Blessed*, when he took the Cup, as he saith, he gave Thanks, if *Gave Thanks*, and *Blessed* were not all one. Or else Christ should be thought to have Consecrated the Bread and not the Wine, because in Consecrating the Bread, he said *Blessed*, and in Consecrating the Wine, he left it out. Yea, by *Matthew*, *Luke*, and *Paul* he should neither have Consecrated the one, nor the other. For that they report not, That he *Blessed*.

*Gregory* writeth to the Bishop of *Syracusa*, that the Apostles used only the Lord's Prayer at the Communion, and none other, and seemeth to be displeased, that it was not there still so used, but instead thereof the Canon which *Scholasticus* made. Therefore in that he would the Lords Prayer to be used at the making of the Communion, which making nothing for the Consecration thereof, and not *Scholasticus* his Prayer, which prayeth for the Consecration of the same, it must needs be that he thought the Communion not to be made by Invocation.

*Chrysostom* saith, That this Sacrament is made by the Words of Christ once spoken; as every thing is gendred by the Words of God, that he once spake, *Encrease and Fill the Earth*.

*Bessarion* saith, That the Consecration stands on Christ's Ordinance, and his Words, and not on the Prayer of the Priest: and that for three Causes. The First, because the Priest may not pray with Faith, without which his Prayer is not heard. The Second, because the Prayer is not all one in all Countries. The Third, Because Baptism is without Prayer.

*Justin*, a in shewing how the Communion was celebrated in his Time, maketh no mention of Invocation. No more doth *Irenes*. b

### Of the Receiving of the Sacrament in our Hands.

Christ gave the Sacrament into the Hands of the Apostles. *Divide it*, saith he, *among your selves*. It is Decreed, that the Priests shall be excommunicated, which did suffer any Man to take it with any Thing, saving with his *Hand*; as them that made Instruments to receive it with. *Ambrose* thus spake to *Theodosius* the Emperor, *How wilt thou with such Hands receive the Body of Christ? If we be ashamed*, saith *Austin*, *and affraid to touch the Sacrament with foul Hands, much more we ought to fear to take it with an unclean Soul*.

### Of Receiving Standing, or Kneeling.

*Justin* saith, We should rather Stand than Kneel, when we pray on the Sunday, because it is a Sign of the Resurrection; and writeth, That *Irenes* saith, it

it is a Custom which came from the Apostles. And *Austin* thus writeth, *We* <sup>*Quaestio ad*</sup> *pray standing, which is a Sign of Resurrection. Therefore on every Sunday it is ob-* <sup>*Orthod.*</sup> *served at the Altar.* It is in plain Words in the last Chapter of the last Book, <sup>*115.*</sup> which *Gaguens* a French-man, hath put to *Tertullian's* Works, That Christ his <sup>*Epla. ad*</sup> Body is received standing. Though this is the old Use of the Church to Com- <sup>*Jan. 118.*</sup> municate standing; yet because it is taken of some by it self to be Sin, to Receive kneeling, whereas of it self it is lawful; it is left indifferent to every Mans Choice to follow, the one Way or the other: To teach men that it is lawful to receive either standing or kneeling.

Thus, as I think, I have shewed good Cause why the Service is set forth in such sort as it is. God, for his Mercy in Christ, cause the Parliament with one Voice to enact it, and the Realm with true Heart to use it.

## N U M B. XV.

*Dr. HORNE's PREFACE to his Discourse, read at the Conference at Westminster Abby.*

**F**ORASMUCH as it is thought good unto the Queen's most Excellent Maje- <sup>*Fox's*</sup> *sty* (unto whom in the Lord all Obedience is due) that we should declare <sup>*Martyrolo.*</sup> our Judgment in Writing upon certain Propositions; We, as becometh us, <sup>*first Edit.*</sup> do herein most gladly obey.

Seeing that Christ is our only Master, whom the Father hath commanded us to hear; and seeing also his Word is the Truth, from the which it is not lawful for us to depart one Hair's breadth, and against the which, as the Apostle saith, *We can do Nothing*; We do in all Things submit our selves unto this Truth, and do protest that we will affirm nothing against the same.

And forasmuch as we have for our Mother the true and Catholick Church of Christ, which is grounded upon the Doctrin of the Apostles and Prophets, and is of Christ the Head in all things governed; We do reverence her Judgment, We obey her Authority as becometh Children. And we do devoutly profess, and in all Points follow the Faith, which is contained in the three Creeds, that is to say, of the Apostles, of the Council of *Nice*, and of *Athanasius*.

And seeing that we never departed, neither from the Doctrin of God, which is contained in the holy Canonical Scriptures, nor yet from the Faith of the true and Catholick Church of Christ, but have preached truly the Word of God; and have sincerely ministred the Sacraments according to the Institution of Christ, unto the which our Doctrin and Faith the most part also of our Adversaries did subscribe, not many Years past (although now, as unnatural, they are revolted from the same) we desire that they render Account of their Backsliding, and shew some cause, wherefore they do not only resist that Doctrin, which they have before professed, but also persecute the same by all means they can.

We do not doubt but through the Equity of the Queen's most excellent Majesty, we shall in these Disputations be entreated more gently than in Years late past, when we were handled most unjustly, and scantily after the common manner of Men.

As for the Judgment of the whole Controversy, we refer unto the most Holy Scriptures, and the Catholick Church of Christ, (whose Judgment unto us ought to be most sacred.) Notwithstanding by the *Catholick* Church we understand not the *Romish* Church; whereunto our Adversaries attribute such Reverence, but that which *St. Augustin*, and other Fathers affirm, ought to be sought in the Holy Scriptures, and which is governed and led by the Spirit of Christ.

## NUMB. XVI.

*The Protestants Discourse, prepared to have been read in the publick Conference at Westminster, upon the Second Question, Viz.*

MSS.  
C.C.C.C.  
Synodal.

*Every Particular Church hath Authority to institute, change and abrogate Ceremonies and Rites in the Church, so that it tend to Edify.*

**F**OR avoiding Ambiguity in Terms, it is not amiss to declare what is meant by the Words of the Proposition.

By these Words, *Every Particular Church*, we understand every particular Kingdom, Province or Region, which by order maketh one Christian Society or Body, according to distinction of Countries and Orders of the same.

By *Ceremonies and Rites of the Church*, we understand those Ceremonies and Rites, which neither expressly, neither by necessary Deduction or Consequence are commanded or forbidden in the Scriptures, but are Things of their own Nature indifferent. As for Example, the Form and manner of Prayer before and after Baptism, and at the Administration of the Sacrament of the Body and Blood of Christ, the Appointing of Times and Places for the Hearing of God's Word, Ministration of Sacraments, Publick Prayer, Number of Holy Days, Times of Fasting, and such like. All which may by God's Word, not only by General Councils, but also by Particular Provinces, Regions and Societies of Christians, be changed or abrogated, according as the State of the Times, Places, People, and other Circumstances shall require: So that it be done to edify God's People.

Having thus made Declaration of the Proposition, we will proceed to the Proof of the same by God's Word, by ancient Writers, and by Examples.

*First*, all Ecclesiastical Rites and Ceremonies are things, which pertain unto Order and Decency. But St. Paul committed to the particular Church of *Corinth* the Disposition of all Things, which appertain to Decency and Order. And committing such Authority to the Particular Church of *Corinth*, he consequently committeth it to all other particular Churches. For with God there is no respect of Persons: And as there is in Christ neither Jew nor Gentile, so there is neither *Corinthian*, nor *Venetian*, nor *English-man*, but we all in Christ be one, and have like Privilege.

Whereupon it followeth, that St. Paul committeth the Disposition of all outward Ecclesiastical Rites and Ceremonies to every Particular Church.

Let this Reason be well weighed, for it is plain and evident. For that Ceremonies are Things of Order and Decency, and not Things of necessity to Salvation, is a Thing confessed of all Men. For they had their beginning of Men, and have been changed, as shall appear at large hereafter.

But Things of necessity to Salvation are immutable, and have their Original from God.

And further that the Words of St. Paul to the *Corinthians* pertain to the ordering and disposition of such Things, the Adversaries cannot deny: Saving, that whereas S. Paul committeth it in plain Terms to the Particular Church of *Corinth*, they bind it and restrain it to an Universal Determination; contrary to St. Paul's Meaning, as shall appear by our Answers to their Reasons hereafter.

*Secondly*, The Principal Foundation, whereupon it may be gathered, that any Council or Assembly hath Authority to change, or institute Rites and Ceremonies, stands upon this Proof of Christ, *Whosoever two or three are gathered together in my Name, there am I in the midst of them.* But in a Particular Church, not only two or three, but also great Numbers may be assembled in the Name of Christ. Therefore a Particular Church hath Promise that Christ will be in the midst of them. And consequently that Assembly that hath Christ in the midst of it, and the Assistance of his Spirit according to his Promises, hath Authority

Authority to institute, alter and change Rites and Ceremonies, to the Edifying of the People.

Therefore a Particular Church hath Authority to institute, alter and change Ceremonies, to the Edifying of the People.

*Thirdly*, The Authority of the Church both Universal and Particular to institute, abrogate and to change Rites and Ceremonies, dependeth only on Obedience to Christ and his Word, in directing of all Things to the Edification of Faith and Charity. *For my Sheep hear my Voice*, saith Christ. And again *John 10. You are my Friends, if you do those Things which I command you*. But Particular Churches both have, and may obey Christ and his Word, in directing all Things to the Edifying of Faith and Charity, as shall appear by divers Examples hereafter. And therefore Particular Churches have Authority to institute and change Rites and Ceremonies.

*Fourthly*, Furthermore it is manifest, That Ceremonies altho' they were profitable at the first, may grow by continuance to Abuse, and be hurtful; as the Watching of Men and Women together in the Night at the Graves of Martyrs, which St. *Hierom* did so highly commend, at length was tried to be an Occasion of much Disorder and dissolute Life.

Now if every Particular Church had not Authority to abrogate such Ceremonies being hurtful, then should it follow, that Christ, who is the Head not only of the Universal Church, but also of every Particular Church, had left the same Church destitute of necessary Remedies to redress Vice and Sin.

For as for the General Councils, they come together but seldom. It was more than 300 Years after Christ e're the *Nicene* Council was called, which was the first General Council after the Disciples time. And sith that time, by reason of Wars and Troubles in the World, sometimes of a long space together no General Councils have been called. So that if Particular Churches may not remove Rites, tending to Sin or Idolatry, a great Number of Souls might perish before the General Councils came together. Which were a Thing against God's Word. For St. *Paul* saith, God hath given no Power to destroy but to Edify.

*Fifthly*, Look what Authority the Seven several Pastors and Churches in *Asia* had to reform the Things that were amiss among every of them, the same Authority hath now the several Pastors and Churches in all Kingdoms and Provinces. For *Aretas*, Bishop of *Casarea*, and *Primasius*, *Episcopus Uticensis* in *Africa*, upon the first Chapter of the *Revelation* of St. *John* do teach, That the Seven Churches in *Asia* do represent the Multitude of the Particular Churches scattered over the World. Also the Son of Man, the Universal Pastor and Head over all Churches, was shewed unto *John* in a Vision present in every of the Seven Golden Candlesticks; that is, in every Several and Particular Church, holding in his Right Hand all and every the Seven Stars: That is, Governing and defending all and every Angel, Messenger and Pastor of the several Churches.

But every of the said seven Pastors in *Asia* had Authority to reform all Things that were amiss among them, as manifestly appears by the Seven several Epistles, which Christ commanded *John* to write, and to send unto them. Therefore every particular Pastor and Church, in all Kingdoms and Provinces, hath Authority to reform such Things as be amiss among them.

*Sixthly*, If a Particular Church, were bound to retain and exercise, and might not abrogate and remove, evil and hurtful Rites and Ceremonies, instituted by Men; then were the same Church also bound to obey Man more than God: Who hath commanded by his Apostle St. *Paul*, that all Things should be done in the Church to Edify. But no Particular Church is bound to obey Man more than God. Therefore a Particular Church is not bound to retain, but may remove hurtful Ceremonies, instituted by Men.

These few Reasons we have brought out of the Scriptures; not because we have no more to alledge, but partly because we thought any one Saying of Christ sufficient to persuade any Christian Man; and partly, for that We know many

many Men now a days stay themselves chiefly upon the Decrees of old Councils, and the Writings and Judgments of Doctors and Fathers: And forasmuch as our Adversaries will stand most upon those Grounds, we have thought it good to match them with their own Weapons, and in that Field wherein they think themselves best appointed. Wherefore, the rest of our Process shall stand upon the Authority of the Doctors, and upon the Examples and Practice of antient Churches. But first, We will alledge a natural Reason or two, and then come to the Authority of the Doctors, and Examples.

That the Proposition is true very natural Reason would suffice a Man, that would be ruled by Reason. But Reason would that Things should be restored by like Order as they fell in decay. But it is not like that any Ceremony being not wicked of it self, can grow to Corruption and Abuse in all Places throughout the World at one time, but must of Force have both his Beginning, and his Proceeding, and so at length overwhelm the whole. Wherefore, as the Corruption is first particular, so must there also be first a particular Redress.

Yea, and if the Abuse happen to be so great, that it over-run the whole Body of the Church, even very Nature would us to do as the good Husband is wont to do. The good Husband, saith St. *Augustin*, if he see his Corn-field overgrown with Weeds, goeth not about by and by to weed out altogether; but beginning in one Corner first, and so proceedeth to the whole.

But Men perhaps will say, That the Ceremonies of the Holy Church are sanctified and privileged in such sort, that they cannot be abused. But you must understand, that as the Nature of Man is mutable and corrupt, even so all Ordinances devised by Men are subject to Mutability, and ready to receive Corruption. And therefore albeit they were well, and upon some godly Use received at the beginning, yet afterwards by little and little they fall to Abuse.

The Brazen Serpent was set up by *Moses* for the People to behold, that they might receive Health. Afterwards it was abused to Idolatry. And therefore the good K. *Ezekias* pulled it down, and beat it to Powder. And so Ceremonies sometimes are taken for Things necessary to the Worshipping of God; and of such Christ saith, *Frustra me colunt, docentes doctrinas, Præcepta hominum*. And again, he warneth his Disciples to beware of the Leaven of the Scribes and Pharisees.

Sometimes they grow to such a Number, that the Multitude of them is intolerable. And therefore St. *Augustin*, in his Time, which was more than 1100 Years ago, complaineth to his Friend *Januarius*, *Omnia, inquit, sunt plena humanis presumptionibus*; All, saith he, is now full of Mens Presumptions. And he saith further, *That the Jews being under the Law, and in servitude of Ceremonies, were in far better Case, than the Christians of his Time*. And the Reason is, *Quia disti illi Tempus Libertatis non agnoverint, legalibus tamen sarcinis, non humanis Presumptionibus servierint*. This is St. *Augustin*'s Reason, for the which he thinketh, that the Christians in his Time were in worse taking for the Bondage of Ceremonies, than ever were the Jews under Shadow of the Law. And We be such if you mark it well; For, saith he, Notwithstanding the Jews knew not the Time of Liberty, yet they were Captives, not as we are to *Mens Presumptions*, (for so he calleth the inordinate Number of Ceremonies devised by Men) but unto the Law of God.

Sometimes they are idle and dumb and teach Nothing, and are, as I might say, Signs without Signification. And such are the most part of the Ceremonies, which now so stiffly are defended. For the most part of them, they are such, as I will not say, the poor Laymen, or your ignorant Priests, but if we may be so bold to speak it, you your selves are not able to give any Reason for them.

And sometimes they are devised only for filthy Lucre, under a shew of Holiness, to get Money. And whether this have been practised any time heretofore, we remit the Matter to any indifferent Judge.

These many Ways may Ceremonies be abused. First, If they be taken as Things pertaining to the Worshipping of God. Next, if they grow to an inordinate Number. Thirdly, if they teach nothing, nor no Man can have Understanding

Understanding of them. And to conclude, if they be invented for Lucre-fake, to get Money. Now Ceremonies thus used lack their Soul, as I might say, and are become dead. And therefore there remaineth no more, but that they be had out of the way, and buried.

There is as great a Difference between a particular Member of a General Council, and the Council, as between a particular Church, and a General Council. But in a General Council, a Truth hath been revealed to a particular Member, for the Edification of the Church, which was hid from the whole Council. Unto the which Truth and Perswasion of the particular Member, the whole Council gave Place; as appeareth in the Council of *Nice*; whereas was revealed unto *Paphnutius* that which was hid from all the rest. Unto whose Perswasion, notwithstanding that he was but one particular Man, the whole Council gave place; because they perceived it to be for the Edification of the Church. Therefore the Truth of God, whereby Things may be instituted, abrogated or changed for the Edification of the Church, may be sometimes revealed unto particular Churches, which are hid from General Councils.

The Apostles Successors had the same Authority that the Apostles had. For that the Adversaries grant; else under what colour drive they Men to obey the Pope and his Decrees? But all Bishops be the Apostles Successors, and have like Power, as appeareth by St. *Hierom*, which saith, *Omnes Episcopos Apostolorum Successores esse*: and by *Cyprian*, who affirmeth that each one had the like Authority: *Hoc utiq; inquit, erant ceteri Apostoli, quod fuit Petrus, pari Consortio pradi, & honoris & potestatis*. Therefore all Bishops have the same Authority, which is, to dispose Things to Edification; as *Paul* saith, *Cetera, cum Venero, disponam*, i. e. *The rest will I set in Order, when I come*. Hier. ad Evagr.

And that the very particular Churches had this Liberty to retain or to remove Ceremonies, as it may seem good for them, it may appear by an infinite Number of Examples, and in manner by the continual Course of the old Church. For thus writeth *Irenaus* of the Order of the *Lenten-Fast* in his Time, as it is reported by *Eusebius*, *Neq; de die tantum disceptatio est, &c. Neither do they differ only about the Day, but also about the manner of their Fasting. For some think they should fast one Day, some two Days, and some more. Some reckon their Day of 24 Hours long, accounting altogether the Hours of Day and Night. By this it appeareth, that notwithstanding there was an Order taken for fasting, yet was it lawful for Men, to receive it or leave it, as they listed; and that without breach of Charity. For Irenaus staitway addeth these Words, Nihilominus, &c. Notwithstanding, saith Irenaus, (an old Father, that lived a thousand and four Hundred Years ago) they kept Peace and Unity among themselves. And so do we until this Day. And the Diversity of our Fasting setteth forth the more the Agreeance of our Faith. Likewise was there great Diversity in keeping of *Easter-day*. For the *Latins* kept it upon one Day after the Tradition of St. *Peter*, as they said; and the Churches of *Asia* kept it on another, after the Tradition of Saint *John*; Yet notwithstanding, agreed in Christian Peace and Unity.*

*Socrates*, in his Fifth Book and 22d Chapter of his History, prosecuteth this Matter at large. And the Chapter were worthy to be recited whole, saving for shortness of Time, a Portion thereof only shall suffice. *Nusquam igitur Apostolus nec ipsa Evangelia, &c. Neither the Apostle nor the Gospels themselves do any where lay upon them which come to preaching (of the Gospel, he means) the Yoke of Bondage. But every one in their own Countries have upon a certain Custom, as they would themselves, kept the Feast of Easter, and other Festival Days, that they might cease from Labour, and remember the Healthful Passion, (he means, of the Lord;) Neither hath our Saviour, or his Disciples by any Law commanded this to be observed of us; neither do the Gospels or Apostles threaten unto us any Pain or Punishment, as Moses Law did unto the Jews: But it is written in the Gospels only, after the manner of an History, in the reprehension of the Jews, because they committed Murder on the Festival Days, and because Christ suffered in the time of Sweetbread. Wherefore the Scope of the Apostle was not to make Laws for holy Days, but to bring in good Life and godliness. But it seemeth unto me likewise, as many other*

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Things

Things in every Place grew unto a Custom, even so also did the Feast of Easter. Because none of the Apostles as I have said, decreed any Thing of the Matter. That certain Thing, even from the beginning, began to be observed in every Place rather by Custom than by Law, the Matter it self declareth. As in Asia the Less, many after the old Custom contemning the Sabbath, observed the 14th Day. And they thus doing, did never strive with them which did keep the Feast of Easter otherwise, until Victor, Bishop of Rome, being too earnest, decreed, That the Quartodecimans should be excommunicate. For the which Deed, Irenæus, being Bishop of Lions in France, wrote a sharp Epistle unto Victor, wherein he both reprehendeth his Earnestness, and also declareth that none of them which in old time did diversly celebrate the Feast of Easter, were by any Means separated from Communion. And that Polycarpus, Bishop of Smyrna (which in Conclusion, suffered Martyrdom under Gordianus) did not eschew the Communion of Anicetus, Bishop of Rome, nor did for the Festival sake fall out with him; altho' he, according to the Custom of Eucharis, Bishop of Smyrna, did celebrate Easter the 14th Day; as Eusebius saith in the Fifth Book of the Ecclesiastical History.

And a little after: *Romani namq; tres ante Pasca Septimanas, &c.* "For the Romans do fast three Weeks together before Easter, except the Saturday and the Sunday. The Illyrici, all Greece, and they of Alexandria do fast their Fast six Weeks before Easter, and call it *Quadragesimam*, Forty Days Fast, or Lent. But it is a marvel to me, how these Men, differing in the number of Days, do call it by one Name of 40 Days Fast. A Man shall find some, which not only dissent about number of Days, but also do not retain one kind of Abstinence. For some do utterly abstain from Things that have Life. Some, of those Things that have Life, eat only Fishes, some besides Fishes, eat also Birds, and say, after Moses, they come of the Waters. Some abstain both from Berries and Eggs, some do eat only dry Bread; some not that: Some there be, which fasting to the Ninth Hour do use divers Meats: In divers Nations they fast diversly. Of which there be innumerable Causes. And because no Man is able to shew any written Commandment of this Matter, it is plain the Apostles have left it free to every Mans Judgment and Will, left any should do a good thing either of Fear or Necessity. Such is the Diversity of Fasts through the Churches: And about the Communion is a much like Diversity. And so the Author proceedeth in shewing certain Diversities about the Ministration of the Communion, Baptism, Marriage, and other Ecclesiastical Observances.

Again, St. *Augustin* writeth unto *Januarius*, *Alii quotidie communicant, &c.* "Some, saith St. *Augustin*, receive the Communion of the Body and Blood of Christ every Day; some others upon certain Days. Some there be that miss no Day without the Oblation; some others communicate only upon the Saturday and Sunday, others only upon the Sunday.

De Fejun.  
Sabbath.  
Augustin  
ad Casu-  
lan.

*Nunquam ergo cateri Apostoli prandere Christianos, &c.* "Did then the other Apostles teach the Christians throughout the whole World to dine contrary to Peter? Like as therefore Peter and his Fellow-Disciples lived in Concord among themselves, even so let them which fast on the Saturday, and were planted by Peter, and those which dine on Sunday, and were planted by his Fellow-Disciples, live together in Unity and Concord.

And a little after, in the same place, *Sic ergo una Fides, &c.* "Therefore, let the Faith of the Universal Church, which is there spread abroad as inward in the inward Parts be one; altho' the same Unity of Faith be kept with divers Rites or Observations; wherewith in no wise the Truth in Faith is hindred. For all the Beauty of the King's Daughter is inward. But those Rites which are kept divers, are understanded in the Garments. Whereupon it is said to her, *Covered round about with Variety in the golden Edges, or Skirts, of her Garments.* But let that Vesture also be so divers in variable Rites, that it be not torn in sunder with contentious Dissensions.

It followeth in the same Place, *Si autem quoniam huic, &c.* "But because I think for my part, I have sufficiently answered this, if thou wilt ask my Judgment



“ Judgment of this Matter, considering this in my Mind, I say, That Fasting  
 “ of the Evangelists and Apostles, and in the whole Testament, (which is  
 “ called the New Testament) is commanded : But on what Days we must not  
 “ Fast, and on what Days we must Fast, I do not find determined by the  
 “ Commandment of the Lord, or the Apostles. And by this I judge, that  
 “ Liberty is more apt and convenient, than Constraint, of Fasting : Altho’  
 “ truly not to the obtaining the Righteousness which Faith obtaineth : Where-  
 “ in consisteth the Beauty of the Daughter inwardly ; but yet to signify the  
 “ eternal Rest, which is the true Sabbath.

*Non omnes quamvis ejusdem opinionis, &c.* “ All Men, tho’ they were of one Nicephor.  
 “ Faith, yet observed they not in their Churches like Traditions. Yea, they, Lib. 12.  
 “ that had all one Faith, yet oft in the Observation of Usages differed much. cap. 34  
 “ Which Thing was no hindrance to true Godliness.

Likewise it is noted in the Decrees of Pope Stephen, and alledged in Gratian,  
 dist. 31. as followeth, *Aliter se habet Orientalium Ecclesiarum Traditio, &c.*  
 “ The Tradition of the East Church is far otherwise than the Tradition of this  
 “ holy Church of Rome. For there Priests, Deacons, and Sub-deacons are  
 “ married : But in this Church, none from a Sub-deacon unto a Bishop hath  
 “ Licence to marry a Wife. And here is to be marked, that Pope Stephen  
 took not the single Life of Priests in the Latin Church, as a thing commanded  
 by God, but only as a Tradition, and such a Tradition as the Grecians lately  
 received.

*Quaestio Augustini ad Gregorium fuit ista, Cum una sit Fides, cur sunt Ecclesiarum  
 diversa Consuetudines ? Et aliter Consuetudo Missarum in S. Romana Ecclesia, atque  
 aliter in Galliarum Ecclesiis tenetur ? Cui Gregorius respondit, 12. dist. Cap. Novit.*  
*Novit Fraternitas tua, &c.* “ Your Brotherhood knoweth the Custom of the  
 “ Church of Rome, wherein you have been trained up. But this way pleaseth  
 “ me well, that if you find any thing, whether it be in the Church of Rome,  
 “ or in the Church of France, or else in any other Church, that may more  
 “ please God, that you diligently chuse the same. And forasmuch as the  
 “ Church of England is new in Constitution, and in Ceremonies, that you pour  
 “ into it the best Ordinances that you can gather of many others. For we  
 “ may not love the Things for the Places, but the Places for the Things.  
 “ Wherefore, gather you out of every Church such Things, as be godly, re-  
 “ ligious and right ; and the same, knit up as it were in a Bundle, cause you  
 “ to be put and to be brought in ure in the Church of England.

Here we may note, that Gregory being then Bishop of Rome, would not  
 drive other Churches to the Observation of the Ceremonies and Rites of Rome :  
 But suffered each Nation to retain and keep such Orders, as should be most  
 convenient for them.

Yea, Sozomenus writeth in his Seventh Book, *Eadem Ceremonia non possunt, &c.*  
 “ One kind of Ceremonies cannot be found in every Church.

And moreover Socrates writeth in his Fifth Book, *Non inveniuntur, &c.* “ You  
 “ cannot find two Churches, saith Socrates, (writing of the Order of the  
 “ Church in his time,) that in Rites and Ceremonies agree together.

Likewise Theodoretus upon the 14th Chap. to the Romans, intreating of these  
 Words, *Let every Man abound in his own Sense, or Judgment,* writeth as follow-  
 eth, *Non enim hoc posuit generaliter, &c.* “ He hath not put this generally, nor  
 “ yet commandeth he to judge thus of God’s Decrees. For he doth accurse  
 “ them that go about to teach any thing contrary unto the Truth : *If any Man*  
 “ *preach unto you any other Doctrine, than that ye have received, let him be accursed.*  
 “ And therefore only of Meats he left to every Man freedom of his own  
 “ Mind. For this Custom remaineth in the Churches until this Day : and one  
 “ chuseth Abstinence, and another eateth all kinds of Meat without scruple of  
 “ Conscience. And neither this Man judgeth that Man, nor the one reproveth  
 “ the other, but the Law of Concord and Charity doth make them notable.

And all this Diversity rose of that, that it was lawful for every particular  
 Church either to receive, or to leave such Ordinances as were devised, and  
 thought

thought good by other Churches. For if all Places had been bound to one Order, then could never have been such Diversity.

Now of this may we thus Conclude, That Church that hath Liberty, whether it will receive a Ceremony or no at the first, may by the same Liberty afterwards remove it, when it shall be thought good. Yea, and a great deal more reasonable it is to remove a Ceremony, when it is corrupt and abused, than at the first not to receive it, when it is incorrupted and judged profitable. For as St. *Augustin* writ to *Januarius*, *Quod non est contra fidem, &c.* that is, *Whatsoever is not against Faith and good Manners, is to be taken as a Thing indifferent.* Now if it be to be taken for a thing indifferent to keep or to refuse, when it is best, much more reason it is to refuse, when it is corrupt and grown out of kind.

For any thing, that cannot necessarily be gathered out of the Word of God, may be changed, as St. *Cyprian* writeth to *Pompeius*; *Nihil innovetur, inquit, quod traditum.* Oh! said the Adversary to St. *Cyprian*, nothing that is once delivered us, may be altered. St. *Cyprian* makes answer, “*Unde est, ista Traditio?* May it “not be changed, said St. *Cyprian*? Wherefore, from whence came this Tradition? “Came it from the Authority of the Lord and Gospel, or from the Command- “ments and Writings of the Disciples? As if he should say, If it came from the Epistles of the Apostles, or the Gospels, then it may not be changed; if it came out of the Decrees of Men, it may. And in another Place he saith, *Non est absurdum, &c.* “It is not against Reason, that such Things as have been “received be changed for the better.

For such is the Nature of Ceremonies, that as it is sometimes profitable to receive them, so sometimes profitable to put them away. And here we have to shew you the wise Answer of a Gentleman and Counsellor of the City of *Athens*, named *Theramenes*. The *Lacedamonians*, after they had given the *Athenians* a great overthrow in the Field, commanded them to pull down the Walls of the Town, otherwise they threatned them utter undoing. When this Matter came to Deliberation in the Council-house of *Athens*, *Theramenes* gave Counsil that the Walls should be pulled down. Straitway there stood up another Gentleman, And will you, said he, give your Assent to the pulling down of the Walls, that were builded up by the Counsil of that Worthy Man, and Great Captain *Themistocles*? Yea, said *Theramenes*. For *Themistocles* caused the Walls to be builded for the Safeguard of the City; and for the Safeguard of the same City, I give counsil to throw them down. Even so we may answer by Ceremonies: They were brought in at first for to profit the Church; but after they be once corrupted, and do not that Office for which they were invented, for the profit of the same Church they must be removed. And if this be true of such Ceremonies, which at the first were indifferent, much more it is to be thought of such Ceremonies, that were never good nor indifferent, but were brought in, in the corrupt State of the Church.

And therefore St. *Augustin* hath a marvellous good Saying, writing, *Ad Marcellinum*, Cap. 5. *Non itaq; verum est, quod dicitur, &c.* “It is not true, “that some Men say, that such a Thing as is once well done, may in no wise “be altered. For after the Cause or Occasion of Time is changed, good Reason requireth, that that be changed, which otherwise before was well done. “That whereas they say, it were not well to have it changed; contrariwise “the Truth saith, It were not well, but it should be changed. For then shall “both be well, if that for the Diversity of time they shall be divers.

Thus much for Proofs out of the Scripture and antient Writers. Now remains to shew the same by Example.

*Examples.* *Basilus* being a Bishop, took upon him to devise a several Form of Prayers and Ceremonies, to be used about the Administration of the Communion; and by the Consent of the Church practised the same, without any Authority of General Council. *Chrysostom* also did the like; so that it beareth his Name until this Day, and is called *Liturgia Chrysostomi*. If particular Bishops had Authority to vary from other Churches, and to institute Rites and Ceremonies about the Administration of the holy Communion, which be Ceremonies of most

most weight, and most in Controversy at this Day ; how unreasonable is it to deny the like Authority, to a whole Kingdom or Province, to the ordinary Power and Learned of the same ?

Furthermore, the Church of the *Æthiopians*, called *Presbyter Johannes Land*, have at this day their own Ceremonies, and that in the vulgar Tongue.

Those Churches that remain yet in the East Parts differ, and always have done, from the West Churches in Rites and Ceremonies.

Yea, and the West Churches themselves vary one from another.

There were in *Gregory's* time three Canons or Orders, to minister the holy Communion ; The Canon of *Ambrose*, the Canon of *Scholasticus*, and the Canon of *Gregory*.

At *Rome*, every *Saturday* was Fasting-day. At *Milan*, *St. Ambrose* and the whole Church kept it no Fasting-day. And both *St. Augustin*, and his Mother by *St. Ambrose's* Advice, when they came to *Milan*, did not fast *Saturdays*.

So that it may be reasonably gathered, that the old Council thought it a Thing commodious for the Church to have variety in Ceremonies, and to leave their Churches at their Liberty to reform them, when they grew to abuse. Otherwise they would have decreed, that all Churches should have had like and the same Ceremonies and Rites : which they never did.

Therefore such Uniformity of Rites and Ceremonies as now is seen in the Popish Churches, was not in the Church, when it was most pure ; but was brought in after, when the Bishop of *Rome* had aspired to the unjust Primacy : and so have been continued rather for a public Recognition of their Subjection to the Monarchy of the See of *Rome*, than for any Edification.

For it is more Profit for the Church to have some diversity of Ceremonies in divers places, than to have all one ; for these Causes :

First, That the Liberty of the Church may remain ; that in these indifferent Things every particular Church may *Abundare in suo sensu*, *Abound in its own Sense*, as *St. Paul* writeth.

Secondarily, That Ceremonies be not too much esteemed of the Simple, and so grow to be made equal with God's Word. As Experience declareth, that great Numbers make more Conscience of breach of any outward Ceremony, than of one of God's Commandments. Such Affection is termed of some Men *Devotion*. But *St. Augustin* calleth such Offence, conceived upon such Alteration of Ceremonies, *Superstition*.

But to proceed with more Examples. *Ambrose* according to the Example of *Athanasius*, who did the like at *Alexandria*, did first institute the Rite or Ceremony of singing Psalms at *Milan*, as *S. Augustin* reporteth in his Confessions.

But, where Authority is to Institute, there is Authority to abrogate. That is true, will some say, when it is made by his own Authority. Nay also, when it is established by a more general Consent, if the Practice declare it hurtful, as by the Examples following.

*Nectarius*, Bishop of *Constantinople*, did abrogate and remove the Office of the Penitentiary, and auricular Confession ; which was a Constitution almost generally received, and remained still at *Rome*, notwithstanding the Abrogation of it. And that he did well in it may be proved by two Reasons.

1. That *Sozomenus* writing the History, saith, That *Fere omnes Episcopi eum sunt secuti* ; *Almost all the Bishops followed his Example*. Where it is to be noted by the Way, that particular Reformatiōs do much good, and provoke others to follow.

2. The Second Reason is, That *St. John Chrysostom* succeeding *Nectarius*, did not restore that Rite of Confession again ; For it remained abrogated in *Sozomenus's* Days, who lived after *Chrysostom*. And it is not to be thought but *Chrysostom* would have restored it, if it had been unorderedly removed. So that this Example of *Nectarius*, and the particular Church of *Constantinople*, abrogating a general Custom upon just Causes of Abuse, approved by the Imitation of so many Bishops, and especially of the notable Father *St. John Chrysostom* his Successor, is a most plain Declaration, that particular Churches may

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abrogate

abrogate Rites and Ceremonies, although they have been instituted by a general Authority.

1 lb. 6.  
cap. 2.

Likewise in St. *Augustin's* time, as appeareth in his *Confessions*, there was an Ordinance in *Africk*, and elsewhere, that Meat, Bread and Wine should be brought to the Place of Meetings at the *Memory* of Martyrs. Which Ordinance St. *Ambrose* did abrogate; and the Reason is there declared in these Words, *Ne ulla occasio ingurgitandi daretur. Lest any occasion should be given to Drunkards, to overcharge themselves with drink*: and also, because that Observance was most like to the Superstition of the Heathen, who kept *Parentalia*, *Burial Feasts* for their dead Parents.

Here beside that *Ambrose*, one Man, abrogated a common Rite, let this also be marked, that the common Reason used of Men now a days took no place with this antient Father; which is, Take away the Abuse, and let the Thing remain. But St. *Ambrose* took away the Abuse by removing the Thing.

Moreover, the Common Watchings, or *Wakes*, of Men and Women at the Martyrs Graves, which St. *Hierom* so highly commends, and doth most sharply inveigh against *Vigilantius*, who wrote against the said *Wakes*, calling *Vigilantius* his Assertion an Heresy, was afterwards abrogated and rejected. And of such kind of *Wakes* there is a Canon in a particular Council holden in *Spain*, called *Concilium Elibertinum*, in the 35th Chap. with these Words, *Placuit prohiberi ne famina in Cimiterio pervigilent, &c.* "It hath pleased us to forbid, that Women should wake the Night through in the Burial Place; because that oftentimes under Pretence of Prayer, hainous Offences be secretly committed.

Moreover, the late Experience within this our Country doth declare, that the Abrogation of many Ceremonies established by general Authority, is lawful and profitable. For in the Time of King *Henry VIII.* of famous Memory, many superstitious Observations and idolatrous Rites were abolished; and that by the Consent of many of them which now are, and of late have been, Adversaries; as Pilgrimages, Stations, Pardons, many superstitious Opinions of Purgatory, Holy Water, of Masses for Cattel, and *Scala Cali*, innumerable Lyes out of the Church Legends, of feigned Miracles, and Saints Lives. All which Things were once established by Catholick Authority, as they term it, and in other Regions are yet maintained under the same Colour, and the Gainsayers accounted by the See of *Rome* and her Patrons, Hereticks. Which Things are so gross, that they need no Confutation.

And in this late time, as appeareth, they are ashamed to restore the same. Wherefore it is no Inconvenience, that unprofitable and superstitious Rites be abrogated and removed, by the Authority of a particular Church.

And because we are entered into this Matter, it shall not be amiss to make rehearsals of a few, among a great many, of their vain superstitious Fables, which have been in times past propounded to the People for wholesome Doctrine.

In the *Festival*, (a Book as it is in the Prologue gathered out of *Legenda aurea*, for Curats that lack Books and Cunning) in the Sermon of *Corpus Christi* Day; it is written, That a Man hath nine Commodities by hearing of Mass. One is, that he shall not that Day lose his Sight. Another, All idle Oaths that Day shall be forgiven him. Another, he shall die no sudden Death. Another, so long as he heareth Mass, he shall not wax old, and his good Angel reckons his Steps to and fro the Church, to his Salvation. It were too long to reckon them all; let this be enough for a Taft.

In the said Book, in the Sermon of *All Souls*-Day, there is a Narration of a Priest, which was suspended of his Bishop, because he could say none other Mass, but Mass of *Requiem*. \* On a Day the dead Bodies rose, and came about the Bishop for taking away their Chaplain from them. And so he was restored to his Office.

\* Which  
was for the  
Dead.

In the Sermon on *Candlemas*-Day, there is also an History of a Woman, which never did good Deed, but only that she had continually kept a Candle before our Lady: After her Death, by the Appointment of our Lady, a Candle

was

was kept burning before her in Hell, which the Devils could not abide; and by reason thereof, she was restored to Life and became a good Woman.

What Occasion of dissolute Life and Sin may be ministred to simple People by these and an infinite Number of such like Fables it is easy to perceive.

But the Answer will be, these Books were never allowed by publick Authority. Well, these Books were openly printed, and within Memory of Men commonly credited, and yet be of some. And in these late Days, while there hath been such Preaching against Reading the Scriptures in the vulgar Tongue, who hath heard any great Invection against such Books? And strait Inquisition hath been of English Bibles and Testaments to be burned; Whether the like Diligence hath been used for abolishing these, let all Men judge.

But to return again to the Proofs by antient Examples, that particular Churches may alter and institute Ceremonies.

In all time there hath been Provincial Councils holden. Which were in vain, if they might not allow the good, and reject the Evil. Particular and Provincial Councils have always had Authority to reject and condemn wicked Doctrin; and by the Means many Heresies have been suppressed without General Councils.

In the Provincial Council of *Gangra*, divers wicked Opinions against the Christian Liberty for Marriage, for eating of Meats, for Bondmen that would not obey their Masters under pretence of Christian Religion, were condemned.

The Heresy of *Pelagius* was condemned in divers Provincial Synods in *Africk* before it was condemned by any General Council. But Doctrin is a Matter hath more weight than Rites and Ceremonies. And so Provincial Synods having Authority of the more, have also of the less.

And to be short, 300 Years after the Disciples time, there was no General Councils, and the Church well governed all that Time, every Province ruling their own Churches according to the Scriptures, only with the Help of Provincial Councils.

The Fathers of the Sixth Council of *Carthage*, writing to the Bishop of *Rome*, who would have intermeddled with their Matters in *Africk*, have a notable Sentence for this purpose. "The Council of *Nice*, say they, perceived most justly and wisely, that all Controversies ought to be ended there where they first began, and the Grace of the Holy Ghost shall not be wanting to any particular Province. The Words be these: *Prudentissimi enim iustissimeque viderunt, quacunq; negotia in suis locis ubi orta sunt finienda; Nec unicuique Provincia gratiam S. Spiritus defuturam.*

Moreover, Testimonies of the Scriptures and Doctors may be brought, and many more Examples of the antient Church for further Confirmation hereof. But for this time we have thought this sufficient. Hereafter as cause shall be moved, we shall have occasion to say more. In the mean Season by these Proofs, that we have here shortly alledged, we doubt not but it may appear to the indifferent hearer, that a Particular Church hath Authority to make or change, and remove and abolish Ceremonies in such sort as may be most for the Edification of God's People.

We are not ignorant what may be objected against this Assertion. As namely, concerning the Authority of General Councils. But because that Matter requireth a long Tract, we will in our Answer to the Reasons on the other part, by God's Grace, declare by sufficient Authority, in what Points General Council's, (whose Authority we acknowledge with *St. Augustin* to be right wholesome in the Church) are to be universally holden, and in what Points they are not.

Again, Where they alledge continuance of Time and their Possession in the Church, let this be for this time shortly answered; They should first prove their Things true, and then alledge Time. For against the eternal Truth of God's Word, no continuance of Time can make Prescription; as *St. Cyprian* saith, *Consuetudo sine veritate est vetustas erroris; Custom without Truth is an antient Error.*

And

And as for their Possession in the Church, seeing it is also a long Matter, and nor orderly kind of Disputation, that they should bring in one Matter in Controversy to prove another, that Matter shall be for present referred to this Issue; If they be not able to prove, that the Bishop of Rome is the Head of the Universal Church of Christ, and under his Obedience all Christians ought to live, under pain of Damnation; and that neither by Decrees of General Councils, neither by Consent of Princes, but by the Authority of Scriptures, and by the Word of God, (for by that Title of God's Word, the Pope claimeth his Supremacy) if they shall not be able to prove that, I say, which they shall never do, as it hath been often proved in this Realm, and elsewhere; Then is the Authority of their Church nothing, and their Possession unjust.

These and other Objections shall be by God's Grace answered more at large, when the contrary Book shall be exhibited.

The God of Peace and Consolation give us Grace to be like minded one towards another in Christ Jesus, that we all agreeing together, may with one Mouth praise God the Father of our Lord Jesus Christ.

## N U M B. XVII.

John Knox at Geneva to John Fox at Basil; Concerning his Book against the Government of WOMEN.

*The mighty Comfort of the Holy Ghost for Salutation,*

Foxii MSS.

**D**early beloved Brother, Albeit at the Departure of this our Brother, from whom I received your Loving and Frendly Letter, my selfe could write nothing, by reason of the evil Disposition of my Bodie, yet becaus I could not suffer him to depart without some Remembrance of my Dutie to you, I used the help of my left Hand, that is of my Wife, in scribbling these few Lynes unto you. As touching my purpose and Mynd in the publishing the *First Blast of the Trompet*, when the Secrets of all Harts shall be disclosed, that shall be known which now by many cannot be perswaded; to wit, that therein I nether have sought my selfe, nether yit the vain Praise of Men. My rude Vehemency and inconsidered Affirmations, which may appear rather to proceed from Choler than of Zeal and Reason, I do not excuse; but to have used any other Title more plausible, thereby to have allured the World by any Art, as I never purposed, so do I not yit purpose. To me, it is ynough to say that Black is not White, and Man's Tyrannie and Folishness is not God's perfitt Ordinance. Which thing I do not so much to correct common Welths, as to delyver my own Conscience; and to instruct the Consciences of som Simple; who yit I fear be ignorant in that Matter. But ferther of this I delay to better Opportunitie. Salute your Wife and Dowghter hartily in my Name. The Grace of our Lord Jesus Christ rest with you now and for ever. *From Geneva, the 18th of May, 1558.*

*Your Brother to power*

John Knox.

*I your Sister, the Writer hereof, salute you and your Wife most hartily; thanking her of her Loving Tokens, which my Mother and I received from Mrs. Kent.*

## N U M B. XVIII.

John Fox newly returned from Exile to his Patron Thomas, Duke of Norfolk, to supply his present Wants.

Foxii MSS.

**C**larissime Dux, Salutem in Christo immortalem. Toties tuae Celsitudini jam scripsi, ut pluribus te Literis interpellare pudeat. Tamen ita novi ingeniam hanc Naturae tuae benignitatem, ut non magnopere Petitione nostra opus esset.

sciam, si nihil tibi deesset ad Largiendum aliud quam Voluntas. Sed obstant fortasse hæc Tempora, quo minus vel tu ad nos mittere, vel ego abs te efflagitare ausim. Alioqui nunquam id crediturus sum, ex oblivione nostri, aut fastidio tantum, quod tamdiu ad nos nihil miseris. Verum enimvero quicquid in causa sit, cur adeo tua in nos cesset Liberalitas, hoc unum scio, Mi *Thoma*, facillimum id tibi esse in tanta Fortuna omniq; rerum Copia, Pensiunculam aliquam ad nos destinare, ex tuis illis immensis atq; immodicis (ut audio) sumptibus. Prolixæ aut ambitiosæ Preces adhiberi solent, ubi minus acclives sunt ad largiendum, qui auctores sunt Beneficii. Tua vero indoles semper ejusmodi visa est, ut plus sua naturâ velit, quàm alienis precibus. Rursus ne tibi, Opinor, ignotæ est prorsus natura mea, quæ minimè ambitiosè petæ esse poterit, etiamsi fame esset moriendum.

Quod nihil Nomini tuo inscribere adhuc ausim, obstat periculi tui metus, potius quàm Voluntas accincta. Id quod Celsitudo tua (Christo aspirante) posthac rectius intelliget.

Quod ad Religionem attinet, non arbitror opus te admonere. Ubi stet Veritas, Dominus det ut Tu cum Veritate stare queas viriliter. Illud interim imprimis vide, nequis eò te adducat Mortalium, si Christum laborantem juvare non queas, attamen ut illi te adversarium ulla in re præbeas. Vincet enim ille tandem invitis omnibus. Tempus quod alii pompis aulicis & aleis impendent, si tu Literarum Sacrarum lectioni impertias, prudenter, ac in rem tuam ageres.

## N U M B. XIX.

*The Duke of Norfolk to John Fox, his kind Answer to the former Letter.*

A Ccepi Literas tuas, Optime Præceptor, quibus mihi quod animi haberes, intelligo, quodq; mihi valde charum est. Et nisi Famulorum meorum reditus literas meas prævenisset, multo antehac tu hio mecum fuisses. Scripsi enim ad illos, ut ita tibi de rebus omnibus providerent, ut ad me subito venires; quod & ita factum fuisset, nisi citius quam credideram, rediissent. Nunc quoniam ipse, breviter *Londini* videbo, velim ut ibi me expectes, quando tibi (sicubi & debeo & volo) prospiciam. Interea jubeo te valere. Ex ædibus meis *Reningatia*, tricesimo die *Octobr.* 1559.

To my right Loving School-  
master, John Fox.

Tuus Alumnus,  
Thomas Norfolk.

## N U M B. XX.

*John Jewel to Henry Bullinger at Zurich; Concerning the State of Religion in ENGLAND.*

*Viro longè Doctissimo D. Henrico Bullingero, Pastori Ecclesiæ  
Tigurinæ dignissimo, Domino suo colendissimo. Tiguri.*

S. P.

G Ratissima erant mihi, *Parkurstóg*; meo Literæ tuæ, Ornatissime Vir, vel quod essent a te, cui quantum debeamus nunquam possumus oblivisci, vel quod suavitatis & humanitatis erga nos tuæ, quam toto illo tempore exilij nostri experti sumus maximam, altissima vestigia retinerent. Atq; utinam possumus aliquando pietatis tuæ partem aliquam compensare: Quicquid erit, animus certè nunquam nobis deerit. Quod nos hortaris, ut strenuè ac fortiter nos geramus, erat ille aculeus non tantum non ingratus nobis, sed etiam penè necessarius. Nobis enim hoc tempore non tantum cum adversarijs, sed etiam cum amicis nostris, qui proximis istis annis a nobis defecerunt, cum hostibus conjurarunt; jamq; acrius multò & contumacius resistunt, quam ulli hostes. Quodq; molestissimum est, cum reliquis *Hispanorum*, hoc est, cum teterrimis vitijs, superbia, luxu, libidine luctandum est.

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est. Facimus quidem nos, fecimusq; quod potuimus : Deus benè fortunet, & det incrementum. Sed hætenus ita vivimus, ut vix videamur restitui ab exilio. Nihil enim dicam aliud, ne suum quidem adhuc restitutum est cuiquam nostrum. Quanquam etsi molesta nobis est tam diuturna expectatio, tamen non dubitamus brevi rectè fore. Habemus enim Reginam & prudentem, & piam, & nobis faventem, & propitiam. Religio restituta est in eum locum, quo sub *Edwardo Rege* fuit. Ad eam rem, non dubito, tuas Reipublicæq; vestræ literas & cohortationes, multum ponderis attulisse. Regina non vult appellari aut scribi *CAPUT ECCLESIAE ANGLICANÆ*. Graviter enim respondit, illam dignitatem soli attributam esse Christo, nemini autem mortali convenire. Deinde, illos titulos ita fœdè ab Antichristo contaminatos esse, ut jam non possint amplius satis piè à quoquam usurpari.

Academix nostræ ita afflictæ sunt, & perditæ, ut *Oxonix* vix duo sunt, qui nobiscum sentiant : & illi ipsi ita abjecti & fracti, ut nihil possint. Ita *Sotto* fraterculus, & alius nescio quis *Hispanus* Monachus, omnia ea quæ *D. Martyr* pulcherrimè plantaverat, everterent radicitus, & vineam Domini redigerent in Solitudinem. Vix credas tantam vastitatem adferri potuisse tam parvo tempore. Quare etsi magnam voluptatem captarem, vel si canem *Tigurinum* videre possem in *Anglia*, tamen non possem esse Author hoc tempore, ut Juvenes vestros, aut literarum aut religionis causa, ad nos mittatis, nisi eosdem remitti ad vos velitis impios & barbaros.

Rogavit me nuper *D. Russelius*, qua maximè re possit tibi aliisq; tuis fratribus & symmictis, quid gratum facere. Hoc videlicet sensit, velle se humanitatis vestræ, quam semper prædicat, & hospitij causâ, aliquid ad vos mittere. Ego verò, nihil tibi tuisq; fore gratius, quam si religionem Christi studiose ac fortiter propagaret, & Papistarum insolentiam minueret. Quod ille & recepit se facturum, & certe facit quantum potest.

Venerunt hodiè Legati Regis *Gallia Londinum*, qui gratulentur de pace. Princeps Legationis est Juvenis *Momorantius*. De nuptiis Reginæ adhuc nihil. Ambit quidem filius *Frederici*, & frater secundus natus *Moximiliani*. Vulgi tamen suspicio inclinât in *Pikeringum*, hominem *Anglum*, Virum & prudentem & pium, & Regia corporis dignitate præditum. Deus bene vertat, quicquid erit. Istæ primæ sunt, quas ad te seorsim scripsi, ex quo redii in *Angliam*. Sed quoniam quæ scripsi ad *D. Martyrem*, scio illum propter summam inter vos conjunctionem, tecum habuisse communia, non dubito quæcunq; ad illum scripsi, eadem ad te quoq; scripta dicere. Bene vale, mi Pater, & Domine in Christo colendissime. Saluta optimam illam mulierem, uxorem vestram, *D. Gualterum*, *D. Simlerum*, *D. Lavaterum*, *D. Zuingleum*. Siquid unquam erit, in quo possim, aut tibi aut tuis, esse voluptati aut usui, polliceor tibi non tantum operam, studium, diligentiam, sed etiam animam & corpus meum.

Londini, 22 Maii, 1559.

Tui Studiofissimus

Jo. Juellus.

## N U M B. XXI.

Richard Cox to Wolfgang Weidner, at Wormes; Concerning the same Subject with the former : With an Account of the Disputation at Westminster.

Viro Eximio, Eruditione & Pietate insignito, D. D. Wolfgango Weidnero Wormaciensi, Amico meo observando. Wormacix.

B Biblioth.  
Tigurin.

CUM Wormacia discederem, Venerande Senex, & Frater in Christo plurimum observande, semper apud me decrevi ad te scribere, certioremq; facere tandem aliquando de rerum nostrarum statu & conditione; quod te audire non ingratum esse existimavi, propter ardentem sincerumq; zelum, quo indies afficeris erga Christi Evangelium. Coactus sum hætenus, fateor, invitus silere, ne parum tibi grata referrem. Sub sævo Mariæ imperio ita crevit invaluitq; Papismus ad quinquennium tantum, ut incredibile fuerit quantopere pectora Papistarum obdurerint;

erint; adeo ut non sine magna difficultate pientissima nostra Regina cum suis, qui à veritate strenuè steterunt, sincere Christi religioni locum obtinere potuerit. Restiterunt in summo nostro Concilio, quod *Parlamentum* Gallico vocabulo appellamus, Pontifices, Scribæ & Pharisei. Et, quia eo loci paucos habebant, qui contra vel hincere possent, vincere perpetuo videbantur. Interim nos, pusillus grex, qui apud vos in *Germaniâ* hoc quinquennio, Dei beneficio, latuimus, in suggestis, maximè coram Regina nostra *Elizabetha*, contra intonamus; Pontificem *Romanum* verè Antichristum, & traditiones pro maxima sui parte, meras esse blasphemias. Tandem paulatim respiscere ceperunt ex Nobilibus multi, ex plebe innumeri, ex Clero prorsus nulli. Immotus enim stat Clerus totus,

*Tanquam dura Silex, aut stet Marpesia cautes,*

ut Poëta canit. Huc deniq; res est perducta, ut octo ex ipsorum Antesignanis, ceu Episcopi, ceu ex doctis selectissimis, cum octo nostrorum abjectorum scilicet atq; profugorum, de quibuscum religionis capitibus differerent. Et ut vitaretur, verborum pugna, scriptis agi constitutum est. Dies statuta est. Adsumus omnes. Adsumunt Regine Consiliarii. Adest tota fere Nobilitas. Decretum est, ut ipsi primum de controversiis sententiam suam proponant. Unusquispiam illorum nomine, tanquam *Goliath* contra *Davidem*, sua venditat, propugnat, & argumentis irrefragabilibus (ut videbatur) confirmat, sibi plaudit tanquam jam victor evadens. Respondit nostrorum unus veritate fretus, non ampullis verborum, in timore Domini, non in doctrina venditatione. Finita responsione, incredibilis mox audientium applausus excitatus est, non sine magna Adversariorum perturbatione atq; confusione. Venit alter dies simili tractationi destinatus. Rogantur Adversarii nostri à Consultationis Præsidente \*, ut eo ordine progredierentur, quo decretum antea fuerat; nimirum ut ipsi primum in altera controversia inciperent suam sententiam dicere, nosq; sequeremur. Illi vero contra contendunt, territi scilicet primi diei successu parum prospero: Clamitantq; iniquum esse, ut ipsi primum dicere incipiant, cum ipsi tot jam annis perstiterint in possessione Catholicae Ecclesiae. Si quid habeamus contra ipsos proferamus nos, ut ipsi pro sua autoritate nos refutent, atq; compescant tanquam filios degeneres, ut qui ab Ecclesiae unitate jam diu exciderimus. Gratia Christo Domino nostro; dum illi Mandato obfistunt, meritò coercentur, & sua causa cadunt. Itaq; stabilitur apud nos, per omnia Regni loca, sincera Christi religio, eadem prorsus ratione, qua sub *Edwardo* olim nostro, beatissimæ memoriæ, promulgata erat. Hæc pauca, sed certa, visum est ad te scribere, quem scio nostra solide gaudere gaudia, ut nobiscum gratias Domino Deo nostro agas, qui nos in ista Humiliatione & cruce, verè paterna commiseratione respexit atq; consolatus est. Det ipse ut tanta & incredibilia ejus beneficia è mentibus nostris nunquam elabantur. Gratam rem fecerit tua humanitas, si ista D. *Jacobo Cornicio*, Medico, & *Vespasiano Fittich*, amicis meis summis communicare dignetur.

Jamjam aggredimur septa Papistica dirumpere atq; dissipare, & vineam Domini felicibus auspiciis restaurare. Jam sumus in opere, at *Messis multa, operarii pauci*. Rogemus Dominum, ut mittat operarios in messem. Hæc paucula habui tibi pro officio in te meo impertiri. D. Jesus te servet, pietatèmq; tuam augeat usq; ad ultimum Spiritus halitum. *Londini in Anglia, 20 Maii, 1559.*

Tui Studiosissimus Ric. Cox.

*Superiores Epistolæ ex MS. codice Ecclesie Tigurinae (qua Magnum Monasterium vocatur) ubi Autographa servantur descripti mense Martio ineunte, anno Christi 1689. Joannes Dallæus, Jo. Fil. Parisiensis Ecclesie patriæ, qua Carentonæ olim, ben! Sacros Catus habebat; Pastor, nunc autem Evangelii causa exul Tiguri.*

N U M B.

[NUMB. XXI.]

## INTERROGATORIES.

*For the Doctrine and Manners of Mynisters and for other Orders in the Church.*

- I. **W**HETHER the Parson, Vicar, Curate, or Reader dothe read the common Service, with a lowde, distincte and treatable Voyce, or no?
- II. Whether the Lessons, and Epytles be red or songe so, as they may be playnely heard of the People, or no?
- III. Whether the Parson, or Vycar preache, or cause to be preached in his Church, every Moneth, one Sermon, or no?
- IV. Whether that every Parson or Vicar preach in his own Person one Sermon every Quarter, or no?
- V. Whether to the uttermost of theyr Power, Wyt, Knoweledge, and Learning, they do without coloure or dyffymulation, declare four tymes in theyr several Sermons or Exhortations, that the Power of the Bysshop of Rome, and all other forren Power, are justly taken away, or no?
- VI. Whether, if there be no Sermon, they read the Homilies playnely and distinctly, or no?
- VII. Whether they do exhort the People to remember the Poore after the Homilye, when they read the Sentences, exhorting to Almosse, or no?
- VIII. Whether they teache the Youthe of their Parish, the Lordes Prayer, the Articles of the Fayth, the X Commaundementes, and the Catechisme, every second Sondaye, and Holidaye, or no?
- IX. Whether they kepe any Communion for the Deade, the Morrow after the Burial, as they were wonte to kepe their *Requiem* Masse, or no?
- X. Whether they, and their Churchwardens have provyded in their Paryshes a Byble of the largest Volume, and *Erasmus Paraphrasis* upon the New Testament, or no?
- XI. Whether they declare to their Paryshes any thyng, to th'extollinge, or setting forth of wayne and superstitious Religion, or no?
- XII. Whether the Parson, or Vicar being absent, hath left upon hys Benefyce, an honeste, learned, and experte Curate, or no?
- XIII. Whether that any Mynister or Priest, in the tyme of Trouble, have divorced hymself from hys Wyfe. And whether hys Wyfe hath marryed to another manne since; or no?
- XIV. Whether the Priests and Deacons say dayly the Morning and Evening Service, openly; or privately; or no?
- XV. Whether any one that toke Orders in K. *Edwards* Days, not content with that, were ordered again in Q. *Maries* Days; or no.
- XVI. Whether the Parson or Vicar hath bought his Benefice, or hath come to it by Symonie, Fraud or Deceit; or no.
- XVII. Whether the Parson or Vicar have moo Benefices than one; or no.
- XVIII. Whether they geve any evel Example of lyfe: Whether they be incontinent Persones, Drunkards, Haunters of Tavernes, Alehouses, or suspecte Places: Dycers, Tablers, Carders, Swearers, or vehemently suspected therof.
- XIX. Whether they have received any Person to the Holy Communion, openly known to be out of Charity, or defamed with some notorious Crime; before he hath made sufficient Recompence for his Wrong or evel doing; or no.
- XX. Whether that the Parson or Vycar, being not resident upon his Benefice, geveth the XL. parte of his Lyving to the Poor of the Parish; or no.
- XXI. Whether any Parson or Vycar fyndeth but a Reader under him, where he should fynd a Mynister; or no.

Whether

Whether the Chaunsell, the Body of the Parish Church or Chappel, the Personage and Vicarage House, and other belonging to the same, be in good reparation; or no. XXII.

Whether they celebrate the Communion with less numbre then foure or three Communicants at the least, in such Parishes where there be XX Persons of Discretion; and in greater Parishes without a greater Number; or no. XXIII.

Whether if there be no Priestes in any Church, than one, they do all communicate with the Mynister, when the Communion is celebrate; or no. XXIV.

Whether that any Reader, being admytted but to read, taketh upon him to baptize, to marry, to celebrate the Lords Supper, or to distribute the Lords Cupp; or no. XXV.

Whether they baptize Children on any other days, then the Sundays and Holydays; except it be thought nede, that they should be baptized at home; or no. XXVI.

Whether they have maryed any without Banes-asking; or if the Parties maryed be of divers Parishes; Whether they have married them without Certificate from the Person, or Persons, where they were asked; or hath maryed any that be out of theyr own Paryshe, not lycenced thereunto; or hath not openly denounced their Certificate or Lycence accordingly at the Tyme of Mariage; or hath maryed any Person not in due Place, or convenient Tyme; or no. XXVII.

Whether they have exhorted yong Folke to absteyne from privy Con-tracts, and not to mary without the Consent of such their Parents and Fryends as have Auctority over them; or no. XXVIII.

Whether they have admitted to the holy Table any of another Parish, except they bee straungers, without the Licence of the Mynyster, from whence they came; or no. XXIX.

Whether there be any that preacheth out of their own Parish, not licenced therunto; or els taketh upon them to preach, beyng not ordeyned, neyther licenced therunto. XXX.

### *For the Duety of Churchwardens.*

Whether they have provyded a comelye and honest Pulpit to be set in a comlye Place of the Church; or no. I.

Whether all Aulters, Images, Holy Water Stones, Pictures, Paintings; as of th'assumption of the Blessyd Virgin; of the Descending of Christ into the Virgin, in the forme of a lyttel Boy, at th'annunciation of the Aungel; and all other superstitious and daungerous Monuments; especially, Paintings and Images in Waul, Boke, Cope, Banner, or elsewhere, of the blessed Trinitye, or of the Father, (of whom there can be no Image made) be defacid, and removyed, out of the Church, and other Places; and are destroyed: And the Places, where such Impiety was, so made up, as if ther had bin no such Thing there; or no. II.

Whether that any Images, Bokes of Service, or Vestments, not allowed by Law, be reserved of any man, or in any Place; or no. By whom and where they be reserved. III.

Whether they know any manne that refuseth to contribute to the Almes of the Poor, as a thing not rightly appointed; and discourageth other from such charitable Almes; or no. IV.

Whether the Churchwardens have provyded a strong Chest for the Poor mens Box, and hath fastened it in a fit Place; or no. V.

Whether the Church Money, coming of movable Stocks; Money geven to find Torches, Tapers, Lampe, Light, not payed out of any Landes, be employed to the pore mans Box; or no. VI.

Whether the Churchwardens of every Paryshe do duely levye and gather of the Goods and Lands of every such Person, that cometh not to his own Parysh Church, upon the Sondayes and Holy dayes, and there heare the

the Devine Service, and Gods Word read and preached, XII d. for every such Offence; And whether they have distributed the same Money to the Poore; or no.

- VIII. Whether there be a Register had, and kept faithfully, of Christenings, and Burialls; or no.

*For Scholemaisters, and theyr Office.*

- I. Whether any Scholemaister take upon him to teach, not allowed of the Ordinary; or no.
- II. Whether they move and teache theyr Children, duely to reverence and love the trewe Relygion, that is now set furth; or no.
- III. Whether they teach theyr Children such Sentences out of the Scriptures, as mai frame them to Godlinefs; or no.

*For Clarkes and their Duetie.*

- I. Whether that the Songe in the Church be modest and dyffinct, so devysed and used, that the Dyttie may playnely be understande; or no.
- II. Whether they use to singe any Number of Psalmes, *Dirige*-like, at the Burial of the Dead; or do any other thinge otherwise then it is appointed by the common Order of the Service Book; or no.
- III. Whether they use to ring oft and long Peales at the Burial of the Dead; or useth much janklinge in Festival Days, in ryngyng Noone, or Curphewe; or no.

*For the People and their Duetie.*

- I. Whether there be any man that mocketh or jesteth at the Devyne Service, or at the Ministers therof; or speaketh any thyng by jest or earnest, to the despyfying, derogacion, or lettynge therof; or no.
- II. Whether any man hath burned, or caused the Holy Bible to be burned, torne or defaced, or hath conveyed it out of the Church, that it should not be red of the People; or no.
- III. Whether that any Parishioner receiveth the Sacraments, and other Rytes Ecclesiastical, according to the Book auctorised by common Authoritie; or no.
- IV. Whether any man is knowne to have sayd, or heard Masse, since it was abrogate by Lawe. Whether any man maketh any singing Cakes, to say Masse withal: Reserveth Vestments, Superaltries, Masse Books, or other Instruments of this Superstition; or no.
- V. Whether that any do deferre theyr chyldren to be baptized beyonde the next Sondaye or Holy daye after their Byrth; and upon what causes they do so.
- VI. Whether that any be so hasty to baptize theyr Chyldren, that having no nede, they will not tary tyll the next Holydaye; that the Chylde may be partaker of the Prayers of the hole Church, then present; or no.
- VII. Whether any hath maryed within the Degrees of Consanguinitie, prohibited by the Lawes of God; eyther whither any marryed without those Degrees, have unlawfully forsaken their Wyves, or Husbands; or maryed others.
- VIII. Whether any kepeth in his Houfe any abused Images, namely, such as be removed out of the Church, or Sainct *Jhons* Head, *S. Katherine*, *Nicholas*, or their Heads or such lyke; or no.
- IX. Whether any bodye useth Beads, *Latin* Primers, or any other Prayer Books, then that be allowed by publike Auctoritie to be used; or no.
- X. Whether there be any that maintayneth any Herefye or false Opinion, contrarie to Gods Word; or no.

Whether

Whether ther be any that exerciseth Sorcery, Sothfeying, Witchcraft, or such like curious Arts; or no. XI.

Whether there be any incontinent Persons, Drunkardes, Swearers, Blaphemers of the Name of God, Raylers at Religion, or fautie in any other enormous Cryme; or vehemently suspected of the same; or no. XII.

Whether there be any that neglecteth to resort commonly to hys Parishes Church, and there abideth orderly and soberly, during the tyme of Services; or no. XIII.

Whether there be any that useth byinge, selling, dressing, caryenge to and fro of Clothe; followeth hys Occupation, geveth hymself, or causeth his to labour bodily, or to attend theyr Occupation in the Sabbath day: hinderinge both themselves and theirs, thereby to learn ghostly thyngs; or no. XIV.

Whether there be any that walketh, or talketh in the Church at Service tyme, or goeth out without urgent Nede; or no. XV.

Whether there be any Bodye otherwise occupied at Service tyme, then to heare and make [marke] the same; or els suffer their Children to disturbe the Devine Service; or no. XVI.

Whether any Person of Discretion hath not communicate thryce since Midsummer was twelvemonth\*; and in especially, at Easter last past. Who they be, and what be their Names. \* When by Act of Parl. the Reformed Service began. XVII.

Whether any hath maryed, the Banes not beyng lawfully asked before, except he had a Dispensation of the Ordinary; or no. XVIII.

Whether Fathers, Mothers, Maysters and Dames, sendeth out their Children and Servauntes, to be instructed in the Catechisme, in the Sondays and Holydays; or no. XIX.

Whether Vynteners, or they that kepe vittaylings Houses, both sell meat or Drynk, in the tyme of Service, or Sermons; or no. XX.

To these Interrogatories the Ordinarie requireth an Aunswere accordingly, by the last Daye of August, or before, if they maye.

*Imprynted at London, in Foster Lane by Jhon Waley."*

N U M B. XXII.

*Cox, Bishop of Ely, to the Queen; Excusing himself for refusing to minister in her Chapel, because of the Crucifix and Lights there.*

*Most Gracious Sovereign,*

W H O M I, above other, divers Ways am bound most dearly to love and honour, sith God by your Majesty hath placed me; and placed me to monish, to exhort and to call upon, *Opportune, Importune.* Mss. G. Petyt. Armg.

In the trembling fear of God, in the Bond of Duty toward your Highness, in the Zeal of God's Truth, which burdeneth and bindeth my Conscience, I most humbly sue unto your like godly Zeal, Prostrate and with wet Eyes, that Ye will vouchsafe to peruse the Considerations, which move that I dare not minister in your Graces Chapel, the *Lights* and *Cross* remaining.

The Scripture saith, In the place where God gave his Commandments he suffered no Similitude, nor Likeness of any thing to be seen. And in his Second Commandment he forbad both the making of Images, and the Worshiping them also; and that upon a grievous Plague. How durst Man, \* *Dust and Ashes*, for any respect set up an Image in the Temple of God? \* Ashes and Clay. In the Orig.

Your Majesty's Learned and Godly Clergy of your Realm do think this Commandment of God † indispensable.

And your Highness knoweth, that in this Thing, and in all other Matters of Religion, the Judgment of the Ministers of God's Word ought to be heard. † To be undispen- sible. Orig. *Qui vos audit, me audit.*

Neither

Neither would godly *Constantine*, in the Council of *Nice*, take upon him to be judge over the Fathers, but was content to stand to their Judgment, and Determination in Matters of Religion.

I trust your great Wisdom, and godly Zeal towards your Realm, will weigh and consider the great Peril which may ensue through the Heart-burning about this Matter. The Protestants, as they term them, on the one side, and the Papists on the other.

Tender my Sute, I beseech you, *In Visceribus Jesu Christi*, My dear Sovereign, and most Gracious Queen *Elizabeth*.

*Certain Considerations, which move me that I cannot yield to have Images set up in Churches*

I. The Second Commandment containeth two Prohibitions. The one, *Thou shalt not make unto thy Self any graven Image, &c.* The second, *Thou shalt not adore them, nor worship them.* And this Second appeareth to be the Cause of the First. For Images are forbidden for fear of Adoration. And to the intent we should understand the Law thus to be meant, and to have no Images in the Church, where God is chiefly to be honoured, God himself saith, *When ye were gathered together to honour me, and to learn my Laws in the Mount Sinai, I saw no Image, nor Likeness of any Thing, lest being deceived ye should have worshipped them.* Which giveth me to understand, that in place of Worshipping, there should be no Images.

II. I ought to do nothing touching Religion which may appear doubtful, whether it pleaseth God or not. For our Religion ought to be certain, and grounded upon God's Word and Will. *Quod non est ex Fide, Peccatum est.* The Matter of Images hath always been a Gainstay, sith they entered first into the Church. And the *Greeks* have refused Images, because of God's Commandment.

III. The holy Scriptures universally do vehemently detest them, and have horribly plagued the Maintainers of them, and commended and prospered those godly Kings, who did utterly abolish them.

IV. Images in the Church of Christ have been foully abused, not only of the Ignorant People with Vows, Pilgrimages, Offerings, Clothing, Gilding, Incensing, and other kinds of honour; but also of the Learned Fathers and Pillars of the Church, who have taught, and do yet maintain, the Honouring, Adoration, and Invocation of Images.

I therefore, a miserable Man, Dust and Clay, having these and such like Considerations before mine Eyes, cannot, without Offence of God and Conscience, yield to the setting up of Images in the Temple of my God and Creator.

*And these [Examples and Warnings] that follow, cause me to Tremble and quake at God's terrible Judgments.*

Numb. 22. The Prophet *Balaam*, because he was desirous to gratify King *Balak* somewhat otherwise than God willed him, he was rebuked of his own Ass. And the Angel charged him, saying, *Cave ne aliud quam praecepero tibi, loquaris.*

1. Reg. 13. A Lion slew the Man of God, by whom God had sent a notable Message to King *Jeroboam*; and that because he had transgressed God's Commandment, only in eating and drinking with another Man of God.

St. *John* writeth thus, *Contestor omnem audientem Verba prophetia libri hujus, si quis apposuerit ad hac, apponet Deus super illum plagas scriptas in libro isto. Et si quis diminuerit de Verbis prophetia hujus, auferet Deus partem ejus à Libro vite.* Sith it is so dangerous a Matter to add or diminish from this Book, how dangerous were it for me to presume to diminish or add any thing to the express Command and eternal Will of my Lord and God?

Yet



Yet my Meaning is not hereby to enter into Consideration of such as are otherwise minded, much less of your Majesty, (God forbid) who I believe meaneth not to use the Thing to any evil End. And therefore I was content, albeit God he knoweth with a trembling Conscience, to minister and Communicate, as appeareth, upon other great and weighty Considerations.

Bear with me, Most Gracious Sovereign; For the tender Mercy of God, force not my Conscience so fore. Your Highness knoweth,

*Qui facit contra Conscientiam, edificat in Gehennam.*

### N U M B. XXIII.

Richard Cheny (afterwards Bishop of Gloucester) to Secretary Cecyl;  
Complaining of a Loss sustained by the Queen's Visitors.

To the Right Honorable Mr. Cecyl, Secretary to the Queens Majesty at the Court,  
give these,

BECAUSE it pleased your Mastership so gently to come and offer me your Hand <sup>MSS.</sup>  
upon the Leads at the Court, somewhat before *Easter*, these shalbe most <sup>C. C. C.</sup>  
heartily to thank you; Desiring you to be a help, that more Preachers may be  
sent abroad. For every where there is *Messis Multa, sed Operarii pauci, imo paucissimi*. I find a Priest upon my Ten-pound Benefice in *Halsford* in *Warwickshire*, be-  
cause I would go abroad, and do some good, where no Preacher cometh. My Priest  
hath Ten-pound out of my Ten-pound Ten-shillings; and I live there of the Resi-  
due. I remember, that when I preached before the Queens Majesty rudely after  
the Country Fashion, I spake of the Queens Takers, but or I came home again  
from *London*, then they had taken a quantity of my Wheat, which I would take  
Mony for, if I could get it, and so would other poor Men where I dwell. The  
hope whereof caused me to take my Journey to *Oxford*; where I communed with  
certain touching the true Pronunciation of *Greek*, who stily defended the usual  
maner of pronouncing. Beware, Learned Masters, said I, that when you wilful-  
ly go about to defend an Untruth in this Matter, you fall not into such an Incon-  
venience as I once knew a Bishop do. They would needs know, How and Wherein.  
I sat once, said I, at Table with a Bishop, that did as you now do, defend the  
untrue Pronunciation of this Greek Letter [*ι*]. And after I had declared many  
Absurdities that followed thereof, I desired him to consider a few Words written  
in the XXVIIth of *Matthew*. He immediately called for the *New-Testament* in  
*Greek*. I appointed him a Line or two in the place, as before. He read among  
other these four Words, *ἵλε, ἵλε, λαμὰ σαβαχθαρι*, making false *Greek*, but true  
English, pronouncing plainly, *I ly, I ly*. Let this be a warning for you Learn-  
ed Masters said I, for fear, &c.

There was in Company then the Commissary Dr. *Babington*, Dr. *Wright*  
Archdeacon of *Oxford*, the Provost of *Oriel* College with others. So we made  
an End of this Matter merrily at the Bear on the Annuntiation-Even last. And  
Dr. *Babington* gave me your old Tutors† Book of this Matter, which I never <sup>† Sir John</sup>  
saw before: Because I dwelt in a Corner where I see nothing, but I feel that I <sup>Cheek.</sup>  
am worse by Forty pounds within these two Years, than I was before. Such  
hath been my late Gains. The Cause hath been, my Gentle and Loving Friends  
have four or five times called me to *London*, and offering me a Bishopric. But  
I cannot think my self worthy so high a room. And as for the Prebend of *West-*  
*minster*, it were more meet for one, that would be resident upon it, as I intend  
not to be. And therefore I shall receive but Ten pound by Year.

I began first in mine Youth at the Court, but I intend to make an End in mine  
Age at the Cart, at my circumcised Benefice. But what do I trouble your Ma-  
stership with this homely Letter in the midst of your weighty and manifold Affairs.  
I trust you will bear with my Rudenes, and help me also, that wher I lost six-  
teen pound by Year before the Queens Majesties Visitors at *Alesbury*, and shal a  
Years Rent to boot without Recompence, I may somewhat be recompenced by  
your Goodness, as my trust is. Or if your Plesure be, that I only shalbe a

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Q

Leeser

Leefer in these Days, that had more Conference with the Learned Men of the contrary Side in Q. *Mariti* Time, than any others had, I will hold me Content with Forty Pound Loss. Thus I bid your Masterhip most heartily Farewel. April 16. 1561.

## NUMB. XXIV.

Bullingers LETTER to Sampson and Humphrey, concerning the Habits.

*Penes me.*

**D**OMINUS JESUS benedicat vobis, Viri ornatissimi, & fratres charissimi, ac fervet vos ab omni malo. Accepi literas vestras, ex quibus intellexi, te, *Laurenti*, conqueri, quod mea responsio data ad tuam quaestionem, nimis videatur accisa. Ego vero, mi frater, tunc non vidi, neq; nunc video, quorsum oportuerit copiosiores scribere literas. Nam rogabas tu dumtaxat, quæ esset mea de *Re vestiaria*, de qua contendebatur in *Anglia*, sententia. Ad hanc quaestionem brevibus tibi respondendum putavi. Nam brevibus meam sententiam dicere potui. Dein sciebam beatæ memoriæ D. *Pet. Martyrem* & *Oxonia* & hic, eandem quaestionem tractavisse sapius, & fusiùs: quibus quod adjicerem non habeam. Memini vero in literis ad te, *Sampsonem* fratrem, datis, meæ quoq; sententiæ factam tum quoq; mentionem. Et ut iterum uno aut altero verbo, quod sentio, dicam.

Nunquam probaverim, si jubeamini vestrum exequi ministerium ad aram Crucifixi imagine oneratam, magis quam ornatam: & in Veste Missalica, hoc est, in Alba & Casula, quæ a tergo quoq; ostendet Crucifixi imaginem. At quantum ex literis ex *Anglia* allatis intelligo, nulla nunc est de ejusmodi veste contentio. Sed quaestio est, *An liceat ministris Evangelicis, portare pilum rotundum, vell quadratum, & vestem albam*, quam nuncupant Superpellicium, qua Minister ornatus, à vulgo discernatur. Et, *An oporteat Ministerium, vel functionem sacram, citius relinquere, quam hujusmodi vestibus uti?* Respondi ad hanc quaestionem, præteritis nundinis, reverendo Viro, D. *Rob. Horne*, *Winton.* Episcopo; & quidem brevibus repetens verba D. *Martyris*. Scripserat eidem paulo ante symmysta & affinis meus, chariss. D. *Rodolphus Gualtherus*, Cujus exemplum hisce inclusum ad vos, & alios fratres nostros, mitto. Ergo si nos audire vultis, nostrumq; judicium de *Re vestiaria* expetitis, sicut ultimis vestris ad me literis significabatis, en! habetis in ista epistola nostrum judicium. Cui si acquiescere non potestis, dolemus sanè quam vehementissimè: & cum nullum nobis amplius supersit consilium, Dominum, qui in omnibus & semper respiciendus est, ex animo & incessanter oramus, ut ipse gratia sua atq; potentia rebus afflictis consulat.

Quaestiones aliquot tu, *Laurenti* frater, proposuisti; plures vero ejusdem argumenti, *Sampsonus* noster contexuit. Licet vero, pro mea simplici ruditate, nunquam probaverim, res in tot distrahi quaestiones, & nodis innecti implicatioribus, quæ, alioqui simpliciores per se, brevibus, & satis perspicuè expediri potuerant; aliquid tamen annotabo ad singulas. Ut hac quoq; in re, Vobis Dominis meis observandis, & fratribus charissimis, quantum per meam possum infantiam, acuménq; retusum, magis quam acutum, inferviam. Vos autem oro, ut benigne hæc à me fratre vestro, vestriq; amantissimo, accipitatis: & de his animo judicetis ab affectibus purgato, atq; tranquillo. A contentione abhorreo prorsus, & nihil magis supplex peto à Domino, quam ut ab ecclesia longe removeat contentiones, quæ ab initio, & semper, plurimum nocuere veræ pietati, & ecclesiam utcunq; pacatam & florentem, lacerarunt.

Cum quaeritur, *An debeant Ecclesiasticis leges præscribi Vestiaria, ut in distinguantur à Laicis?* Respondeo, Ambiguitatem esse in verbo *Debere*. Si enim accipiat pro *Necessario*, & quod ad salutem consequendam pertineat, non arbitror hoc velle vel ipsos legum Authores. Si vero dicatur, posse hoc fieri decoris, ornatusq; vel dignitatis & ordinis gratia, ut sit civilis quædam observatio; aut tale quid intelligatur, quale illud est, quod Apostolus vult Ministrum vel Episcopum ecclesiæ

ecclesie *usque*, *Compositum*, inquam, vel *Ornatum* esse, non video quid peccet, qui veste hujusmodi utitur, aut qui hujusmodi veste uti jubet.

*An ceremonialis cultus Levitici Sacerdotii sit revocandus in Ecclesiam?* Respondeo, Si pileus & vestis non indecora ministro, & quæ superstitione caret, jubeantur usurpari à ministris, nemo sanè dixerit verè, *Judaismum* revocari. Præterea repeto hic, quod ad hanc quæstionem video respondisse D. *Martyrem*. Qui ubi ostendisset Sacramenta Veteris legis esse abolita, quæ non aporterat reducere in ecclesiam *Christi*, quæ habet baptismum & sacram cœnam, subjecit, *Fuerunt nihilominus in Lege Leviticâ actiones aliqua ita comparata, ut propriè sacra dici non possunt. Faciebant enim ad decorem & ordinem, & aliquam commoditatem, quæ ut luminis natura congrua, & ad nostram aliquam utilitatem conducentia, ego & revocari & retineri posse judico. Quis non vidit Apostolos pro pace & convivio credentium faciliore, mandasse gentibus, ut à Sanguine & suffocato abstinerent. Erant hæc citra controversiam, legalia & Levitica. Decimas quoq; hodie multis in locis institutas esse ad alendos ministros, nemo nostrum ignorat: Psalmos & hymnos cani in sacris cœtibus, manifestissimum est. Quod tamen Levitæ quoq; usurparunt. Utq; hoc non omittam, dies habemus festos in memoria Dominicæ Resurrectionis, & alia. An verò illa omnia erunt abolenda, quia sunt Vestigia legis antiquæ? Vides ergo non omnia Levitica sic esse antiquata, ut quadam ex hiis usurpari non possint. Hæc ille.*

*An vestitus cum Papistis communicare liceat?* Respondeo, Nondum constat Papam discrimina vestrum induxisse in ecclesiam: Imò discrimen Vestium constat Papa esse longe vetustius. Nec video cur non liceat vestitu, non supersticioso, sed politico, & composito, communicare cum Papistis. Si nulla re cum illis communicare liceret, oporteret & templa omnia deferere, nulla accipere stipendia, non uti baptismo, non recitare Symbolum Apostolicum, & *Nicenum*, adeoq; abjicere Orationem Dominicam. Neq; Vos mutuatis ab iis ullas ceremonias. Res Vestiarum ab initio Reformationis nunquam fuit abolita, & retinetur adhuc, non lege Papistica, sed vi edicti Regii, ut res media & politica.

Ita sane, si ut re civili utamini pileo, & veste peculiari, hoc non redolet *Judaismum*, neq; *Monachismum*. Nam ii volunt videri, à civili vita separari, & constituunt meritum in peculiari sua veste. Sic *Eustachius*, *Sebastia* Episcopus, damnatus est non simpliciter propter peculiarem vestem, sed quod in veste religionem constitueret. Noti sunt *Gangren.* Concilii Canones, *Laodiveni* & sexti Synodi. Quod si ex plebe nonnulli sunt persuasi redolere hoc Papismum, *Judaismum*, & *Monachismum*, admoneantur, & rectè de iis instituantur. Quod si importunius quorundam clamoribus, hæc de re ad vulgus profusa, multi inquieti reddantur, videant, qui hoc faciunt, ne graviora sibi onera imponant, regidmq; Majestatem irritent: deniq; multos fideles ministros in discrimine adducant; ex quo vix emergere queant.

*An qui libertate sua hætenus acquieverunt, Vi Edicti Regii, hac servitute implicare se, & ecclesiam, salva conscientia possint?* Respondeo, Cavendum ego censeo, ne odiosius disputetur, clametur, & contendatur de re vestitaria, atq; importunitate hac detur occasio Reg. Majestati, ut liberum illis amplius non relinquat, quod libertate hætenus uli sunt, sed clamoribus [non] necessariis irritata mandet vel firmere vestes illas ecclesiasticas, vel cedere stationi suæ. Mirum sane mihi videtur (vestra pace, Viri Ornatiissimi, & Fratres Charissimi, dixerim,) quod vobis persuadetis, salva conscientia, vos & ecclesias servituti Vestitiaræ subijcere non posse; & non potius expenditis, si re politica & indifferenti uti nolitis, & perpetuò contendatis odiosius, cujusmodi servituti & vos & ecclesias subijciatis; quod vestra statione cedentes lapis exponitis ecclesias, aut saltem parum idoneis doctoribus; qui non æquè ut vos ad docendum populum sunt instructi. An vero ecclesias in libertatem asseruistis, qui occasionem suppeditatis, ecclesiam pluribus etiam gravioribsq; oneribus opprimendi? Non ignoratis, quid multi quarant, quomodo erga evangelii prædicationem sint affecti, & quales vobis successuri sint, & quid de illis sperandum sit.

*An vestitus clericalis sit res indifferens?* Videtur sane res indifferens, cum sit res Civilis, decori, ornatuq; habeat rationem, in qua cultus non constituitur.

Ad

Ad tuas volui respondere literas, hoc brevibus, doctissime & dilectissime Frater *Laurenti*.

Jam venio ad *Sampsonis* nostri quæstiones. In quibus opponendis ero fortasse brevior.

*An vestitus peculiaris à Laicis distinctus, ministris ecclesia unquam fuerit constitutus; & an hodie in Reformatà ecclesia debeat constitui?* Respondeo, In veteri ecclesia fuisse peculiarem Presbyterorum vestitum apparet ex *Historia Ecclesiastica Theodoret*, Li. 2. ca. 27. Et *Socratis* Li. 6. ca. 22. Pallio in sacris usos esse ministros, nemo ignorat, qui Veterum Monumenta obiter inspexit. Ideo antea submonui, Diversitatem indumentorum non habere suam originem à Papa. *Eusebius* certe testatur ex vetustissimis scriptoribus *Johannem* Apostolum *Ephe* petalum, seu Laminam gestasse Pontificalem in capite. Et de *Cypriano* Martyre testatur *Pontius Diaconus*, quod cum jugulum carnifici præbere vellet, ei prius birrum dedisse, diacono dalmaticam, atq; sic ipsum in lineis stetisse indutum. Præterea vestis candidæ ministrorum meminit *Chrysostomus*. Ac certum est Christianos, cum à Gentilismo converterentur ad evangelium, & ecclesiam, pro toga induisse pallium. Ob quam rem, cum ab infidelibus iriderentur *Tertullianus* librum de *Pallio* scripsit eruditissimum. Alia hujus generis plura proferre possem, ni hæc sufficerent. Mallem quidem nihil scrupuli injici ministris, & eos ea uti posse consuetudine, qua Apostoli. Sed quando Regia Majestas pileum tantummodo, & candidam vestem injicit, in qua cultum (quod sæpè jam repetivi) non constituit, eademq; res apud veteres, dum meliores adhuc ecclesiæ res essent, usurpatæ sint absq; superstitione & culpa, optarem bonos ministros in his, non ut in prora & puppi, quod dicitur, totum constituere religionis profectum, sed dare aliquid tempori, & de re indifferenti non odiosus altercari, sed modeste judicare, hæc quidem ferri posse, sed proficiendum cum tempore. Propiores esse Apostolicæ simplicitati, qui discrimina illa ignorant, aut non urgeant: Interim tamen à disciplina non sunt alieni.

*An Vestium præscriptio congruat cum christiana libertate?* Respondeo, Res indifferentes admittere aliquando præscriptionem, adeoq; coactionem. Ne dicam, quo ad usum & non quoad necessitatem; ut aliquid scilicet, quod natura sit indifferens ut necessarium conscientia obtrudatur, & ita animis injiciatur religio. Tempora certè & loca sacrorum cœtum rectè habentur inter indifferentia, & tamen si hic nulla sit præscriptio, quanta obsecro confusio, conturbatioq; orietur?

*An ulla ceremonia nova, præter expressum Præscriptum verbi Dei, cumulari possunt?* Respondeo, me non probare, si novæ cumulentur ceremoniæ; sed tamen aliquas institui posse, non negarim, modo non in eis statuatur Dei cultus, sed instituantur propter ordinem, & disciplinam. *Christus* ipse *Encaniorum* festum, vel ceremoniam, servavit, nec tamen lege præscriptum legimus hoc festum. In summa Propositionum, vel quæstionum de re vestiaria potior pars de eo disputat, An de Vestibus leges in ecclesia condi vel debeant, vel possint? Ac quæstionem revocat ad genus: Quidnam de ceremoniis videlicet statuere liceat? Ad has Propositiones paucis respondeo, me quidem malle nullas ceremonias, nisi necessarias, obtrudi ecclesiæ. Interim tamen fateor, non posse statim leges de hiis, forte non adeo necessarias, aliquando etiam inutiles, damnari impietatis, turbæsq; & schisma excitare in ecclesia, quando videlicet superstitione carent, & res sunt sua natura indifferentes.

*An ritus Judæorum antiquatos revocare, religioniq; Idololatrarum propriè dicatos, in usus Reformatarum ecclesiarum liceat transferre.* De hac quæstione antea respondi, ubi differui de Leviticis ritibus. Nolim vero ritus idololatricos, non repurgatos ab erroribus, transferri in ecclesias Reformatas. Rursus verò & ex adverso quæri poterat, an recepti ritus, remota superstitione, propter disciplinam & ordinem, retineri sine peccato non possint?

*An Conformatio in ceremoniis necessario sit exigenda?* Respondeo, conformationem in ceremoniis, in omnibus ecclesiis, fortè non esse necessariam. Interim si percipiatur, res non necessaria, rursus tamen non impia obæam ecclesia non videtur esse deferenda. Non fuit in ritibus conformitas in omnibus ecclesiis vetustiori-

bus.

bus. Quæ tamen conformibus utebantur ritibus, eas vituperabant conformitate carentes. Facile enim credo, Viros prudentes atq; politicos conformationem rituum urgere, quod existiment hanc facere ad concordiam. Et quod una sit ecclesia totius *Angliæ*, in qua re si nihil impii misceatur, non video quomodo ejusmodi non malis institutis hostiliter vos objiciatis.

*An ceremonia cum aperto scandalo conjuncta retineri possint?* Respondeo, Scandalum vitare oportere. Videndum interim, nè sub scandalo nostras affectiones contegamus. Non ignoratis aliud quidem datum, aliud vero acceptum, & ultro accersitum esse Scandalum. Non disputo nunc, an vos, sine gravi scandalo, deferere possitis ecclesias, pro quibus *Christus* mortuus est, propter rem indifferentem.

*An ulla constitutiones ferenda in ecclesia, quæ natura sua, impia quidem non sunt, sed tamen ad ædificationem nihil faciunt.* Respondeo, si Constitutiones impietate carent, quas vobis imponere Regia Majestas [vult] ferendæ sunt, potius quam deferendæ ecclesiæ. Si enim ædificatio ecclesiæ hac in re potissimum est spectanda, deferendo ecclesiam plus destruxerimus ecclesiam, quam vestes induendo. Et ubi abest impietas, nec læditur conscientia, ibi cedendum est, licet aliqua impo- natur servitus. Interim verò quæri rursus poterat, an sub servitute justè referamas rem vestiariam, quatenus facit ad decorem & ordinem.

*An quicquam ecclesiis à Principe præscribendum in ceremoniis sine libero consensu & voluntate Ecclesiasticorum?* Respondeo, si Voluntas ecclesiasticorum semper sit expectandi principi, nunquam fortè sapientissimi & piissimi Reges, *Josaphat*, *Ezechias*, *Aza*, & *Jozias*, aliq; principes boni, *Levitas* & Ministros ecclesiarum rede- gisse in ordinem. Quamvis nolim prorsus excludi Episcopos à consultati- onibus ecclesiasticis; nolim rursus eos eam sibi potentiam vendicare, quam sibi usurparunt contra Principes & Magistratus in Papatu. Nolim item tacere Episcopos & consentire ad iniqua Principum instituta.

Postremæ quæstiones duæ proprius ad rem ipsam accedunt. *An consultius eccle- sia sic inservire, an propterea ecclesiastico munere ejici.* Et, *An boni pastores jure ob- hujusmodi ceremonias neglectas à ministerio removeri possint?* Respondeo, si in ritibus nulla est superstitio, nulla impietas, urgentur tamen & imponuntur bonis pa- storibus, qui mallent illos sibi non imponi, dabo sane, & quidem ex abundanti, onus & servitute sibi imponi; sed non dabo idq; justissimis ex causis, stationem, vel ministerium, propterea esse deferendum, & locum cedendum lupis, ut antea dictum est, vel ineptioribus ministris præsertim cum maneat libera prædicatio, caveriq; possit, ut major obtrudatur servitus, & multa hujus generis alia.

Dixi quæ videbantur dicenda de propositis quæstionibus, non nescius alios pro sua eruditione longè elegantius, meliusq; potuisse excussisse; sed quia ita voluistis ut responderem, feci quod potui, liberum aliis relinquens de hiis & calamum & judicium. Quod superest, nullius ego his conscientiam urgere & irretire volo, sed examinanda propono, moneoq; nequis in hac controversia ex φιλονεικία, sibi faciat conscientiam. Hortor item vos omnes per *Jesum Christum*, Dominum nostrum, ecclesiæ suæ servatorem, caput & regem, ut probè quisque apud se expendat, utranam re plus ædificarit ecclesiam *Christi*, si propter ordi- nem & decorem vestibus utatur, ut re indifferenti, & hætenus ad concordiam utilitatēq; ecclesiæ nonnihil faciente, an vero propter rem vestiariam deferat ecclesiam, occupandam postea, si non à Lupis manifestis, saltem à ministris minimè idoneis & bonis. Dominus *Jesus* det vobis videre, sapere & sequi quod facit ad gloriam ejus, & ecclesiæ pacem, & salutem. Valete in Domino, una cum omnibus fidelibus ministris. Orabimus sedulo pro vobis dominum, ut ea sentiat & faciat, quæ Sancta sunt & Salutaria. D. *Gualterus* amici simè vos salutatur, & omnia felicia vobis precatur. Facimus hoc ipsum reliqui Ministri. Tiguri, Maii Anno Dni. M.D.LXVI.

*Heinrichus Bullingerus Tigurina  
Ecclesiæ Minister suo &  
Gualteri nomine.*

N U M B. XXV.

*Bishop Horne to Gualter concerning the Controversy about the Habits.**Ornatiss. Theologo, D. Gualtero Tigurinæ Ecclesiæ Ministro dignissimo, Robertus Hornus, Episcopus Wintoniensis.**E Biblioth.  
Tigurin.  
Num. 61.*

LITERAS tuas, mi *Gualtere*, quam amanter & jucundè acceperim, vel hinc existimare debes, quod de Tigurinæ Reip. Statu, in cujus fide ac liberalitate exul collocatus fueram, tum de tui, reliquorumq; amicissimorum, & de me optimè meritorum, valetudine cognoscebam. Accedebat tua in *Johannis* Evangelium lucubratio, scribendi, ut tu ais, occasio. Quam ita probo, ut ad veram Scripturarum scientiam & pietatem conferre judicem; & non solum à Tyronibus, quibus tu potissimum studes, sed ab ipsis Professoribus legendam, existimem. In fœdere *Gallico & Helvetico* perspicaciam *Tigurinam* probo, quæ asutias *Gallicas* religionis prætextu adumbratas ofsecit, & patefecit. *Bernenses* etiam Vicinos vestros spero suasu vestro ab inhonesto fœdere assensum cohibituros. De Peste, quæ regionem *Tigurinam* invasit, opinionem habeo, quod impiorum causa etiam ipsi pii affligantur. Quâ percussus pater *Bullingerus*, quòd periculum evasit, debemus putare eum, qui duriora tempora sustulit, felicioribus esse à Domino reservatum. Tuam domum ab ea contagione tutam, Divinæ Clementiæ, quæ laboribus tuis voluit otium, ascribo. Res nostræ ita se habent, quod ut Vos vicinas *Gallicas*, sic nos intestinas *Papisticas* timemus insidias. Primates *Papistici* in publicis custodiis; reliqui exilium affectantes, scriptis quibusdam in vulgus disseminatis, sese in gratiam, nos in odium vocant: Ansam minutam sane, & ejusmodi, nacti, Controversiâ nuper inter nos ortâ de quadratis pileis, & superpelliciis. Exclamaverunt *Papistæ*, non esse quam profitemur unanimem in religione fidem, sed variis nos opinionibus duci, nec in una sententia stare posse. Auxit hanc calumniam Senatus nostri decretum, de profliganda *Papistica* potestate, ante restitutionem nostram sancitum, quo sublata reliquæ facie, usus pileorum quadratorum & superpelliciorum ministris remanebat; ita tamen ut Superstitionis opinione careret, quod disertis Decreti verbis cavetur. Tolle hoc Decretum non potest, nisi omnium Regni Ordinum, quorum consensu constitutum fuerit, conspiratione atq; consensu. Nobis, penes quos tunc non fuit sancienti vel abrogandi authoritas, pileis & superpellicius uti, vel aliis locum dare, injunctum est. Uti his sumus, ne munera Christiana per nos deserta occuparent Adversarii. Sed cum jam hæc res in magnam contentionem inter nostros devenerit, ut noster grex pusillus etiam in duas abierit partes, quarum altera ob illud Decretum deferendum Ministerium, altera non deferendum putet, peto abs te, mi *Gualtere*, quid de hac controversia, quæ nos unâ vexat, senseris, ut quam primo tempore scribas. Speramus certè proximis Comitibus illam Decreti partem abrogaturos. Sed si id obtineri non poterit, quoniam magna ope clam nituntur *Papistæ*, Ministerio nihilominus divino esse adherendum judico; ne deserto eo, ac à nobis ea conditione repudiato, sese insinuarent. Quæ de re sententiam, mi *Gualtere*, expecto tuam, An hæc, quæ sic facimus, salva conscientia facere possimus?

De vestra quoq; ecclesia ita sum sollicitus, ut quoniam multos fideles ministros ex peste interisse suspicor, per tuas literas scire vellem eorum nomina, qui jam supersint. Dominus *Jesus*, magnus gregis sui custos, Vos & universam Ecclesiam suam custodiat. In eodem Vale. Datum è *Fernamia* castro, 16. Cal. Augusti, 1565.

Tuus in Christo,

ROBERT. WINTON.

N U M B.

N U M B. XXVI.

*Bullinger to certain of the Bishops, concerning the HABITS.*

*Reverendis in Christo Patribus, D. Roberto Horne, Wintoniens. D. Gryndallo, Londoniens. Et D. Parkhurstho, Norvicenf. Episcopis in Anglia, Dominis nostris Colendissimis & Fratribus Charissimis.*

**R**everendi Viri, Domini Honorandi, & Fratres Charissimi. Dom. *Jesus* benedicat Vobis, & servet Vos ab omni Malo. Mittimus Scriptum nostrum de Re Vestitaria, datum à nobis ad N. & M. viros doctos, & pios Fratres nostros colendos. Ideo autem mittimus ad Vos, ut intelligatis, inscijs Vobis, Primarijs Ministris, nihil nos privatim agere cum Fratribus, & quod per omnia Pacem Ecclesiarum vestrarum, quantum quidem possumus, quærimus. Oramus quoque Dominum, ut semper rebus vestris consulat, & vos servet in Concordia. Vos Hortamur, Viri Reverendi, & Fratres charissimi, ut rationem habeatis fidelium Ministrorum, & doctorum Hominum. Habent hij ferè suas Affectiones: Unde Apostolus quoque monuit, ut *Alij aliorum onera portent*. Vestra Authoritate plurimum potestis apud Sereniss. D. Reginam. Apud ejus Majestatem efficite, ut boni Fratres reconcilientur & restituantur. Rogamus item, ut Tu, D. *Horne*, observande Domine, & Frater charissime, cui primum hæc Literæ dari possunt, illico cures eas perferri ad D. *Norvicensem*, easq; communes habeatis cum D. *Juello*, D. *Sando*, & D. *Pilkinthono*: quibus proximis Nundinis *Frankfordien*. Deo volenti, scribam. Has festinatissimè exaravi, tam meo quam *Gualtheri* nomine, & *Basileam* missimus, inde transportandas *Antwerpiam*. Vos sedulo oramus, ut significetis, an receperitis. Optimè Valete, Viri Reverendi. Dominus benedicat Vobis & vestris laboribus. Tiguri, 3 Maij, Anno 1566.

*Bullingerus Vester,*

Oramus te, Reverende *Horne*, ut hæc quoque communices cum Clarissimo Viro, D. *Ed. Grindallo*, *Londoniens*. Episcopo. Qui etsi nobis non sit notus, perinde ut Vos, amamus tamen illum, & vicissim ab ipso amari cupimus. Cui & nos, & omnia nostra offerimus. Iterum atque iterum Valete.

N U M B. XXVII.

*Lawrence Humfrey to the QUEEN for a Toleration of such as refused the Habits.*

*Illustrissimæ & Serenissimæ Principi Elizabethæ, Angliæ, Franciæ, & Hiberniæ, Reginæ L. Humfredus S. P. D.*

*Si quoties peccant homines sua fulmina mittat  
Jupiter, exiguo tempore inermis erit.*

**L**iceat enim mihi, Serenissima Princeps, hoc carmine affari Majestatem tuam, quo usus est apud *Augustum Ovidius*. Sensit nimirum Poeta non malus improbas preces mortalium deum etiam iratum frangere. Neque vero hoc usque adeo nobis mirum videri debet, quum Evangelicæ viduæ importunitas iniquum judicem vicerit. Dolemus profectò in Rep. hac excitasse turbas *Athenas Homericam*. Sed *Athenas*, amabii Gratias, consopituras esse vehementer speramus. Affert enim nobis spem lux Clementiæ tuæ; cui illam *Tiberonis* invisam esse satis scio ad *Cæsarem* crudelitissimam vocem apud *Ciceronem*, Cave ignoscas, Cave credas. Cui illa potius eximia *Vespasiani* benignitas semper placuit, ut nullum abs te tristem velis dimittere. Rogamus igitur iterum atque iterum, *Elizabetha* Princeps, ut Edictum tuum Vestiarium, ac Ceremoniale, vel abrogas piè, vel prorogas benignè. Siquidem novit Prudentia tua, N. Testamenti argentum fidei tuæ divinitus commendatum



datum esse, ut purum ac defæcatum sine scoria tradatur posteris. Novit Reges domus Dei zelo accensos omnis Superstitionis reliquias amovisse, ita ut nullum extaret vestigium. Novit eam demum Reformationis formam & Ideam esse perfectam, cum in facie nævi & maculæ tolluntur, quum nihil vel in religione vel ritibus à Veritatis hostibus sumitur. Novit in Adiaphoris maximè controversis licere unicuiq; contra aliorum præjudicium & offensionem sensu suo abundare & libertatem conscientiarum nullo modo astringi oportere. Cæterum rem qua de agitur, religioni & æquitati consentaneam esse nemo dubitaverit. De nobis, Regina Clementissima, multa fortassis jactari solent apud Maj. tuam : sed illud dictum aureum & fide & memoria est dignissimum, Μένειναι ἀνδρῶν, & illud hic locum habet, *Cave credas*. Animi vero mei, obedientiam & observantiam erga M. T. non modo vox sæpe testatur, sed liber *De Nobilitate* meus, & *Cyrilli in Esaiam* Commentarius Latinus factus, qui illustrissimo nomini tuo inscripti sunt, loquuntur. Idem de fratribus omnibus *συμπάσις* (nisi ego fallor) verè dici potest.

Cum ergo res, quæ petitur, honesta sit, & quæ jubetur dubia ; & qui petunt cives obedientissimi, & Ministri sunt, cur tua, O Regina, erga nos clausa est misericordia, quæ patere solet omnibus ? Cedere non vis Princeps subditis ; at potes parcere Clemens miseris. Decretum publicum non vis rescindere ; relaxare potes & remittere. Non potes legem tollere, at poteris tolerare. Non est æquum, ut quorumlibet affectibus indulgeatur ; at æquissimum est, ut animis nulla vis inferatur. Non id agitur, Regina Serenissima, ut nos præsimus, qui subesse debemus ; sed ut reginarum regina Ratio regnet, ut Religio imperet, summissa Ministrorum oratio impetret.

Quamobrem, Illustrissima Princeps, quam humillimè peto atque contendo, ut M. Tua Serenissima majestatem gloriosi Evangelij, causæ æquitatem, Operariorum paucitatem, mellis magnitudinem, zizaniorum multitudinem, pœnæ gravitatem seriò attentèq; intueatur. Commutare consilium in melius, optimum est. Sic *Ambrosio* monitori cessit stomachans *Theodosius* : cessit Oratori *Ciceroni* *Julius Cæsar* ; & ita cessit, ut tabulas in quibus capitalis Sententia contra *Ligarium* præscripta & lata erat, oblitterârit, projecit, confregerit. Parce, O *Julia*, *Ligarijs* ; Parce, O *Theodosia*, non dicam *Ligarijs*, aut *Thessalonicensibus*, at Prophetis Dei, Ministris Christi, subditis tuis, vel justam causam afferentibus, vel culpam deprecantibus. Frange capitales tabulas. Ita Deus Opt. Max. qui hactenus in patientia tua & libertate nostra, tibi regnum, regno pacem, paci pietatem tribuit & concessit, M. Tuam conservabit, imperium fortunabit, populum gubernabit, memoriam in omnium sæculorum æternitatem prorogabit.

#### N U M B. XXVIII.

*Dr. Humfrey's Letter to the Lord Treasurer Burghly ; Certifying his Conformity in Apparel.*

E M M A N U E L.

*Penes me.*

I Received your honourable Letter, and withal perceive your Care for bettering of my State. I wolde be lothe her Majestie, or any other honorable, shuld thinke, that I am so forgetful of my Dutie, or so farre from Obedience, but that I wolde submitte my selfe to thos Orders in that Place, wher my Being and Living is. And therefore I have yelded, that no further surmise of any wilfulnes shuld be gathered : and wold have don the like heretofore, but that having a Toleration, I was glad to enjoy it, and I hoped stil for some poinctes of Redresse ; wherin I was no open Intermedler, but onlie a private Soliciter, and humble Sutor to her Majestie and your Lordships. My hope is, that as I have offended some by this my Obedience, so I shal have such Favour and Countenance at her Majesties hande, that I shal now more frelie and fruitefullie procede in my Vocation. It was a remorse, to seme by singular Apparel to sundre my self from thos Bretherne, whos Doctrine and Life I always loved and liked. And I protest to your Lordship before God, that my standing before, and conforming now, cometh of one Cause,

Cause, viz. the Direction of a clear Conscience; and tendeth to one ende, which is Edification. And if in the Proclamation, which I heare shall be set forth for Apparel, one Clause may be added for Ministers and Students in the Universitie, and a plain Signification given, that it is enjoined, not so much for an Ecclesiastical ceremonie, as for a civil Policie and Ordinance, it wold, I thinke, satisfie many in Conscience. But I referre thes Cases to your Wisdome, my Selfe, and my Cause to your Goodness. And so, with my humble Thanks, I recommend your Lordship, and yours, to th'Almightie.

Oxon. Feb. 6.

Your Lordships to Command,  
Laur. Humfrey.

### N U M B. XXIX.

Beza to Bullinger; To Consult in behalf of those in England, that refused the HABITS.

**S** Missa hic sunt, mi Pater, Exemplaria Literarum utriusque Principis *Land-* MSS. Foxii  
*gravi*, quæ spem faciunt fore, ut *Erfordienſia* illa Comitia non procedant, quod utinam eveniat. Quod autem addunt, & nos satis sciebamus, cautum esse nimirum *Augusta* de peregrinis Ecclesijs non damnandis, quoniam video ab illis astute factum, qui sic effici posse putarunt, ut non interveniremus (id enim imprimis norunt Consilij suis officere) id, inquam, non multum me exhilarat. Obsecro enim, si damnabitur nostrarum Ecclesiarum Doctrina, idque sub *Zuinglianismi* & *Calvinismi* nominibus, & sive per nostrum, sive per Illustris. Principis Latus, effodiatur Veritas, nonne eodem res recidit? Sed age, expectemus quod dabit Dominus, qui utinam efficiat, ut ipsum pro nobis excubare hic quoque sentiamus.

De rebus nostris nihil prorsus habeo novi quod scribam. In *Gallia* videtur Ecclesiarum Pax à Rerum *Flandricarum* exitu pendere, quod plane miserum est. Nam certe illam agendi rationem probare nullo modo possum; & quamvis læta videantur initia, tamen tristissimum & funestissimum exitum videor mihi jam prospicere, nisi Deus imprudentiæ quoque illorum benedicat. Quod ad te scriptum fuit de quibusdam ex Magistratu cæsis, & Urbe occupata, commentitium est, si vera sunt quæ abhinc biduum accepimus duodecimo hujus mensis scripta; Nempe nulli prorsus, ne sacrifico quidem, adhuc factam injuriam; nullum Idolum à nostris eversum; interesse tantum innumerablem turbam Concionibus, quæ extra urbes sub dio habeantur, & incredibilem esse audiendi Verbi sitim. Commendamus igitur hæc quoque Domini Providentiæ.

Jam venio ad *Anglicanum* negotium, quod ut nobis tristissimum fuit audire, Negotium  
ita libenter optassem fieri posse, ut ista maxima molestia carerent. Sed quid agas? Anglicanum.  
Miseri Fratres, consolationem, consilium, preces ab ijs Ecclesijs petunt, quarum olim charitate recreati, & nunc quoque se recreandos sperant. Morosuli sunt nonnulli, fateor, sed instantis miserijs difficile est modum tenere. Et quum scopus illorum sit optimus, condonandum arbitror hanc importunitatem. Ex ijs quæ sigillatim ex hoc nostro Fratre audies, quorum etiam Exemplar hic apud me reliquit, cognosces, neque unquam illinceptum fuisse Papatum, sed ad Regiam Majestatem potius translatum; neque nunc aliud captari, quàm ut sensim restituantur, quæ utcumque fuerant instaurata. Putavi aliquando de Pileis tantum & Vestibus quibusdam externis agi: sed postea longè aliam esse controversiam intellexi: & nunc palam video, non sine incredibili animi dolore, qui utinam mihi uni proprius & peculiaris esset.

Primum, cum externa Vocatio, præeunte Doctrinæ & Morum examine, non ab uno aliquo, sed a Fratrum saltem cœtu facta, sit Ecclesiastici Ministerij veluti Basis & Fundamentum, quid turpius, quid immoderatus ista Episcoporum licentia, ut non vocatos, sed ultrò accedentes pro arbitrio immatriculent? Mox, nullo assignato loco, tanquam idoneos, vel ad inserviendum (ut vocant) vel ad docendum, approbent; ac tandem quum vacant ista Ministeria, pro libitu hos vel illos, traditâ certo pretio schedâ, & interpositâ duabus de rebus fide (Unâ Regiam

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S

Majestatem

Majestatem pro supremo post Christum *Anglicana* Ecclesiæ Capite agnituros, alterâ leges Regni, & imprimis præclarum illum Reformationis Librum, Ritumque omnes ita secuturos, ut nihil prorsus improbent) quibuscumque Ecclesijs assignent.

Si de Disciplina Ecclesiastica queritur, quanam tandem illic est, ubi non aliter quam sub Papatu, loco Presbyterij legitime delecti, suos Decanos, Cancellarios, Archidiaconos, Officiales habent, qui pro arbitrio, & ut in Foro Civili fieri solet, ex jure tantum Canonico Excommunicationem pronuncient, etiam ob pecuniarias & ejus generis Lites. Quam sententiam postea, ut Judex suo Apparitori, sic D. Episcopus, vel ejus Officialis, Ministro legendam in Ecclesia transmittat, tantisper scilicet valituram, donec cum Judice transfegerint. Eadem enim est plerumque Absolutionis, quæ Excommunicationis Ratio. Quantulum autem absunt à lege Cœlibatus, qui Uxores sine expressa Reginæ venia, & D. Episcopi, & duorum quorundam Justitiariorum Pacis assensu ducere, ductas autem vel in Collegijs, vel intra Cathedralium Ecclesiarum septa, ut impuras nimirum, sive ut vitetur Offendiculum, alere prohibentur? Quid? quod Papistis non tantum Beneficiorum Redditus, sed ipsa etiam Ecclesiastica Munera relicta sunt, præstito tantum Reformationis servandæ juramento? Adeo ut plerique & indocti & veræ Religionis in corde insensibilis Hostibus, pij Fratres plerumque subsint, eorumque Jurisdictionem subire teneantur. Quid? quod publice veneunt in Metropolitanâ Curia Dispensationes Non-residentie, Pluralitatis Beneficiorum, Ciborum Delectus, Matrimonij extra constituta Tempora celebrandi, Beneficij etiam in Pueritia obtinendi, cæteraque id genus, quibus ne ipsa quidem *Roma* turpius & indignius quicquam habet? Quid? quod Baptismus ipsis Mulierculis in casu quem vocant *Neceffitatis*, permittitur? Et quasi ista cum alijs quibusdam nihilo melioribus non sufficerent, ecce! jam pauculi illi puri Evangelij Doctores, alij quidem exauctorantur, alij vero in carceres etiam detruduntur, nisi illa omnia se inviolabiliter polliceantur approbaturus, ut neque verbo neque scripto contradicere liceat, ac tandem pileis etiam quadratis, Collipendijs, Superpelliceis, Casulis, & cæteris id genus, sacerdotes *Baalis* referant. Neque hic est miseriarum finis, sed illud quoque expresse cautum est, ut quicquid Regiæ Majestati, adhibito vel solo *Cantuariensi*, in Ecclesiæ Ritibus insituere, mutare, tollere libuerit, firmum statim & ratum habeatur.

Hic est igitur *Anglicana* Ecclesiæ status, valde, ut mihi videtur, miserabilis, atque adeo planè intolerabilis. Pauculi autem illi duplex à nobis consilium flagitant. Unum, quæ tandem ratione Regina & Episcopi possint Officij admoneri? Alterum, quid ipsis interea bona Conscientiæ liceat?

Quod ad prius illud attinet, videtur quidem hoc malum soli jam Deo medicabile; sed tamen experiendum aliquid arbitror, potius quam patiendum, ut tantum Ædificium silentio prorsus corruat. Duplicem autem viam hic invenio; Unam nobis quidem asperiores, illis vero multò, ut mihi quidem videtur, commodiores: Alteram vero leniorem, sed non ita compendiosam. Vestra una Ecclesia est, mi Pater, cujus Authoritate tum Regina tum Episcopi illi permoveri posse videantur. Illa quidem, ut secum expendat quatenus & quo sensu dicantur Reginæ Nutrices Ecclesiæ: Isti vero, ut sicut olim *Augustus* de condenda Republica cogitavit, ita ipsi Ecclesiam à Majoribus suis oppressam, tandem restituant. Nam quod ad hanc Ecclesiam attinet, velim scias ita esse Reginæ exosam, ut propterea ne levissimo quidem verbo illi gratum esse mearum *Annotationum* munus significarit. Causa hujus odij duplex est, una quod nimium severi & rigidi habeamur, quod ijs maximè displicet qui reprehendi metuunt. Altera, quod olim, inscientibus tamen nobis, vivente adhuc *Maria*, editi sunt duo Libelli *Anglicano* Sermone; unus, adversus Fœminarum imperium à Domino *Knoxo*; alter, de Jure Magistratus à Dno. *Gudmano* scriptus. Uterque, quum quid contineret intellexissemus, nobis quoque displicuit, ac proinde prohibitus est vñire. Sed illa nihilominus conceptam Opinionem fovit.

Itaque si dignam hanc causam esse statuis, quæ à Vestris suscipiatur, hæc commodissima, & Fratribus utilissima ratio esse videtur, ut Magistratus vestri, si non Authoritate, saltem permissu vel conniventia, deligeretur ex vestro cœtu unus, qui

qui in *Angliam* hanc ipsam ob *Causam* proficiscens, omnibus istis malis coram remedium apud *Reginam* & *Episcopos* quaereret. Heroicum sane esset hoc factum, vestra Civitate dignum, & Deo longè, ut arbitror, gratissimum, etiamsi non succederet prorsus ex animi sententia. Via per *Galliam* plana est penitus, & brevis, quin hinc usq; in *Dieppensem* *Normanniae* Portum (unde secundo Vento decem horis in *Angliam* trajiciunt) undecim diebus facillimè possit perveniri. Salutarentur & confirmarentur per vias *Gallica* Ecclesiae plurima. Inviseretur *Amirallus* cum *Andeloto* fratre, uterq; in ipso itinere occurrens. Nec difficile esset Fratrem unum aut alterum ex doctioribus & cordatioribus Legationis Comites, si opus fuerit, impetrare, qui suam operam vestro Legato adjungerent. Si & nos aliquid hic posse judicaretis, id est, hujus Ecclesiae Literas, nulla erat in nobis mora. Nosti hunc fuisse Veteris Ecclesiae Morem, ut etiam invocati occurrerent tum ad Incendia extinguenda; & multos exorientes tumultus hac ratione in plurimis Provinciis fuisse compositos. Nec dubito, quin pia & Charitatis plena haec Legatio sit Reginae ipsi, & piis saltem Episcopis valde placitura, quos audio studiosè idoneam occasionem captare, una cum magni sigilli Custode, Viro sincero & religioso. Favent etiam multi ex Nobilitate: multi ex reliquis Ordinibus suspiciant. Omnes istos probabile est, si Salutem suam externis quoq; Ecclesiis tantae curae esse viderint, animam suscepiuros; ut apud Regiam Majestatem fortius instent, donec illam flexerint. Tempus quoq; valde opportunum est, quum illic instent Comitia, in quibus certum est, fore, ut de his omnibus rebus agatur.

Dicam etiam aliquid amplius bona cum tua venia, mi Pater, si non displicebit Vobis hoc consiliu: unus D. *Guakerus* ad hoc curandum, administrandum, conficiendum ita videtur modis omnibus appositus, ut poene si ipsum delegeritis, ipsa veluti Dei voce illuc ad recreandos miserimos Fratres, deniq; ad servandum illud Regnum, missus videatur. Haec una via est promptissima, quantum ego quidem judico, nec ita magni sumptus aut laboris. Sin vero hoc non placeat, saltem Literas graviter & copiose scribendas, tum ad Regiam Majestatem, tum ad Episcopos arbitror, ut sui muneris & officii commoneant, quum praesertim illos videas contra voluntatem

*Quidam hic desulerantur.*

#### N U M B. XXX.

*Harding's Letter to Bishop Jewel, Printed. Dated from Antwerp: Requiring a Copy of his Sermon preached at St. Paul's Cross.*

To Maister John Jewell.

**T**HINK you Maister Jewell, that whereas in the xxvii. Day of Maie last you made a Sermon at *Paul's Crosse* to abuse the Eares of the ignorant People with Scoffes and Decyses against certaine Authorities in my Book alleaged; for a foreshewe of your Booke that now is in printing, that you must not come to a straighter Accompt of the Mater in the Triall and Handling of lerned Men? Thinke you your Reproufe of *Amphilochius* auncientie, because of the later Life of Sainct *Thomas* th'archebishop Martyr joyned to him in your olde Parchement Booke; (as though in olde written Bookes Workes of diuerse Ages be not commonly joyned together) your scoffing at the coming of Christ as Parish Clerke; with Angels singing prickesong to Sainct *Rasil's* Masse; as though we had not as strange a Vision in *Gregorie Nazianzene*, your burthening of me with an inward allowing of your newe Gospell, your making Comparison of us with King *Darius* and the vagabund *Egyptians*, your bearing of Men in hand, that I am but a Translatour of other Men's Workes, and have made lerned Lyes, used false Allegations, Deprauations, Wrestinges, Dreames, &c. Your false Surmise geuen forth that the Proufe of priuate Masse stode vpon olde Men, Women, and Boyes; must not be nearer looked to of the lerned, ere they passe for good Stuffe? Yeas, yeas Syr, be you well assured. Wherefore I require you, if your Mynde be in dede to have the Truth knowen to the People,

and

and not vnder your gay Rhetorike to abuse them in Errour ; let me haue your whole Sermon, as your selfe will stand to it. For I haue but the Abstractes, which I make not full Accompt of. And you shall see, whether I will shewe you substantiall Matter in Larning for the selfe Authors, (to witte, *Clemens, Abdias, Martialis, Hippolytus, Amphilocheus, and Leontius,*) which in your pleasant Deuyfes you haue made so light of. But what if I could not ? Or, what if they were not so auncient in dede ? Why, Syr, is this your Waye of proceeding ? Thinke you with a fewe of the weakest Authorities as you make them, pyked out to th'advantage to holde the People in Fooles Paradise of a full Answer to so weighty and great a Number besydes ? When you shewe in your Booke Matter of Substance, which wise Men see you cannot, sith this was referred as chiefe for the Pulpit ; I will plainly take out the full Pyth of the Answer from impertinent Matter, to laye open before all Men, what you and I saye. In meane time likewise of your forerunning Sermon I require a Copie, that I may forthwith do the like : That we abuse not the People in Matters so weighty with Colours of Truth, but shewe them the Pyth, and then let them judge, though more conuenient it were, that the lerned should judge. I make no foretalk to your strauagant Challenge, till the Places alleaged shewed what I had to saye to ech your negatiue Article. And so of them all I compiled the Booke. Which how so euer you will seme to the People to answere, when it commeth to iust Triall, you shall but further stirre vp and continewe your Shame. Would God we might vse the Doctours of the Church to amendement of Life and vertuous preaching to the People, and not stand to make giegaws of so lerned Mens Workes in contention with you, which vse them but only for the shewe at *Paul's* Crosse to seme to haue Doctours, without any ensample of their Vertues in your preaching to the People. And, Syr, beleue you in dede that the Doctours make for you ? Or will you haue Men thinke, that we are so mad to beleue so, because ye dryue vs to stand to dispute with you in the Matter ? May we not yet remember the Times, when at first begynning of your Sectes, ye rejected all Doctours Auctorities, as Writings of Men, and admitted only your lyuely Word of the Lord ? And when this Shift seemed too grosse, for that it was sayd, your selues also were but Men : Haue ye not at length (which here to discourse were ouer long) with indirect Places of Doctours, strange Gloses farre sought, patched pieces of Councels, rejecting the whole, yea also of Scoolemen, Canonistes, blinde Chroniclers, what so euer might be scraped, pieced out a Doctrin to make shewe to the Ignorant, that the Doctours were not against you ? But do yee for all this allow the Doctours in dede ? Do not your Doinges shewe plainly the contrary ? Make ye not Ministers of tag and rag for the Spirites sake ? Clappe me not they the bare Bible on the dext, and preach thereupon after their owne sense ? Haue the Parishes the Doctours in estimation through their teaching, or care they for ought, but their Bible and their Minister ? And thinke you, Mr. *Juell* the Case thus standing, when you came to challenge vs, that we had in the Doctours and Councels not one clere Sentence on our syde, that any wise Man beleueth, you thought as you said ? These shameles Deuyfes, Florishes, and such like, be they neuer so gay to the People, they are to the lerned ridiculous and not worthy of answere, but in respect of the Ignorant, to shewe them your Abuse. For Conclusion, to deale simply in this Matter, till your Booke come forth, I require the true Copie of that you said in your Sermon, to see whether it be as good in Substance to the lerned, as for the tyme it semed gay to the People. Concerning my selfe, what so ever was said to diminish myne Estimation, I freely forgeue, and will clerely omitte it, as Matter far from purpose, and vnseemly for Men of our Profession, and will proceed to the discussing of the Truth for the Instruction of the People, for whose sake only (God I take to record) I request you this much to haue a sight of that Sermon. And because the Matter is common, and perteyning to charge of Soules, that my good Purpose should not be frustrate, I thought to write you this Letter in publike, the more to force you to

to graunt my Request, to the discharge of your selfe and burthening of me, if I fully declare not your Misdcaling in this Matter. Fare you well.

At Antwerp, 12 Junii. 1565.

Thomas Harding.

TO THE READER.

I Have as thou mayst see, gentle Reader, made my Request to Mr. *Juell* touching the true Copie of his Sermon. Which, as to him in that behalfe I suppose ynough to be said, if he haue the Care and Zeale of Truth that he pretendeth to haue: So now to say also to thee somewhat, whose Judgement (the same not assisted by God's speciall hand) may in this so stoute Denyall of Truthes easely be caried into a wonderous Confusion: I haue thought good to aduertise thee of this one thing. That since the Matter of our Controuersie is come to such issue, as Mr. *Juell*'s Replye to myne Answer of his Challenge is now (as he sayeth) begonne to be in print; thou wilt be content, what so euer thou shalt read therein, to suspend for a time thy Verdict in the Cause, and ground not in thy selfe too peremtory a Judgement vpon that he shall saye, till I, or some other, with some second Answer haue made my Reioindre unto him. I do by this Ynch (assure thy selfe) measure right well, what can be his Elle. I mean by his late Sermon (if such Abstractes as haue come to my Handes be of true Information) I see already, what maner of Pelfe must be the stuffing of his huge Work now in the Presse. I trust the Pointes and Substance of the materiall Truthes therein (by that time I shall have once vewed ouer his Doinges) will be contriued into a great deale lesse rome, and shalbe finished also in somewhat shorter time, then in foure Yeres space, which it pleaseth him now for his cleanlyer Excuse among many other his preached Untruthes, wrongly to charge me to haue spent in deuyfing of my first Booke already in thy Handes.

Farewell.

Thomas Harding.

N U M B. XXXI.

*A trewe Note of certen ARTYCLES Confessed and Allowed by Mr. D. Feckenam, as well in Christmas Holie days last past, as also at diuers other times before that; by Conference in Larning, before the Reverend Father in God, the Lord Bischopp of Elye, and before D. Perne Deane of Elye, Master Nicholas, Master Stanton, Master Crowe, Master Bowler, Chapleyns to my Lord of Elye, and diuers others, whose Names be here subscribed.*

FIRST, That he doth beleve in his Conscience, and before God, that the *XIV*th Chapter of the Firste to the *Corinthes* is as truly to be understood of the Common Service to be had in the Mother tounge, to be understood of the Vulgar People, as of the Preching or Prophefying in the Mother-tounge. *MSS. Burglian.*

Secondly, That he doth find no fault with anie Thing that is set forth in the Book of Common Service, now used in the Church of *England*. But his Desire is to have all the rest of the Ould Service, that was taken out to be restored agayne; as the Prayer to the Saynts, and for the Dead, and the Seven Sacraments, and external Sacrifice. And then he would most willingly come thereto. He liketh well to have the Sacrament ministred under both kinds unto the Laye People, so it were done by the Auctoritie of the Church.

Thirdly, He doth verie well allowe of the Interpretation of the Othe for the Quene's Majestie her Supremacie, as it is interpreted in her Highness's Injunctions; that is, That the Quene's Majestie, under God, have the Soveraintie, and Rule over all maner of Persons born within these her Realmes, Dominions and Countries, of what Estate ether Ecclesiastical or Temporal soever they be.

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The which Othe he offereth himselfe to be at all Tymes readie most willinglie to receave, whensoever it shall be demaunded of him by Auctoritie.

Fourthly, He being demaunded, whie he will not come to the Service in the Church of *England*, as it is set forth this Day, seeing he doth find no fault with it, and doth think it in his Conscience, that it may be lawful to have the Common Prayer in the Mother-tongue: He answereth, Because he is not of our Church for lack of Unitie; some being therein *Protestants*, some *Puritanes*, and some of the *Family* of Love, and for that it is not set forth by the Auctoritie of General Council to avoyd *Schisma*.

Lastly, Mr. D. *Feckenham* will not Conforme himselfe to our Religion, for that he can see Nothing to be sought, but the Spoyle of the Church, and of Bishoppes Houses, and of Colleges Lands; which he saythe maketh manie to pretend to be *Puritanes*, seeking for the Frutes of the Church, alwayes requesting Almighty God to put in her Majestie's Mind, and her Honourable Council, to make some good stay therein: Otherwise, he saythe, it will bring in Ignorance in her Highness's Clergie, with a Subversion of Christian Religion, and finally, all Wickedness and Paganisme.

*John Fecknam, Prieste.*

*Richarde Ely,  
Andreas Perne,  
Gulibelmus Stanton.*

#### N U M B. XXXII.

*The QUEEN'S LETTER to the Bishop of London for seizing seditious Books transported from beyond Sea.*

*By the Quene.*

*MSS.  
Penes me.*

**R**YGH T Reverend Father in God, ryght trustie and welbeloved, we grete you well. Where we be gyven to understand that certayn unnatural and seditious Subjects of this our Realme, being fled out of the same, and lyving on thother syde of the Seas, ceasse not contynually to contrive and send over hither fundry seditious and slaunderous Books to be spredde abroad here, partely for there own private Gayne, but specially to move the ignorant People to Disorder, a thing very requisite to be looked unto, as being meere agaynst all good Order and Policy of this our State, and contrary also to the Statutes and Lawes of this our Realme: We lett you wete, that considering the most parte of those slaunderous Books be brought in by such Vessells, as arryve within our Porte of *London*, of which place you are the chief Pastor and Byshepp; And waying withall, that you are one of our Commyssioners for Matters Ecclesiasticall: We have thought good to appointe you specially to have regarde hereunto. And for the better dealing therein, we have gyven Order to our high Treasourer of *England*, expressely by our Letters, that he shall suffer suche one or mo Persons of Dyscretion as you shall appointe for this Purpose, to resorte to our Custome House of *London*, as any Ship or Vessell shall come in from tyme to tyme, and ther to syt with our Customers and other Offycers for the Serche and perfecte understanding of the State of suche Bookes, and as any suche shalbe founde, to be brought to your Handes; to thintent that upon the considering of the same, you may do with them as to your Dyscretiyn shalbe thought good. And further call before you and examyn all suche Persons as you shall fynde Faultie herein, or in any wise to be suspected: and upon due Tryall of his Faulte to cause him to be punished as the Lawes of this our Realme will permyt, or otherwise in reason shalbe thought fyt. And if you shall thinke yt requisite to have the lyke Order in any other Porte, we have also gyven Commaundement to our said Treasourer to cause the same to be executed, uppon the Notyce to be gyven from you and the Dioceffan of the Place: Requiring you therefore to



to take some Care herein, and to make some speciall Choyse of the Men that you shall appoincte hereunto, bothe for their Dycretion, and also for their Diligence; in suche sorte, as we may perceyve some good to grow by this our Order, for the redresse of these evill Practises. And thies our Lettres shalbe your sufficient Warrant in this Behalf. Yeven under our Signet at our Palace of *Westminster* the xxiiiith Day of *January*, in the Eighth Yere of our Reigne.

## N U M B. XXXIII.

*The DECLARATION of the People of Antwerp, against the Inquisition there lately set up,*

*To the Right Honorable, Grave and Discrete Lords the Bourgmajsters and Counsell of the Town of Andwarpe,*

**M**OST humbly and in all due Reverence declare unto you the Common-  
altie and Burgeses of the Town of *Andwarpe*, that it is come to their  
Knowlege, how of late it hath pleased our most gracious Sovereign Lorde the  
King, to sende hither from *Spayne* his Determyne Will and Pleasure, touching  
the Matter of th'Inquisition in the Dutchy of *Brabant*; willing the said Inqui-  
sition to be published and straightly observed in these said Countreys of *Brabant*,  
without exception or further Difficultie to be made to the contrary by any  
Lords, Prelates, Nobles, Estates, or Members of the said Countreys, or by any  
other Persons whatsoever. And although the said Suppliants have alwayes trust-  
ed that his Majestie (being heretofore sufficiently advertised of th'Inconveni-  
encies and ill Consequences of the said Inquisition, having respect unto the Promi-  
ses thereupon made by th'Emperor of good Memory, *Charles* the Vth in *Au-  
gusta* to the Quene's Majestie (whom God preserve) and to the Promises made  
by our most gracious Lorde the King in this Town of *Andwarpe* the Yere 1549.  
and specially also those Promises that were lately made in *Spayne* to the said  
Town of *Andwarpe*) would never have charged or molested the said *Low-Coun-  
treys*, being his Enheritance, and namely the said Town of *Andwarpe*, with  
the said Inquisition, under any Pretext or Colour whatsoever. Yet neverthe-  
less so it is, that our gracious Lady the Dutcheffs of *Parma*, Regent, &c. by  
force of his Majesties Lettres is determined, besides his Letters missive written  
to this Ende to this Town in *July* last, to cause the said Inquisition openly to  
be published here in *Andwarpe*, under pretexte of the Counsell of *Trent*, before  
viii Dayes passe; and to force every man to the straight keeping of the same:  
Auctorizing the Bishops, Archbishops, and other common Ecclesiasticall Per-  
sons, to have only the Knowledge and Judgment thereof. But what evil Con-  
sequence, Commotions, and piteous Desolations, the same may bring to these  
said *Low-Countreys*, it is not necessary here to reherse as a Thing sufficiently  
knownen to the said Lords, and to all others. And forasmuche as the said In-  
conveniencies have byn often tymes, and sufficiently declared, specially to  
his Majestie, to the Dutcheffe, and to the Lords of these Countreys, and that the  
same notwithstanding, they will yet procede directly against all Reason and Equi-  
tie, to the publishing and execution of the said Inquisition, (being the same  
Inquisition the very propre and only Foundation of the Overthrowing and De-  
solation to come of these Countreys, and of the noble Town of *Andwarpe*, We  
the Suppliants afore said are constrained by the Means and Occasions before  
specified, to protest openly before God and before you, as our Magistrates, and  
before all the Worlde; and by these Presents we do protest, that the said pub-  
lishing and execution of the same Inquisition under Colour of the said Counsell,  
falleth out, and is made, not only against all Reason and Equitie, but also di-  
rectly against the Privileges of the Countreys of *Brabant*, and the Promises ex-  
presly made to this Town. And that in Case there shall happen in dede any  
Resistances against the said Publication of th'Inquisition, the said Suppliants  
affirm,

MSS.

Penes me.

affirm, That the said Resistance may not, nor hereafter ought not to be holden or reputed for any Commotion, Disobedience or Sedition in any manner wyse, and that they protest expressly. And that we may be able to prove this by Order and Right before a competent Judge (we say a competent Judge, because they handell us out of all Justice, Reason and Equitie, and against the first, second, thirde, fourth and last Articles of the *Joyfull Entree*, and many other laudable Privileges expressly, touching the Matter of the said Inquisition) we require you the said Lords as our Magistrates, Patrons, Governours, and Defenders, That it will please you to cause the said determinate Pleasure and Will of our Sovereign Lord the King, to be notified to the Justice of the Chamber of the Holy *Romayne* Empire, and to adjourn his Majestie before the same Justice, by Vertue of the *Golden Bulle*, granted to this Countrey of *Brabant*, in the Yere 1349. and successively th'Emperours, by force of the Conclusion of *Augusta*, of the xxvith of June 1548. to be there declared of our Behalf, that the said Inquisition, or Execution of the Counsell of *Trent*, is directly contrary to our said Privileges.

And further, that the same may be declared to have no Foundation why it should be published in this Town of *Andwarpe*, or in the Countrey of *Brabant*, and much less to be executed: So moche the more, for that this Town situated in *Brabant*, and the Commons of the same, according to the Contract of *Augusta*, made betwene these Countreys and the Countreys of *Germany*, the Yere 1548. and many others, be a Parte and Member of the Holy Empire; being the same Contract after the common Description of the Provinces of the Countreys of *Germany*, set and put in the Vth Article of the VIth Renge of all the Countrey of *Germany*, and also after the Content of the Contracts made in respect of Religion at *Passau*, the Yere 1552. and at *Augusta* the Yere 1555. According wherunto we ought to be free and without Molestation in the Case of th'Inquisition, and of all Things depending therof; and further to enjoye and use all manner of Privileges, Helpes, Defenses, Immunities and Liberties, as other Estates and Members of th'Empire do enjoye and use, to the which Empire these said *Low-Countreys* do contribute in Charges of th'Empire, as moche as two Electioous. This doing, you shall duely satisfie your Office, and in not doing the same, we protest in the most humble manner we may, as before is expressed.

#### N U M B. XXXIV.

*A PROCLAMATION for Apparel, subscribed by the Lords of the Council, and some of the Nobility.*

*By the Queene.*

*Proclamation published the 13th of February, 1565.*

THE Queenes Majestie, consydering to what Extremityes a great nombre of her Subjects are growne by excesse in Apparell, both contrary to the Lawes of the Realm, and to the Disordre and Confusion of the Degrees of all States (wherin alwayes diversity of Apparell hath taken place) and fynally to the Subversion of all good Ordre, by reason of Remisness and Impunity; Hath, with th'Advice of her Counsell, upon good Deliberation thought meete for some degree towards a Reformation herof, to cause a Summary of some Things necessary to this Pourpose, to be extracted out of certen Acts of Parliament, and therunto hath also added certen Orders devysid with th'Assent of her Counsell, for Reformation of furder Excesse in Apparell not sufferable. All which hereafter ensewing, Her Majestie willith, to be publishid and to be observed duly, without hope or expectation of any point of Favour to be shewid, either to the Officers that shalbe fownd remisse in th'Execution, or to any Person that shalbe fownd culpable in any place within the Realme, after the space of fiftene Dayes next following the Publication hereof.

*Certeyn*

*Certeyn Clauses taken out of the Statute made for Reformation of excessse of Apparel, the XXIVth Yere of the Reign of King Henry th'Eight.*

**FIRST**, It is ordrid that no Man under the Degree of a Duke, Marquis, Earle, and their Children, or under the Degree of a Baron, unlesse he be a Knight of the Order of the Garter, shall weare in any part of his Apparell, any wollen Cloth made out of this Realme, or any of the Queenes Majesties Domynions, except in Bonets onely.

*Item*, That no Man under the Degree of a Barons Son, or of a Knight, except he may dispend two hundred Pounds by Yere, for tearme of Lyfe over all Charges, shall weare any maner of Velvet in his Gowne, Cote, or other his uppermost Garment, nor any maner of Embrodery or pricking with Gold, Silver, or Silke, in any part of his Apparell, or on th'Apparell of his Horse or Mule.

*Item*, That no Man under the said Estates and Degree, saving such as may dispend in yerely Revenues as is aforesaid, one hundred Pounds above all Charges, shall weare any Satyn, Damaske, Silke, Chamblet or Taffata in his Gowne, Cote, or other his uppermost Apparell or Garment. Nor any Velvet, saving in Sleevelesse Jackets, Doublets, Coyfes, Partelets and Purfes.

*Item*, That no Man under the said Degrees, saving the Son and Heire apparent of a Man of three hundred Marks by Yere above all Charges, and such other Men as may dispend in Yerely Revenu as is aforesaid forty Pounds over all Charges, shall weare in his Gowne, or any other his uppermost Apparell, Chamblet or Silke; nor in any other part of his Apparell any Silke, saving Satin, Damaske, Taffeta, or Sarcenet in his Dubblets. And Sarcenet, Chamblet, or Taffeta in the Lining of his Gownes, or Velvet in his Sleevelesse Coats, Jackets, Jerkins, Coyfes, Cappes, Purfes or Partelets. The Colours of Scarlet, Crimlyn or Blew alwayes excepted.

*Item*, That no Man under the said Degrees, saving such Gentlemen, as may dispend in yerly Revenues as is aforesaid twenty Pounds above all Charges, shall weare any manner of Silke in any Apparell of his Body, or of his Horse or Mule, except it be Sattyn, Taffata, Sarcenet, or Damaske in his Dublet or Coyfe. And Chamblet in his sleevelesse Jackets, or Points, Laces, or Garters made in *England* or *Wales*.

*Item*, That no Parson under the same Degrees, saving such as may dispend fyve Pounds by Yere as is aforesaid above all Charges, shall weare any Silke in his Dublets or Jackets, nor any thing made out of the Realme, saving Chamblet in their Dublets and Jackets.

*Item*, That no serving Man, nor other Yeoman taking Wages, nor such other as may not dispend of Freehold Forty Shillings by Yere as is aforesaid, shall weare any Shurt or Shurt-band, under or upper Cappe, Bonet or Hatte garnished, mixt, made, or wrought with Silke, Gold, or Silver. Nor shall weare any Bonet or Shurt-band made out of the Realme of *England* or *Wales*.

*Item*, No Husbandman shall weare in his Dublet, any other Things then is wrought within this Realme, Fustyan and Canvas onely except.

*Item*, No serving Man in Husbandry, or Journeyman in Handicrafts, taking Wages, shall weare in his Dublet any other Thing then Fustyan, Canvas, Leather; or woollen Clothe.

*Item*, If any Man shall use or weare any Apparell or other thing, contrary to the Tenor of the Articles before remembrid, then he so offending, shall forsayt the Apparell and Things so worne, wherwith soever it be garnishid, or the Value therof; and also iii. s. iv. d. in the Name of a Fyne, for every Day that he shall so weare the same, contrary to the Tenour heerof.

*Certeyn other Clauses and Branches taken out of the Statutes made in the first and second Yere of King Philip and Quene Mary, necessary also to be observid, to avoyd the Excesse of Apparel.*

**FIRST**, That no *Englishman*, saving the Son and Heire apparent of a Knight, or such as may of yerely Revenues during Lyfe, expend twenty Pounds above

all Charges, or be worth in Goods two hundred Pounds, shall weare any manner of Silke, in or upon his Hatte, Bonet, Night-cappe, Girdle, Scabberd, Hose, Shoes or Spurleathers, upon Payne of three Months Imprisonment, and Fyne of x l. for every Dayes wearing, contrary to the Tenor of this Act.

*Item,* That no Parson or Parsons of any Estate or Degree, knowing any Servant of his or theirs to offend contrary to the Article last before remembred, and do not put the same Servant out of his or their Service, but shall keepe in his or their Service the same Offender or Offenders by the space of xiv dayes next after such knowledge had; or so put out, retayne him agayn within one Yere next after such Offence; the same Person so retayning or keeping in Service any such Offenders, shall forfeite one hundred Pounds.

*Provided* alwayes, that all and every Parson and Parsons which by any Statute-law, remayning in force, is lycencid or appointid to weare any manner of Thing contrary to the Tenor and Meaning of any of the Articles before remembred, or any parte of them; shall and may weare the same to him lycencid or appointid to weare, as is aforesaid: Any thing in these Articles to the contrary notwithstanding.

*Certeyn Ordres devised by Commandement of the Queens Majestie, with the advise of her Pryvy Counsell, to be observid, for Reformation of the Excesse in certeyn kinde of Apparell, and other Things therto belonging.*

**FIRST,** That no Hosyer or other person shall put or cause to be put any more in the outsyde of the upper stockes of Hose for any Parson, but one Yard and one Quarter of Clothe, Carsey, or other Stuffe, not exceeding the lyke Quantity of Carsey. And wherof so ever the same shalbe made, that no one of the said upper-stockes shall exceede in compass round about, above one Yard and half a Quarter. Which Measure is provid sufficient for persons of the highest Stature. And therefore it is meant that all other parsons of meaner Stature, shall use lesse quantity both in Stuffe and Largeness, according to their Stature, without Fraude or Abuse.

*Item,* That no Tailor, Hosyer, or other parson shall put, or cause to be put in any of the said Upperstockes, above these kynds of Lynings following. First, a Lying of Lynen, or such lyke Stuffe next the Legg, and then one Lying callid a streight Lying, Which shalbe made of no maner of Stuff, but of such as is made and wrought within the Queens Majesties Dominions. And if any parson shalbe disposid for his Hability to cut and garnish the outsyde of his Hose with any thing that he may lawfully weare, for the pluckinge out betwixt the Panes and Cutts; he shalbe so sufferid to do accordinge to his Hability. Not using any thing therein excessively, nor any thing that he may not weare by the Lawes of the Realme. And lastly, it shall also be permittid, for any person (being so disposid) to have the Panes of his Hose lynid with one other Lying onely. So as the same be also of Stuffe made within the Queens Majesties Dominions. And it is ordrid that no parson under the State of a Baron, shall use any mo Lynings in any Upperstockes of Hose, then is next above mentionid. And that all parsons under that Degree, shall within ten Dayes after the Publication heerof, resourme their Hose according to these Ordres.

*Item,* It is furder ordrid, That no Man under the Degree of a Barons eldift Sonne, except that he be of the Ordre of the Garter, or of the Pryvy Counsell, or that may dispend fyve hundred Marks by Yere for Tearme of Lyfe in Possession above all Charges, shall weare any Velvet or Sattin, or any Stuffe of lyke or greater Price in the Upperstockes of his Hose, or in any part therof; or shall garnishe the same with any Embroderye, or any Fringe, Lace, or Passemayn of Gold, Silver, or Silke, nor any other Garnishing with any Silke, except it be for the stitiching of the upper part to the Lying. Nor shall weare any manner of silke Netherstockes of Hosen; nor any Carsey or other Things made out of the Queens Majesties Domynions.

*Item,* It is not meant by any of these Ordres that such parsons attending neere to her Majesties parson in the Court, as shall have speciall Lycence in wryting

wryting of Her Majestie to weare some Silke to the contrary heerof, shalbe molested for the same. So as the same parsons do notify their Lycence unto the Lord Chamberlayn, before they shall do any thing contrary to these Ordres; and procure their Names to be entrid into the Bookes of the Chambre in the Custody of the Gentlemen Ushers. Which shalbe also duly observid by the said Ushers.

*Item,* Because it is daily seene what Disorders do grow, and are lykely to encrease in the Realme by the encrease of Nombres of parsons, taking upon them to teache the multitude of the common People to play at all kynde of Weapons; and for that Pourpose sette up Schooles, callid *Schooles of Fence*, in Places inconvenient: tending to the great Disorder of such People as properly ought to apply to their Labours and handy Works: Therefore her Majestie orderith and commandith, That no Teacher of Fence shall keepe any Schoole or common Place of Reforte in any Place of the Realme but within the Libertyes of some of the Cityes of the Realme. Where also they shalbe obedyent to such Ordres as the Governors of the Cityes shall appoint to them, for the better keeping of the Peace, and for prohibition of Refort of such People to the same Schooles, as ar not meete for that Pourpose. Upon payne to be punished by the said Governours, according to their Discretions.

*Item,* Her Majestie also orderith and commandith that no parson shall weare any Sword, Rapyer, or such lyke Weapon, that shall passe the length of one Yard an half a quarter of the Blade at the uttermost; Nor any Dagger above the length of xii Inches in Blade at the most; Nor any Buckler with any point or Pyke above two Inches in length. And if any Cutler or other Artificer shall sell, make, or keepe in his Houe any Sworde, Rapyer, Dagger, Buckler, or such lyke contrary therunto, the same to be imprysonid, and to make Fyne at the Queens Majesties Pleasure, and the Weapon to be forfaitid. And if any such Person shall offend a second Tyme, than the same to be banishid from the Place and Towne of his Dwelling.

*Item,* It is furder ordrid that all the Articles before remembred shalbe put in Execution in all Points by all manner of Magistrates and Officers, according to the Statutes, Lawes and Proclamations heeretofore made and sette furthe concerning the same; that is to say, against the Offenders of any of the aforesaid Articles, extractid out of any of the said Statutes aforementioned, according to the Pourport therof. And for such as shall contemne any of the Ordres before-mentionid being devysid by her Majesties Commandement, to attache and committe the same to Prison, and to be there contynuid and punished as aperteineth to such as shall willfully breake her Majesties Commandement.

And for that it is seen necessary, to stay the inordinate Devises of Hofyers, for the unpugning of these good Ordres: The Queenes Majestie willith, that the Mayor and Head Officers of the Citie of London, and all other Cityes and Townies corporate, and Stewards and Rulers of all other Libertyes, and Justices of Peace in all Countyes, shall immediately call before them all Hofyers, and bynde them in good Summes of Money, for the use of her Majestie, and the In-fourmer, as in other popular Actions, to observe the Contents of these Ordres, and not to abuse the Meaning therof with any Frawde. And furder, to proceede therein, aswell against the said Hofyers, as against any other Offender for the Execution heerof, as was in sundry Actions publishid and prescribid by her Majesties Proclamation, in the Fourth Yere of her Reign. Yeven at Greenwich the xiith day of February, 1565. In the Eighth Yere of her Majesties Reign.

WE the Lordes of her Majesties Privy Counsell, and others of the Nobility of the Realme, with dyvers others of the rest of her Majesties Counsell, whose Names are underwritten, perceyving all the Premisses above written, couteynid in her Majesties Proclamation now publishid, to be very necessary at this Tyme to be duly observid, and that nothing shall more furder the Execution therof, then that good Example be gyven in the Familyes of the higher Estates of the Realme, and of such as ar placid in Authoritee; DO by Subscription of

our

our Names, accord, consent, and promise, that to the best of our Powers we will cause the same to be unfaynidly observid and executid, as well in our owne Housholds, as in any other Place, wheresoever we may, by reason of any Offices or Authorityes committid to us by the Queens Majestie. And in witness heerof we have subscribid our Names as followith.

N. Bacon C. S.

W. Northampt. T. Suffex. R. Leycester.  
E. Clynton. Anthony Mountague. W. Howard.  
Edm. Roffen. James Mountjoye. Edward Wyndesor.  
John Darcy. Rog. North. F. Knollys. W. Cecyll.  
N. Wotton. Ambr. Cave. John Mason.

N U M B. XXXV.

Sandys, *Bishop of Worcester to Bullinger, upon sending him his Commentary upon Daniel.*

*Ornatiss. clarissimq; viro, Domino Henrico Bullingero, Tigurina Ecclesia Pastori vigilantissimo, Dno. & fratri meo charissimo. Tiguri. Edwinus Sandius, Episcopus Wigorniensis.*

B. Biblioth.  
Ecl. Tigur.

**H**UMANISS. literas tuas, Vir Clarissime, unà cum doctissimo Commentario tuo in *Danielem* Prophetam, *Abelus* noster superioribus hisce diebus mihi tradendas curavit. Ex quibus & quanti me facias rectè animadverto, & quantum ipse tibi vicissim debeam, facile intelligam. Quod tam amanter & fraternè ad me scribere voluisti multum quidem est, & multas habeo gratias. Quod vero eximium hoc opus tuum, omni eruditione plenum ad me transmittere, & etiam, quod summi beneficii loco repono, meo nomine in publicum exire dignatus es, revera mihi fecisti rem longè gratissimam. Mirabilis quidem est ista humanitas tua erga omnes, qua, quoscunq; qui te norunt, tibi devinctissimos reddere soleas. Sed erga me rara est & singularis. Qui non solum erga me exulantem, & quasi incertis sedibus vagantem, olim quum *Tigurum* venerim, perbenignè acceperis, & omnibus benevolentiae officiis profecutus sis, quin etiam divinam Providentiâ patriæ jam restitutum, non solum non desinis amare, verum omnibus, quibus poteris, rationibus insignire ornareq; contendis. Pro qua quidem summâ benevolentia tuâ quam gratiam referam, dum mecum diligenter cogito, his tantis beneficiis tuis quod rependam, nihil omnino invenio. Cum igitur majora sunt beneficia in me tua, quam ut ipse parem gratiam referre queam, (nam tu dando, ego accipiendo beneficia collocamus) libenter agnoscam me debitorem esse tuum; & cum ipse non sum solvendo, rogabo, ut ipse solvat, qui pro omnibus debitis nostris ad plenum satisfecit. Interim mei erga te amoris qualecunq; pignus *Abelo* nostro tradendum curavi, qui idipsum tutò ut tuâ humanitati mittatur, in se recepit; rogo te multum, ut grato animo accipias, & non munusculi exiguitatem, sed mittentis propensum animum, pro tua humanitate, spectare velis.

Quæ hic geruntur, & quo in statu res nostræ collocatæ sunt ex aliorum literis cognosces. Quod maximum est dicam, Vera Christi religio apud nos locum habet. Evangelium non est ligatum, sed liberè & purè prædicatum. De cæteris autem rebus non est quod multum curemus. Contenditur aliquantulum de Vestibus *Papisticis* utendis, vel non utendis. *Dabit Deus his quoq; finem.* Vale, Colendissime Vir, & me, quod facis, ama: Meiq; precibus tuis ad Deum, memor esto. Saluta quæso meo nomine, D. *Gualterum*, D. *Simlerum*, filium tuum *Henricum*, cæterosq; Dominos, ac fratres mihi in Christo charissimos. *Wigornia, tertio Januarii, 1566.*

Frater tuus, tui amantissimus,  
Ed. Wigorn.

N U M B.

## NUMB. XXXVI.

*Bishop Jewel to Bullinger: Controversy with Harding: And his News of the Affairs of Religion.*

*Juellus Episcopus Sarisburiensis, D. D. Bullingero, & Lavaterra.*

S. Pl. in Christo *Jesu*. Rarius multo ad vos scribo, Reverendissime Pater, tuq; E Biblioth.  
Es. Tigur.  
Optime *Ludovice*, quam aut ego velim, aut Vos expectatis. Idq; quam vos in partem accipiat, nescio: Cupio equidem, ne in malam. Quanto enim magis ego me vestra omnium pietati obstrictum esse sentio, quantoq; pluris judicium de me vestrum semper feci, tanto minus velim me à vobis, oblivionis aut negligentiae condemnari. Jam verò occupationibus meis tam longa silentia tribuere putidum fortasse videatur: tametsi si me nossetis, & curas meas, nihil excusatione alia opus esset. Nam præter alias assiduas meas, alienas, domesticas, publicas, civiles, ecclesiasticas molestias, (sine quibus in hoc munere his temporibus vivi non potest) cogor pene solus cum hostibus externis, (ne dicam, ac domesticis) conflictari. Nostri quidem sunt, sed hostili animo, hostili etiam in solo. Profugi enim nostri *Lovanienſes* cœperunt magno numero, anno superiori, commoveri; & in nos omnes acerbissime scribere, & me unum nominatim petere. Cur ita? Inquies. Nescio, nisi me unum omnium *ἀμαχιστορ*, & ad resistendum infirmissimum esse, scirent. Tamen ante sex annos cum in Aula coram Regia Majestate haberem concionem, & de nostra Papistica religionis antiquitate dicerem, hoc memini dixisse me inter alia, Adversarios nostros, cum nostram causam arguant Novitatis, & nobis injuriam, & populo fraudem facere. Illos enim & pro Veteribus probare nova, & ea damnare pro novis, quæ sunt vetustissima. *Missas enim privatas & truncatas Communiones, & naturales & reales Præsentias, & Transsubstantiationes, &c.* (quibus rebus omnis istorum religio continetur) nullum habere certum & expressum testimonium aut sacrarum Scripturarum, aut Veterum Conciliorum, aut priscorum Patrum, aut ullius omnino antiquitatis.†

Id illi indignè ferre, latrare in angulis, hominem impudentem, confidentem, insolentem, insanum dicere. Quarto postremo anno, prodiit *Hardingus* quidam ex insperato, non ita pridem auditor atq; affectator D. *Petri Martyris*, & acerrimus Evangelii Præco, nunc vilis Apostata, & nostro *Julio* probe notus, qui me ex *Amphilochiis, Abdiis, Hippolytis, Clementibus, Victoribus, Athanasii Supposititiis, Leontis, Cletis, Anacletis*, Epistolis Decretalibus\*, somniis, fabulis, refutaret. Illi ego pro mea tenuitate respondi anno superiori, ut potui. Sed O! Deum immortalem! Quæ hæc vita est? *Ὁς ἐστὶν ἡμεῖς θνήσκει, καὶ ἐξ ἀνθρώπων ἀπόλοιο*. Vixdum absolveram, evolat extemplò Apologia nostra Confutatio: Opus ingens, elaboratum, & convitiis, contumeliis, mendaciis, sycophantiis refertissimum. Hic ego rursus petor. Quid queris? Respondendum est. Vides, Reverende Pater, quam non simus otiosi. Ego præsertim, cui nescio quo meo fato, semper cum istis monstris dimicandum est. Dominus addat vires atq; animum, & proterat Satanam sub pedibus nostris. Hæc idcirco visum est scribere prolixius, ut si post hac litera isthuc à me infrequentius venerint, quam aut Vos expectatis, aut ego velim, id cuius rei potius, quam aut oblivioni vestri, aut ingratitude tribuatis, Resp. nostra & ab armis, & de religione pacata est. *Lovanienſes* quidem isti nostri turbant, quantum possunt; Verum Populus est in officio, & futurum spero. Dna. Regina rectè valet, & abhorret à nuptiis. Hyems superior ita mihi afflixit nascentem segetem, ut nunc ubiq; per *Angliam* magna frumenti difficultate laboretur. Hoc anno, Dei beneficio, omnia lætissime provenerunt. Ego D. *Parkhurstum*, Episcopum *Norwicensem*, D. *Sandium*, Episcopum *Wigornieſem*, D. *Pilkingtonum*, Episcopum *Dunelmensem*, jam totum triennium non vidi. Ita procul disjecti sumus. Vivimus tamen omnes incolumes, & vestri memores. Solus *Richardus Chamberus* obiit diem suum. Sed piè in domino.

Contentio illa de Ecclesiastica veste lineâ, de qua Vos, vel ab *Abele* nostro, vel à D. *Parkhursto* audiisse non dubito, nondum etiam conquievit. Ea res non nihil commovet infirmos animos. Atq; utinam omnia, etiam tenuissima vestigia Papa-

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tus,

† Scil. intra annos 600 à Christo nato.

\* Hoc est, *hereticis*.



tus, & è Templis, & multo maximè ex animis, auferri potuissent. Sed Regina ferre mutationem in Religione hoc tempore nullam potest.

*Res Scotica* : *Res Scotica* nondum etiam satis pacata sunt. Nobiles aliquot primi nominis apud nos exulant: Alii domum remanserunt, & sese, si vis fiat, ad resistendum parant: & ex Arcibus suis excursions interdum faciunt, & ex Papistarum agris agunt, feruntq; quantum possunt. Regina ipsa, etsi animo sit ad Papismum obfirmato, tamen vix satis exploratum habet, quo se vertat. Nam de Religione adversariam habet magnam partem & Nobilitatis & populi: & quantum quidem nos possumus intelligere, numerus indies crescit. Submiserat proximis istis mensibus *Philippus* Rex Abbatem quendam *Italum* cum auro *Hispanico*, hominem vafrum & factum atq; instructum ad fraudes. Qui & Regem Reginaq; juvaret veterario consilio, & impleteret omnia tumultibus. Rex novus, qui hæcenus abstinuisset à Missis, & ultro accessisset ad Consciones, ut se populo daret, cum audiret navim illam appulsuram postriedie, factus repente confidentior, sumptis animis noluit longius dissimulare. Accedit ad Templum. Jubet sibi de more dici Missam. Eodem ipso tempore *D. Knoxus* Concionator in eodem oppido, & in proximo Templo, maxima frequentia clamare in Idolomanios, & in universum regnum Pontificium nunquam fortius. Interea navis illa *Philippica*, jactata tempestatibus & ventis, fluctibusq; concussa & fracta, convulso malo, ruptis lateribus, amissis Gubernatoribus, vectoribus & rebus omnibus inanis, & lacera, & aquæ plena defertur in *Angliam*. Hæc vero non dubito divinitus contigisse, ut Rex fatuus intelligat, quam sit auspicatum audire Missas.

E *Galliis* multa turbulenta nunciantur. Domus illa *Guifiana* non potest acquiescere sine aliquo magno malo. Verum ista vobis multo propiora sunt, quam nobis. *Danus* & *Suecus* cruentissimè inter se conflixerunt, & adhuc dicuntur esse in armis. Uterq; affectus est maximis incommodis; nec adhuc uter sit superior dici potest. Libri vestri, tuus, Reverende Pater, in *Danielem*, & tuus, Doctissime *Ludovice*, in *Josnam*, incolumes ad me delati sunt. Ego & Deo Opt. Max. de vobis, & vobis de istis Laboribus & studiis, deq; omni vestra humanitate, ago gratias. Misi hoc tempore ad *Julium* nostrum, in annum stipendium Viginti Coronatos, & alteros totidem ad Vos duos; ut eos vel in cœnam publicam more vestro, vel in quemvis alium usum pro vestro arbitrio, consumatis. Deus Vos, Ecclesiam, Remp. Scholamq; vestram conservet incolumes. Salutate *D. Gualterum*, *D. Simlerum*, *D. Zuinglium*, *D. Gesnerum*, *D. Wirikum*, *D. Hallerum*, *D. D. Henricum* & *Rudolphum Bullingeros*, meo nomine. *Sariseria*, 8. Februarii, 1566.

Vestri amans & studiosus in Domino,  
Jo. Juellus Anglus.

## N U M B. XXXVII.

*Bishop Jewel to Bullinger. Putting certain Queries to him to be resolved.*

*E. Biblioth. Eccl. Tigur.* **S** Pl. in Christo. Etsi proximis his diebus ad te prolixè scripserim, Reverendissime Pater; tamen cum occurrerent quædam, in quibus magnopere mihi opus est judicio tuo, non alienum me facturum arbitrabar, si iterum scriberem. Sunt autem res ejusmodi, quas non dubitem te, pro tua multiplici rerum omnium cognitione, facile posse expedire.

- I. Scire velim, ecquid Christiani illi qui hodie sparsim habitant in *Gracia*, *Asia*, *Syria*, *Armenia*, &c. utantur privatis istis Missis, quæ nunc receptæ sunt ubiq; in Papismo. Quòq; genere Missarum, privatòq; an publico, *Graci* hodie *Venetis* uti soleant?
- II. Deinde, cum citetur interdum quidam *Camocensis*, qui in Paparum vitam & insolentiam scripserit acerbius, quis ille *Camocensis*, & cujus ordinis, & quorum temporum hominùmq; fuerit?
- III. Postremò, quid tibi videatur de Concilio *Germanico*, quod aiunt olim celebratum sub *Carolo Magno* contra Concilium *Nicenum* 2. de Imaginibus? Sunt enim qui confidenter negent unquam hujusmodi Concilium ullum extitisse.

Peto

Peto à te per Pietatem tuam, ne me insolenter putes facere, qui ista ex te quæram, tam procul præfertim. Tu enim jam solus superes unicum propè oraculum Ecclesiarum. Si ad proximas nundinas rescripseris, satis erit. Id autem ut facias magnopere à te peto. Iterum, iterumq; vale, Reverende Pater, Domine in Christo colendissime. *Sarisbury, 10 Martii, 1566.*

*Tuus in Christo*

Jo. Juellus Anglus.

### N U M B. XXXVIII.

*Dr. Perne, Vicechancellor of Cambridge, to Sir William Cecill their Chancellor; Upon the Queens gracious Letters, to excite the Members of that University to the study of Divinity.*

*Illustrissime Vir, & singularis Academia Patrone,*

**P**ERlatis ad me nuper gratissimis tuis Literis (in quibus etiam Serenissimæ nostræ Reginæ Literas, ad tuam Amplitudinem datas, misisti, ut ex eis plenius intelligere valeamus, quomodo Majestas sua erga Theologiæ Studiosos affecta & animata sit, & quid in hoc Negotio fieri voluerit) dici non potest, quantum ex eis, ut debui, Voluptatis receperim. Id enim summo Reginæ tuæq; beneficio jam accedit Academiæ, quod nunquam antea sperare aut expectare quisquam potuit. Nec dabito, quin nonnullorum studia his miseris Jactationibus, & crebris temporum mutationibus (quas Academia sensit) extincta & labefactata, jam, tanto præmio proposito, iterum erigi & incendi facile possint. Cum itaq; Amplitudinem tuam diligentem in hoc Negotio navasse operam intellexerim, ut ipse vicissim mandato tuo obsequer, & quæ meæ sunt partes, fideliter & tibi & Academiæ præstarem, convocavi Præsides Collegiorum, coramq; iis gratissimas Reginæ Literas ad tuam Amplitudinem datas, recitavi; Statimq; sub eas legi tuas. Quibus auditis, quia omnium expectationem tam letabiles Literæ superarunt, difficile dictu est, plusne Voluptatis an Admirationis eorum animis acciderit. Sic omnes mirari gestireque coeperint, ut eorum animis inter gaudium & admirationem suspensis atq; occupatis, apertè faterentur nunquam neq; nostra neq; Patrum nostrorum memoria, quicquam ex Principum Beneficentia Academiæ accidisse commodi, quod cum istius Utilitate & Magnitudine possit contendere.

*Paper  
House.*

Cum vero per eos rursus Collegiorum Sociis hoc communicabatur, & sparsum, atq; dissipatum omnium sermone percrebueret, tam alacres & erecti animis omnes Ordines extiterunt, ut facile appareret, non eis voluntatem defuisse, ad saluberrimam Theologiæ studium; cum ceteros locupletari & ditescere Medicinâ ac Jure viderent, et metu ne re ipsi in medio Theologiæ cursu egerent, ad alia studia se contulisse.

Curavi autem, ut Præsides Collegiorum in singulis Collegiis delectum haberent eorum, qui Theologiæ operam dant, eorumq; Nomina ordine quo Gradum susceperunt descripta, ad me mitterent: quæ una cum his Literis ad tuam Amplitudinem misi. Spes quidem jam summa est, plures, quam diu antea, brevi futuros Theologos: quod tanto beneficio invitati, multi, Juris & Medicinæ deserto studio, ad Theologiam se transferant: Multiq; qui in Philosophia adhuc hærent, & Artibus Humanitatis, non diutius se terent in istis studiis, quam necesse est; sed ad Theologiam maturè properabunt. De cæteris hoc affirmare possum, nunquam celebriorem numerum doctorum adolescentium extitisse, nec eorum qui majore cum laude in omni Literarum genere versati sunt. Quorum ut probanda est indoles, ita diuturna eorum in studiis opera & maturitas (ut in frugibus) optanda est. Ne, quod superiorum temporum varietate acciderit, à studiis desciscant, aut egestate coacti, aut, ut sæpe vidimus, modico præsentis præmio allecti, ut nulla aut perexigua spes, eos in literarum studiis retinere non possit.

Meminisse enim oportet, quod inopiam & paupertatem unusquisq; maxime fugit, facillimèq; ad ea rapitur, quæ majori spe prælucent in posterum. Sic nostri vendibilia & mercenaria studia, magis quam ubera & gratuita secuti sunt, dum illis  
melius

melius quam istis consultum, & provisum esse vident. Quæ quidem Opinio cum tanquam Pestis omnium animis invasisset, & à Theologiæ studio penitus alienasset, gratissimis Regina tuisq; Literis jam evulsa & extirpata est. Testes enim clarissimi sunt vestrae literæ, majorem honorem Theologiæ quam cæteris haberi artibus, cum non ambientibus sed merentibus debita Theologiæ præmia reservata sunt. Omnium enim artium perita Academia; unius tamen quæ magnas commoditates parit, insolens & ignara esse videtur. Quæ homines avari & ambitiosi Nobiles viros in autoritate positos observare solent, & plurimis officiis colere, eorum limina frequentare, petere, rogare, ambire; ut quæ è re sua sint undiq; conquirant & coarcent: & ut quisq; studiis maxime deditus erat, ita minimum consequi illo aulico ambitionis genere potuit. Nunc verò tam singulari beneficio ab Illustrissima Regina Academiae ultro delato, causa non erit, cur aut nostri de vitæ subsidii atq; præmiis solliciti fiant, cum eam omnem Curam in se Regina suscepit; aut quisquam alius expectet ea præmia, quæ sacrarum Literarum studiosis inchoo dedicata aut consecrata fuerunt, cum in neminem ea conferenda Regina statuerit, qui Antistitum aut Academiae commendatione careat. Huc etiam accedit (Clarissime Vir) Autoritas tua, & summa cum Regina gratia, per quam Academia, & quæ velit consecuta est, & longè majora in posterum sperare potest.

In hoc verò negotio tam pie operam tuam polliceris, ut quod inchoatum & inchoatum est, à te perfici omnes cupiant; simulq; ut æquissimam nostram petitionem proximis nostris ad te Literis expositam, de renovandis & amplificandis Academiae tuz Privilegiis, cum id opportunè fieri possit, suscipias, & ad exitum perducas. Majorem enim spem in tuo Patrocinio, quam unquam in ullius positam & collocatam habemus. Regina autem qualis sit, cum in omnibus nostris, tam hac unâ in re, se indicavit maxime. Quo autem genere Officii gratias agere dignas pro tanto beneficio possumus, ab Amplitudine tua intelligere velimus; nè aut prorsus ingrati, aut quod ingratitudini proximum & affine habetur, in gratiis agendis tardi esse videamur.

Ego in hoc Magistratu nihil neq; Officii neq; Diligentia prætermittam, quod ad ornandum atq; conservandum Academiae Statum pertinet. Idq; faciam non solum officio adductus meo, verum etiam quod idem tua Amplitudini placere, & Voluptati esse, ex suavissimis tuis Literis intellexi; simulq; Facto impulsus tuo, qui nulla in re supplicii deus Academiae, quam semper juves, erigas, sustentas; facilem te nostris in adeundo præbeas, maximisq; tuis meritis singulos ad studia acrius & vehementius incites, ut bene felicitèq; evenisse putem, quod sub tali tantoque Patrono magistratum geram; cujus summam virtutem, prudentiam, industriam & fidem imitari possem. Valeas quam optime.

Ornatissimo Viro Magistro GULIELMO CECYLLIO Regineæ Majestati prudentiss. Secretario, & Academia Cantabrigiensi Cancellario dignissimo. Vestrae Dignitatis Studiocissimus, Andreas Perne Procan.

## N U M B. XXXIX.

A PRAYER for Queen ELIZABETH, being taken with a dangerous Sickness, Anno 1568.

MSS.  
Cecilian.

**O** MOST merciful Saviour Jesus Christ, who being here upon the Earth by curing of all kind of bodily Disease, and pardoning the Sins of all such as believed in thee, didst declare unto the World, that thou art the only Physician both of the Body and the Soul: And when thou wast rebuked of the Pharisees for accompanying with sinful Persons, thou didst plainly by express Words testify the same, saying, That such as were whole had no need of a Physician, but those that were sickly; Behold here, O most gracious Jesus, a Cure meet for thy Divine Power and Mercy: A Person upon whom even from her Infancy, thou hast bestowed great and innumerable Benefits, and hast

hast set her in high Honour and Estate in this World ; and that of thine especial Grace and Goodness only, without any her deserving at all. But now, O Lord, either to the End, that such worldly Prosperity should not make her to forget her self and her Duty towards thee ; Or else, for that she being by thy Goodness made a Prince over this People, hath not indeed so well, as she ought to have done, remembered and acknowledged that she was thy Subject and Hand-maiden, neither hath according to her bounden Duty been thankful to thee, her loving and most beneficial Saviour, nor obedient to thee, as her most Gracious and Sovereign Lord, or for other Causes to thy Divine Majesty best known ; Thou hast now of late, O Lord, for her Admonition and Correction, stricken thy said Servant with dangerous Sicknes and bodily Infirmitie, even to the very Point of Death ; and hast withal abashed her Soul with divers Troubles and Terrors of Mind. And by her Danger hast terrified the whole Realm and People of *England* ; whose Quietness and Security dependeth, next after thee, upon the Health of thy said Servant : And yet in thy Judgment thou hast, O Lord, according to thy accustomed Goodness, remembered thy Mercy ; delivered thy said Servant ; above all Humane Reason and Likelihood, from the present Danger of Death ; declaring as well by her sudden and great Sicknes, as by that speedy Help and Succour in Danger almost desperate, thy Divine Power joyned with thy unspeakable Goodness and Mercy. Finish, O most merciful Saviour, the Work of this thy Servants Health, as thou hast most graciously begun. Accomplish the Cure which thou hast mercifully taken in hand. Heal her Soul by pardoning her Unthankfulness towards thee, in her Forgetfulness of thee ; and all other her Sins committed against thee.

Cure her Mind by framing it to the Obedience of thy Will, Faith, patient taking, and quiet Acceptation, of this Sicknes sent from thee to her just Punishment for disobeying thee, and to her wholesome and necessary Admonition for her Forgetfulness of thee, and Unthankfulness towards thee. And withal make her Body also thorowly whole and sound from all her Sicknes and Infirmitie. That thy Servant obtaining perfect Health, as well of Mind as Body, she and with her all thy People of *England*, may both be instructed by this Danger to acknowledge and fear thy just Judgments ; and for her Delivery from the said Danger and the obtaining perfect Health, may continually magnify thy Mercy ; rendring all Laud, Praise and Thanksgiving to thee, and thine heavenly Father, with the Holy Ghost, one immortal Majesty of the most glorious God. To whom belongeth all Dominion, Honour and Glory, World without End. *Amen.*

## N U M B. XL.

*A THANKSGIVING for the QUEEN's Amendment and Recovery.*

**O** MOST just God and merciful Father, which of thy Justice dost punish us with Sicknes for our Sins, and yet of thy Mercy willest us not to die for the same. And therefore of thy meer Goodness hast delivered thy Servant our most gracious Queen from her extreme Danger of Death ; Which She and We have deserved for our Sins ; and whereunto of thy Justice and Power she hath been brought, in token, if thou so likedst, thou couldest justly have suffered her to die in the same : We most heartily thank thee, that thou wouldest not do against her as thou mightest of thy Justice, but what thou wouldest of thy Mercy, in relieving her of her Sicknes. And most earnestly we beseech thee, O Lord, make her to grow into perfect Health, and her and us always to be thankful for it : She and We praising thee continually for thy infinite Mercy shewed her ; and in following thy holy Commandments, We with her taking this her Sicknes to be thy loving Chastisement, to call us from all Sin, wholly to obey thee and thy Word, through Jesus Christ thy Son and our Lord. *Amen.*

MSS.  
Cecilian.

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N U M B.

## " N U M B. XLI.

Parker Archbp. of Canterbury, and Sandys Bp. of London, to the Heads of the University of Cambridg : In Favour of Cavallerius, now coming to be their Hebrew Reader.

To our Loving Friends, Mr. Vicechancellor of Cambridge ; and to the Heads of the same.

Rev. T.  
Baker, B.D

U Nderstanding of the good and godly Affection that divers of your University bear to the Knowledge of the *Hebrew* Tongue, wherein Originally, for the more part, was wrytten the Word of God ; To the gratifying of the same, as We have in our former Letters commended our Trustie and Welbelov'd *Rodolphus Cevallerius*, otherwise called Mr. *Anthony*, so we now send him unto you : a Man, whom we have aforetime not onely known in the same University, but also have seen good Testimony of his Learning in the said Tongue : And having more Experience of his good Zeal to exercise his said Talent towards all such as be desirous to be Partakers of the same : Whereupon this is to pray and require you to accept him, as his Worthiness for his Learning and Diligence, as we trust, shal deserve. Whereby you shal not onely your selves receive the Fruit, to your own Commendations, but also give us Occasion to devise for your further Commoditie, as Almighty God shal move us ; and our Hability upon any Occasion shal hereafter serve. And thus wishing to you the Grace of God to direct your Studies to his Glory, and to the Profit of the Commonwealth, We bid you al hartily wel to fare : from *Lambith* this 20. of *May*.

Your Loving Friends,

*Matthue Cantuar.  
Edm. London."*

## N U M B. XLII.

Wierus, the Prince of Conde's Agent to the Secretary : Giving him Thanks for seconding the Protestants Affairs with the Queen.

*Nobilissimo & Illustri Virtute, Doctrinâ, & Rerum Experientiâ Dno. Dno. Gulielmo Cecylio, Aurata Militia Equiti, & sereniss. Anglorum Reginae à Secretis, &c. Dno. observando.*

MSS.  
Cecilian.  
Penes me.

S P. Nobiliss. Clarissimèq; Vir ; Etsi non solum Illustrissimus Princeps meus, verum etiam universa Ecclesia Christiana *Gallica*, multis tibi nominibus debeant, quod Negotia mihi à Celsitudine ejus concredita tanto studio apud Sereniss. Reginam promoveris, ut ex Majestatis ejus responso recognovi ; mei tamen officii esse existimavi, ut priusquam ex hac Insula solverem, singulares tibi pro Celsitudine illius gratias agerem. Porro & benevolentia in me tua, & mea erga te vicissim Observantia privatim hoc requirunt, ne ingratus videar. Demum, & ita meo veluti chirographo testatum velim, quantum omnes, quos Deus Pater hoc tempore exercet ob puriorem Filii sui professionem, non solum spei, sed etiam fiducia in te habeant. Quem vident ejusdem illius Opt. Max. Dei benignitate in pia ista mente tam confirmatum, ut velit, tot tantisq; Ingenii dotibus, animiq; Virtutibus cumulatam, ut possit, ad tantæ postremum Auctoritatis locum apud Majestatem Regiam evectum, ut debeat, in hisce laborantis Ecclesiae extremis ac diuturnis necessitatibus, Muneris sui partes pro sua tum Pietate tum Prudentia explicare. Etenim quoties de constanti Christianissimæ Reginae studio & benevolentia erga dissipatos afflictosq; Christianos memoria subit, vel sermo incidit, toties & honorifica tui mentio & gratissima recordatio ; quod videaris divinâ veluti

Volun-

Voluntate difficillimis hisce temporibus ejus Majestati additus. Quo magis scio Illustriss. Principem meum cum sibi, tum Ecclesiæ gratulaturum, cum quæ Majestas ejus tam prolixè ac benignè per me Celsitudini ejus mandavit, ea ille à te tantâ pietate indies promoveri audiet atq; confidet. Sanè nihil illi prius, nihil antiquius fuerit, quàm ut quacúnq; vel occasione, vel re tibi tuisque vicissim gratificari possit. Ego quidem cum tot humanitatis officiis, quibus me nullo meo merito profecutus es, pares gratias referre nequeam, laborabo tamen & enitar, ut grati saltem animi recordatione, quo potero observantiæ genere, satis tibi faciam. Vale, Clariss. Nobilissimèq; Vir, & me, si placet, utare, fruire.

Data Plimuthæ, 4. die Junii.

Anno 1569.

Tua Dominationis,

Observantissimus

THEOD. WIERUS.

N U M B. XLIII.

*The Queens Council to the High Sberiff of Yorkshire and the Justices of these Parts. Concerning restraint of Vagabonds, and such like.*

**A**FTER our hartly Commendations: Where about the beginning of *March* last We, in the Queens Majesties behalf, directed our Letters to you for the Inquisition of the Multitude of Vagabonds, and such as commonly are called *Rogues*, and for the Punishment and Order of them according to the Laws of the Realm; And therof also by our Letters required you to make Certificate unto us (Wherof until this time we have heard nothing:) Therefore we do charge you, the Sheriff, with that Fault, and do command you forthwith to advertise us by your Letters, what Excuse you can make. Which when we shall hear, we wil therof consider, & procede against you, or such other upon whom you shall transfer the Fault, as the same deserveth. For surely we do not mean to overpass such a Contempt. And in the whole Realme, beside your self, we find not many, wherof we are glad, to have committed this maner of Offence; Nevertheless, trusting that for the Contents of our Letters some Execution hath been don, tho' the same hath not been to us Certified, We have found necessary, and so hath her Majesty Commanded us, to have these Things following to be duly executed.

First, you shall secretly accord, by way of distribution of your selves, with the help of other inferior Officers, whom you may wel trust, to cause a strait Search and good strong Watch to be begun on *Sunday* at Night, about Nine of the Clock, which shalbe the Tenth of *July*, in every Town, Village and Parish of that Shire; and to continue the same al that Night, until four of the Clock in the Afternoon of the next Day. And in that Search and Watch to apprehend al Vagabonds, sturdy Beggars, commonly called *Rogues*, or *Egyptians*, and al other idle vagrant Persons, having no Master, nor any Certainty how or wherby to live: And them to cause to be imprisoned in Stocks and such like; and according to the Qualities of their Faults to procede against them, as by the Laws is ordered; and that with convenient Severity, so as they may be by Punishment forced to labour for their Living. And as it is likely that you have in the former Orders already remitted them whom you have not thought meet to retain in Work, to depart to their Native Countries; so are you to take good heed how to avoyd the Abuse of your Passeports. By the which, when the Names only of the Places, to which they are directed, are especially named, the said lewd Persons craftily, to spend their Time in passing idle, do stray far out of the right Ways, and do in some Places colour their Goings to the *Baths* for Recovery of their counterfeit Sicknes. And therefore in the Passeports would be also named special Towns, being in their right Ways, by which they should be charged in their Passeports to pass. So as if they shall be found out of those High Ways, they may be newly and more sharply punished. And in this Case the Passeports should be so discreetly sealed, subscribed and

written,

written, as they should not easily counterfeit the same. Which, as it is reported, some of them can readily do; and do carry about with them certain counterfeit Seals of Corporate Towns and such like, to serve their Purposes in that behalf. For the which, before they shalbe dismissed, and as they shal also pass by Towns, due search would be made by the Officers. And after this Search made, which is intended to be made general at one time throughout the whole Realme, We think it good for the more Surety, to the total rooting out of this Mischief, that you do agree among your selve to make, at lest monthly, the like Searches in the same Shire, until the First of *November*, or longer as you shall see cause.

And tho' we do not presently write to every Corporate Town in that Shire, being a Liberty, and having Justices of Peace of themselves, for avoiding of multitude of Letters, and for Uncertainty of the Names of such Towns; yet our Meaning is you, the Sherif, or some two of you, the Justices, within the Body of the Shire, shall speedily impart the Contents of these our Letters unto the principal Officers of the same Towns, and them shall, in the Queens Majesties Name, Charge and command to observe the Contents hereof at the time limited, both for the first Search and Watch, and for the Continuance of the same hereafter. And we require you, the Sherif, for avoiding of further Reproof, to return to us briefly the Certificate of this that shalbe don by your first Search.

*Impotent  
Beggars.*

We cannot also, but consider that in the Search hereof divers vagrant Persons wilbe found, who will counterfeit themselves as impotent Beggars, but that after Trial therof, and Punishment made in such Cases, it will be necessary to provide charitably, for such as shalbe indeed found unfeignedly impotent by Age, Sicknes or otherwise, to get their Living by Labour: And for those we earnestly and in the Name of God, as we are all Commanded, require and charge you al, and every of you, to consider diligently, how they may be relieved in every Parish by the good Order that is devised by a late Act of Parliament: And that they be not suffered to wander and ly abroad, as commonly they do, in the high Ways, for lack of Sustentation. And for the due and charitable Execution of that Statute, we think it good, that the Bishop of the Dioces or other Ordinaries be moved by you in our Name, to direct Commandments to the Curats or Ministers of al Churches to exhort the Parishioners to give their common Almés at their Churches; and to procure Remedy against such as have Wealth, and will not contribute at the Churches, upon Exhortation and Admonition. And therunto We require you, the Justices, to give your Aids and Assistances in every Parish, where your Dwelling is, and by your good Example, encourage others to this charitable good Deed.

*Unlawful  
Games.*

We do further require you at this your Meeting for the Search, to confer how the Statutes, which are provided for the avoiding of al unleeeful Games, and especially of Bowling and for Maintenance of Archery, may be speedily and roundly executed in every part of the Shire. And if any of your selves have been therein culpable, from henceforth to forbear; especially, seeing in al Things, both good and bad, Example in Superiors hath most weight. And indeed hard shal it be for you to observe your Oaths, which you took, being admitted Justices of Peace, if you shal commit such open hurtful Offences your selves, which ought by your selves, as you know, in your Sessions to be enquired of and punished. And herein we would have you cause some Inquisition to be made, before the coming of the Justices of Assize; by whom We may be informed, how the same is ordered. The great common misusing hereof doth so abound, as we cannot but presently give you Warning therof. And we mean indeed to hearken hereafter, how this our Admonition is regarded of you, on your several Behalfts.

*Licences.*

And in this behalf also, We cannot but admonish you to be wary and circumspect, what Licences you give Persons to keep common Summer Games. For we hear of some great Abuses therin in sundry Parts of the Realme: both that they are over general, and Lewdness and Ungodliness committed by the Confluence of Numbers of evil disposed People, for lack of the Presence of some wise,



wife, honest and godly Justices and Officers. Wherof as we shalbe further informed, so wil we provide Remedy.

You shall do well also to cause the ordinary Watchmen in all Parishes, to be wel warned that by no leud Practises of evil disposed, crafty Persons, passing by them in the Night, by Pretences of Watchwords or such like lewd Devices, any Levy or Raising of People be made, as in some Corners of the Realm hath been lately attempted, tho' well stayed by the wiser Men.

As for other Things, we mean not by any particular Charge to admonish you of any more, but wish you to continue in your Carefulness of your Offices, to se Peace duely kept, and the Disturbers thereof by Words, Tales, News, spreading of unlawful Books and Writings, or by Deeds, to be at the first with speed stayed, and sharply punished. And if any of you shall perceive any of your Number, being Justices of the Peace, in any of these Things negligent, We heartily require you the rest, or any of you, either to advertise us, or any of us, by your private and secret Letters, or els to the Justices of Aithze at their coming thither. For in so doing we must allow you; and we mean to provide some good Remedy, as reason is it should be, to remove Credit and Estimation from them, that willfully do deserve the contrary. And so fare you wel. From Greenwich, the 1xth of June, 1569.

Your Loving Friends,

N. Bacon, C. S. T. Norfolk. W. Northampton.  
E. Clynton. W. Howard. R. Leycester.  
Fr. Knollys. W. Cecyll. R. Sadleir. W. Mildmay.

#### N U M B. XLIV.

A LETTER of MARY Queen of Scots to Queen ELIZABETH from Tutbury Castle, Anno 1569. *Expostulatory, concerning favouring her Rebels.*

*My Lady and good Sister,*

THE Honour and natural Amity which I bear to you, doing their Duty, hath made me to fear, and to shun to importune you, or in like sort to distrust somewhat your good Nature by these my Complaints; The which hath not sometimes been pleasing to you. And on the other side, my Conscience, and natural Pity of the spilt Blood of my obedient and innocent Subjects, hath moved me to demonstrate to you that in the which I hold my self to be obliged. Therefore I beseech you to consider first of all the just Care I ought to have of my People, which ought to surpass all humane or particular Respects, according to the time which constantly I have with Patience born, under Hope of your Favour, and without Reproach or Offence taken of me to read my Grievances, and to send me your Resolution of them. For the understanding of which I send *Borthic* the Bearer hereof; with whom I send you the Double of each Point contained in one Proclamation made by my Rebels. Where they make mention of one Sentence pronounced by you upon these Matters disputed, and lastly by them falsely alledged in your Presence and your Councils. In which Point I beseech you to command, that I may understand your Pleasure by this Bearer. Neither can the Necessity of this Cause, so important, suffer any longer Delay, without understanding as well in the one as the other, what is your Resolution therein: For to remedy the partial Carriage of your Officers of the Frontiers, the which at *Carlisle* have taken my Servants, taken and opened their Letters, and sent them to the Court; being contrary to that which hath been promised and written, that you understood not, that I was less at Liberty than before; and far more contrary to that, that you should not receive my Enemies. Betwixt whom, as I imagine, there

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is no Comparifon. For they were received to your Prefence with Liberty to go and come ; and continually fending Aid of Money, and as they fay, (the which if it pleafe you to fee by thefe other Letters) affured to fupport them with Men at their Need. And alfo they were maintained to have falſely accuſed me, and make me infamous.

But I, which am come hither to put my ſelf under your Protection, as unto my moſt affured Friend, refuſing the Help of thoſe, the which being offended with me therefore, I ſhall be conſtrained to my Grief to ſeek it again ; if, according to my Hope and Deſires, I have no Remedy by ready Aid ; removed far from my Country, I have been retained ; denyed your Prefence for the juſtifying of my ſelf, having required the ſame : And in Concluſion, all Means taken from me to hear from my Servants, or to let them underſtand my Pleaſure.

I perſwade my ſelf that I have not deſerved ſuch Dealing, for having put my Affiance in you ; and having obeyed you, have enterprized nothing, as you counſelled me : and not ſeeking (at your Requeſt and Promiſe) any other Friendſhip than yours : and deſiring not ſolely to pleaſure you, but alſo to obey you, as a Daughter her Mother : And of freſh Memory, the Return of the Traitors without the Advertiſement of the Biſhop of *Roffe* and of Mr. *Knowles*. Which perſwaded me, that it would not ſeem good to you, that of my Part it ſhould firſt begin. Which well I could have helped at the Entrance of the Frontiers, without giving them the Commodity of levying of Soldiers to ruinate my poor People.

In brief, I have hitherto depended only on you, and deſire to continue, if it pleaſe you, to accept my good Will as a Recompence for your loving Comfort and ready Aid, to reſiſt the Tyranny of my rebellious Subjects. Againſt whoſe Cruelty uſed on my Subjects, and againſt my Honour and Eſtate, I am conſtrained to ſeek your Help, or elſewhere to require it, as it pleaſe God to put in my Mind according your Answer, which I would wiſh for Good.

I will proceed. I have alſo charged the Bearer hereof, to know your Reſolution in thoſe Matters which the Biſhop of *Roffe* and my Lord *Boyle* have to deal in : not having Knowledge as yet of your Reſolution in certain other Particulars. Whom I beſeech you to truſt ; and not to take it in evil Part, if in a Buſineſs of ſuch Importance, I preſs you more than perchance (ſeeing that I am in your Power) it be with your good Pleaſure. But I cannot longer deferr or bear this partial Dealing without the Overthrowing of my Eſtate, and Offence of my Conſcience. For as naturally I am given to be yours, your unfriendly handling may make me withdraw, which I beſeech you, not to conſtrain me to do ; Letting me enjoy the ſame Opinion, which hitherto I would not otherwiſe conceive, than of a near Parent, and of whom I deſire ſo much Favour. To whom preſenting my affectionate Commendations, I beſeech the Lord, my good Lady and Siſter, to give you an healthful, long and happy Life. From *Tutbury* the XIVth of *March*.

*Your Moſt Affectionate*

*Good Siſter*

*And Couſin,*

M A R Y.

A SECOND

# A SECOND APPENDIX,

B E I N G

An ADDITION of some few more  
**Original Papers**, relating to the foregoing  
HISTORY.

A.

*ARTICLES for Government and Order in the Church ; Exhibited to be  
admitted by Authority : But not allowed.*

**L** THE Bishop of the Diocess to have Jurisdiction in the Scites of the late <sup>MSS.</sup> Monasteries, and to appoint them to several Parish Churches, if they <sup>C.C.C.C.</sup> be of no Parish already. <sup>Vol.</sup>

**II.** Concerning Appeals in Cases of Correction. The Penalty to be Fourty <sup>Synodal.</sup> Shillings, and double Expenses layd upon him that should appeal, and the Appeal be found unjust.

**III.** Of Purgation.

**IV.** No Ecclesiastical Judge to be molested in a Temporal Court for proceedings in Matters Ecclesiastical.

**V.** Negligence in Churchwardens and Sidemen in not detecting Faults, punishable Ten Shillings.

**VI.** Concerning Advocates and Proctors, to be suspended for Three Years, if they shall further with their Counsil any Detected by the Churchwardens, Which Detected Person shall not therefore trouble the Churchwarden before any Judge.

**VII.** For Reparation of Chancells.

**VIII.** Concerning serving of Procefs *De Excommunicato Capiendo*.

Fugitive Persons to be bound in Recognizance.

**IX.** Purgation of Clerks convict.

**X.** None to meddle with Benefices in the time of Vacation.

**XI.** Against Marriage without Banes. Against Marriage in other Churches.

**XII.** Against Fairs or Markets upon Sundays.

**XIII.** Against Disturbers of Divine Service.

**XIV.** Touching Buyers and Sellers, or other breakers of the Holy-Days.

**XV.** Of keeping the Holy-Days.

**XVI.** Reformation of Chapels annexed, and Chapels of Ease. To take them down where they stood two Miles distant, or more, from the Parish Church : And the People to repair to the Parish Church ; and the Soils to remain as Glebe to the Ministers.

**XVII.** For Personal Tiths. That Bishops should be empowered to give any Man a Corporal Oath, and to examine him therupon concerning the true Payment of his Personal Tiths.

**XVIII.** For avoiding the Farming of Benefices.

**XIX.** Concerning Advoufons. That Patrons shall not bestow them before they are actually void.

**XX.** Exa-

XX. Examination of the Clergy. The Bishop and some others appointed by him to examine the Clergy of their Proficiency in Learning, and the Study of the Scripture.

XXI. Exercise for such as do not Preach. To be enjoined by the Archdeacon or Bishop, the studying of some part of the Scripture; and to render Account thereof.

XXII. Against the dissolute and idle Living of Ministers.

XXIII. Orders for Cathedral Churches. And First, for a Lecture there.

XXIV. Sermons to be made by Proprietaries: Yearly to find four Sermons in their respective Churches; or to be punished for every Sermon omitted Thirteen Shillings and Four Pence.

XXV. For the standing of the Communion Table. That it shall stand no more Altarwise, but in such place decently as is appointed by the Book of Common-Prayer.

XXVI. Of the Bread appointed for the Communion. Such Bread henceforth to be used as is appointed by the Common Prayer Book.

XXVII. No Communion to be used at Burials.

XXVIII. Chalices to be altered to decent Cups.

XXIX. Against Dispensations to Marry. No Dispensations to be granted before the Banns be asked. And it may be lawful to marry at any time of the Year without Dispensations.

XXX. A Publick and Solemn Fast to be used. Four Days in every Year to be appointed for Fasts; The *Tuesday* next before *Easter*; the *Tuesday* in *Whitsun week*, the *Tuesday* seven-night next before *St. Michael's day*, and the *Tuesday* seven-night next before the Birth of our Lord. The Exercise to begin at Eight in the Summer, and nine in the Winter. The Time to be spent, first, with some general Confession; then in reading some special Chapters of the Scripture, Singing or saying the Litany: Whereunto certain special Collects may be added, and a Sermon made to exhort to Repentance: Or a Homily read. Which Sermon or Homily to be divided into three Parts; and at the end of every part, some Prayers to be made by the Minister, containing the Sum of the Part read. Then shall a space be given for private Prayer. After which a Psalm shall be read or sung. And so the Minister to proceed to the other Parts. This being don, the Communion to be celebrated and received by all: And so making an End with a Psalm of Thanksgiving.

That every Ordinary in his Diocese, upon any sudden Calamity shall appoint and call a Common Fast.

The *Wednesdays*, *Fridays* and *Saturdays* in the *Ember-weeks* shall be no otherwise used, than other days in the Year.

That the Queens Injunction concerning Music in Churches be put in Execution.

That the superfluous Ringing of Bells, and the superstitious Ringing of Bells at *Alballowntide*, and at *Al-souls day*, with the two Nights next before and after, be prohibited.

That there be no solemn Peal rung after the Death of any Person, but one Bell; and that not passing three quarters of an hour at the most.

XXXI. Concerning Archdeacons. That the Archdeacon shall Visit every Year in his own Person, or depute another meet man; and shall Preach in every Session of his Visitation, or procure at his Charge some to Preach. And that he may call any Deanry, or any two Deanries, to some Market-town within the Deanry; and there keep his Visitation or Synod.

XXXII. Against Patents of Registership. That there be no Patents for the Reversion of any Registership, for term of Life or Years, to be granted to any manner of Person; Nor to any that is not able to occupy the Place himself.

XXXIII. For Beneficed men beyond Seas. That they shall return home within one Year, or be deprived. Unless they be employed in the Queens Majesties Service, or shall obtain some Licence to continue beyond Sea.

XXXIV.

XXXIV. Order and Exercise for Beneficed men. And first, that none be admitted to certain Benefices, but Latinists; that is, Benefices exceeding the yearly Value of Thirteen Pounds, Six and Eight Pence, or Vicarages exceeding the Value of Twenty Pounds. Unless it be some special Person, that the Ordinary shall find to have singular Knowledge in the Scripture, and special Gift of Utterance.

XXXV. Priests only to have Spiritual Promotions. But that all such as have any Deanry, Provostship, Archdeaconry, or other Dignity in any Cathedral, or any Parsonage or Vicarage, not being Priest, shall not retain them any longer than one Year, except they be made Ministers: Unless it be any Prebend, which by the Original Foundation may be conferred on Students not being Priests.

None hereafter under the Age of Three and Twenty Years shall receive any Deanry, Provostship, &c. Provided, it shall be lawful for any Student in the University, being above Eighteen Years of Age to receive one Prebend in a Cathedral Church, where the local Statute be not repugnant to the same, so there be no more annexed; and to retain the said Prebend, so that he be made Minister when he cometh to Four and Twenty Years of age; and if not, thenceforth the Prebend to be made void *Ipso facto*.

Doctors and Bachelours of Law, that act under any Bishop, may enjoy one Prebend.

XXXVI. Preachers only to have Benefices above Thirty Pounds *per Annum*.

XXXVII. Preachers only to have two Benefices.

XXXVIII. Consent of Bishops for Pluralities. And that no Spiritual Person whatsoever shall retain more than two Benefices with Cure of Souls.

XXXIX. Order for Noblemens Chaplains. That it were to be wished they would retain such as should preach in their Houses, and have an ordinary Sermon every *Sunday*. And the same Preacher might have one Benefice, if it were not past twelve Miles off, beside a Prebend, and to be Non-resident.

XL. Place of Penance. That whosoever shall offend in gross Fault, as Apostacy, obstinate Forbearing to receive the Holy Communion above one Year, Incest, Adultery, Fornication, Falseness-bearing, Blasphemy, abominable Swearing, Drunkenness, Murder, Manslaughter, Theft; when they shall chance to be pardoned, for these a convenient Place in Cathedrals and other Churches be appointed by the Ordinary: Which shall be called *The Place of Penitents*, where the Offender shall sit, stand or kneel at the time of Divine Service, (except the time of the Holy Communion, when he shall Depart out of the Church) for so long time as the Ordinary shall limit, until he shew unfeigned Signs of true Repentance: And then shall be released of that Place, and be restored to his old Place again: And to be restored to the Holy Communion. And if he refuse to stand in that Place, to be Excommunicate. And if he remain Excommunicate for Six Months and refuse to submit himself to the Censures of the Church, then to be used as in Case of Heresy.

XLI. Inquisition to be made for Books and Images. Bishops and their Officers by Oath to enquire for all Books, Images, Beads, and superstitious Ornaments used in time of Papistry; and to compel the Parties, in whose Possession they be, to deface the same.

XLII. Against Sayers and hearers of Mas. Such as say Mas, or procure it to be said, to be judged in Law as Felons, and suffer the Pains of Death. And whosoever shall hear Mas, to forfeit an hundred Mark for every time; or, being not worth so much, to forfeit all their Goods and Chattels, and the Offender to stand in *Loco Penitentis*.

XLIII. Against Swearing. The Swearer to be Admonished by the Parson or Vicar before the Churchwarden: And if he leave it not, to be put from the Communion, and Notice given to the Ordinary of him; Who shall adjudge the Offender to pay two Shillings and six Pence for every Offence, to be levied by the Churchwarden, and to stand in the Place of Penitents one whole Month, or so long as he or they shall not shew themselves truly repentant.

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A a

XLIV.

XLIV. Rayling against the Ministers of the Church, or Jestling upon them, or laying violent Hands upon them: such to be excommunicate. That they that ask Counsel at Witches be punished.

XLV. For the better Payment of Tiths, and maintaining the Reparation of Parish Churches. All Foreigners that occupy Lands in one Diocess, or Exempt Jurisdiction, and dwell in another Diocess or Parish, shall be taxable to the Reparation. And upon Refusal of any such, the Bishop of the Diocess shall have Power to Cite him to answer for the necessary Reparation, and Charges of the Parish Church, where his Lands ly; and to pay the Tiths due to the Parson or Vicar.

XLVI. For Calling of any Person out of any other Diocess or exempt Jurisdiction, where he or they dwell, in certain Cases: As, to bear Witness in Matters ordinarily depending before the Ecclesiastical Judge, and to Cite Administrators, Executors or Sequestrators.

XLVII. Of Curats removing from one Diocess to another. Who shall bring a Testimonial from the next Licenced Preacher, where he served, unto the Bishop of the Diocess, of his honest Behaviour and Conversation. And the Bishop shall give him his Testimonial under Seal, before he attempt to serve in any other Diocess.

XLVIII. A Time for the Examining of the Parishoners. Every Person of Age and Discretion, sufficient to Communicate, being fourteen Years old and upward, shall once a Year between the first of *December* and the last of *February*, offer himself to be examined by the Parson, Vicar or Curate, whether he can say by Heart the Articles of his Faith, the Ten Commandments, and the Lord's Prayer, upon pain of Excommunication. And for this Purpose every Minister shall give his Attendance, to hear his Parishoners, every *Wednesday* and *Friday* afore Morning Prayer. At which time the said Parsons shall take occasion to give to their Parishoners a godly Admonition, if they know any Fault or Negligence in them.

XLIX. A Book of the Parishoners. The Churchwarden and Parson to present every Year unto the Archdeacon or Commissary, next after *Easter*, a Book of the Names of the Parishoners both Men and Women of the Age of Fourteen Years and upwards, who refuse to come to be examined, and who can say, and who cannot say the Articles of the Faith, the Ten Commandments, and the Lord's Prayer, and who have not received the Communion thrice that Year: And such to be punished with Excommunication and open Penance. And such who have not received the Communion in two Years before to be in the Case of Heresy. Which Pain they shall also incur, who disobeying Orders in Religion, remain one whole Year Excommunicate.

L. For them that cannot say the Lord's Prayer and Ten Commandments, by heart; they shall not be admitted to the Communion, nor to be married, nor stand Godfather or Godmother. Some Consideration yet to be had of those that are very aged.

LI. A Punishment for such as cannot say the Catechism. He whose Child at Ten Years old and upward is not able to say the Catechism, to pay Ten Shillings to the Poor's Box. The like Penalty to be inflicted upon Masters and Mistresses, who have Servants of Fourteen Years and upwards, that cannot say the Catechism by Heart.

B. THE-

B.

THEODORE BEZA to Secretary CECYL ; *shewing the present ill Condition  
of the Protestants in FRANCE.*

MONSIEUR,

IL me seroit impossible de vous rendre la pareille, ayant receu de vous tant de <sup>MSS.</sup> faveur, que de me daigner escrire. Dequoy j'esperoyz vous remercier en présence ; mais mon voyage estant desja tout prest à esté rompu a l'occasion que vous pourrez trop mieux entendre de Monsieur de Trocmaron, que de moy, avec mon tres grand regret, voyant bien que si Dieu n'a pitié de ceste pauvre nation, elle s'en va precipiter d'elle mesmes, & sans occasion, en plus grands troubles que jamais. J'espere toutefois, que Dieu nous trouvera tousjours quelque refuge pour passer la tempeste. Et, Monsieur, je ne vous doy dissimuler, que toutes gens de bien ont plus conceu d'esperance de sa Majesté, que de tous aultres quels qu'ils soyent au jourduy ; La voyant d'elle mesmes si affectionnée à maintenir les pauvres affligez, & davantage assister de tels personages, que Vous, Monsieur, qui jusques icy l'avez maintenus en ceste bonne volonte, & maintiendrez jusques au bout, ainsi que nous esperons. Et mesmes en mon particulier, me voyant assailly de Satan de tous costes par nouvelles calumnies, j'ay conceu ceste esperance de vous en particulier pour la faveur qu'il vous a pleu me monstrier en vos Lettres que cas advenant que la tempeste fust si grande sur moy, que je ne pense subsister ny en ma patrie, pour laquelle toutefois j'ay faict ce que j'ay peu, ny es pays circonvoisins, je trouveray tousjours quelque petit coing de retraicte pardela pour user mes jours en quelque peu de repos, dequoy j'ay supplié Monsieur de Trocmaron vous faire quelque propos : Vous priant me faire ce bien de m'estimer de voz plus affectionnez Serviteurs.

Monsieur, je prie nostre bon Dieu & pour vous benir en toutes graces de plus en plus, & vous maintenir en sa sainte & digne garde. De Caen ce xvi. de Mars 1562.

A Monsieur, Monsieur Cecile  
Secretaire d'Etat,  
En Angleterre.

Vostre tres humble Serviteur,

T. de Belze.

C.

*Littera Illustriss. Domini Marci Antonii Amulii Cardinalis, ad Illustrissimos Legatos Concilii Tridentini, super Professionem Fidei Patriarchæ Assyriorum Orientalium.*

Illustrissimi Domini & Domini Colendissimi ; Reverendus Dominus <sup>Foxil MSS.</sup> *Abdis* Assyriorum Orientalium Patriarcha electus a Clero, & eorum Populorum Consensu, qui finitima Tigri fluvio incolunt, Turcarum & Persarum Imperio subjecti, anno superiori, ut Confirmaretur a Romano Pontifice Maximo, ad Urbem se contulit, cum Literis & Testibus fide dignis ; quibus cognita ejus Electio & Probitas esset : Ac cum per multos non solum dies, verum etiam menses absolutam nostrorum Rituum cognitionem, à quibus antea in nonnullis, non quidem gravibus dissenserat, à Catholicis & eruditis hominibus accepisset, tandem, proponente me, a Sanctiss. Dno. nostro, sequente Consistorio, Patriarcha & Pastor illorum Populorum declaratus est : Cum prius se nunquam à sanctissimis Sedis Apostolicæ Decretis dissensurum aut decessurum, solenniter de more, Confessione & Jurejurando pollicitus esset. Quarum rerum memoria literis diligenter consignata in Archivo custoditur. Qui, nisi senio jam confectus redire ad suos, impetratâ primum à Sanctiss. Dno. nostro Licentiâ, properasset, ut eos Ecclesiastica Doctrina plenius instrueret, ad sacrum Concilium profectus esset, ut isthic



hic Fidem Catholicam, suumque erga sedem Apostolicam singulare Studium & Obedientiam profiteretur. Abeuntem summus Pontifex ipsum suumque Presbyteros & Diaconos Vestimentis & rebus omnibus ad ejus sacerdotium pertinentibus, & viatico, est prosequutus. Hujus viri eximiam in Deum pietatem, optimum de verâ Fide sensum, cum in multis aliis, tum in eo prospeximus, qui cum discederet petiit studiosissimè, ut istius sacri Concilii Canones & Decreta ad eum perferenda curemus. Se enim quicquid in Concilio statutum erit omnino fervaturum promisit, daturumque operam, ut & omnes sui servant, & chirographo suo *Chaldaicâ* linguâ confecto, quod *Latine* explanatum cum his Literis mittimus, confirmavit. Nos autem libenter fecimus, ut ejus probitatis, prudentiæ eruditionis & Nobilitatis testimonium his Literis daremus. Nam ex celeberrimâ ortum familiâ, opibus etiam pro loci ratione abundantem, jam sexagenarium, nec aliam ob causam tam longum, tam difficile ac periculofum iter suscepisse, nisi ut visitaret Apostolorum limina, & Pontificis Maximi pedibus osculum ferret, optimamque erga hanc sedem voluntatem ostenderet, perspicue cognovimus.

In itinere semel a *Gurdis* populis, bis à *Turcis* malè acceptum, ac fustibus percussum esse satis constat. Hic sæpe de sacris Literis interrogatus, graviter admodum & copiosè respondit magnâ omnium admiratione, qui sententiam ejus verborum ab interprete audiebant. Nominabat, eosque se habere dixit, libros omnes Veteris ac Novi Testamenti, etiam, quos *Hebrai* aut Hæretici non probant; aliquos etiam Doctores *Græcos* & *Latinos*, eosdem ferè quibus nos utimur, *Chaldaicè*, *Syriacè* aut *Arabicè* versos, diligenter legisse; nonnullos etiam, quorum nomina à nobis ignorentur. Addebat, hos in *Caira*, *Turcarum* Civitate, libros ab ipsi ferè Apostolorum ætate conscriptos, qui nunc in quadam Bibliothecâ custodiuntur.

Summam profectò Dei benevolentiam, licet agnoscere, quòd in tam longinquis regionibus, quæ nobis vix famâ notæ sunt, veræ Fidei cultus adhuc vigeat, & CHRISTIANA RELIGIO non minore fortasse quàm apud nos pietate excolatur; conservatâ Doctrinâ, quæ per ea loca Beatorum Apostolorum THOMÆ & THADDEI piis sermonibus disseminata est; & MARCI eorum Discipuli, prædicationibus confirmata. Hæc Patriarcha, ita asseribat, ut id se scriptis probaturum promitteret.

Sacramentis aiebat uti se & populos illos eisdem ferè quibus nos, Confessione auriculari, Precatione pro salute mortuorum, Canone eisdem ferè verbis in celebrandâ Missâ, Consecratione prorsus eadem. Imagines quoque piis precibus venerantur. Fideles autem huic Patriarchæ subjectos dicunt esse usque ad ducenta millia. Quo argumento etiam, præter sexcenta alia, inania Hæreticorum Commenta refelluntur, cum per annos mille quingentos Ecclesiæ Dignitas ac Doctrina salutaris, apud Gentes a nobis tot terrarum intervallo disjunctas, in tantâ rerum, regum & regnorum mutatione, religionis varietate, sub Infidelium gravi jugo, per injurias & contumelias, vexationesque in medio Barbariæ, eadem tamen ad hunc usque diem permanferit, quæ nunc a gentibus nobis propinquis opponatur.

Sed hæc quanti sint, atque adeo quantum sunt, dominationes vestræ (Reverendissimi) ponderabunt. Ego verò de Sanctissimi Domini nostri Mandato, Confessionem ipsius Patriarchæ de obedientia sacro Consilio præstanda, cum his Literis mitto, eisque me humillimè commendo. *Roma xxix. Augusti, Anno Dom. MDLXII.*

*Dominationum Vestrarum Illustriss. &*

*Reverendiss. humillimus Servus,*

Marcus Anthonius Amulius, Cardinalis.

D. The

D.

*The Emperor FERDINAND's Letter to Queen ELIZABETH: To allowe  
Papists One Church in every City.*

FERDINANDUS Imperator ELIZABETHÆ Serenissimæ Regina Angliæ.

**J**Ucundissimum nobis accidit, quod intelleximus magnum Pondus habuisse apud Foxii MSS.  
Serenitatem. Vestram literas nostras superioribus mensibus ad Serenitatem  
vestram datas. Quibus scil. Serenitatem Vestram benevolè adhortati fuimus, ne  
quid inclementius statueret in Episcopos incarceratos, & alios istius Regni sub-  
ditos Catholicam religionem nostram profitentes, si nollent aut non possent,  
salvâ Conscientiâ, acceptare vel profiteri, quod Serenitas Vestra, unâ cum Or-  
dinibus & Statibus inclyti istius Regni, lege quadam novitè promulgata, con-  
stituisse. Etenim perspeximus non modo præclaram Serenitatis vestra erga  
nos voluntatem & gratificandi studium, verum etiam eximiam ejus Modestiam,  
Manfuetudinem & Clementiam, virtutes Reginâ & Principe verè dignas. Qua  
quidem re intellectâ, non potuimus neq; debuimus intermittere, quin Serenitati  
Vestrae hoc nomine magnas gratias egeremus. Eiq; liberius etiam, ut Impera-  
tor & Princeps Catholicus, salutem & incolumitatem illorum qui religionem  
nobis communem habent, iterum atq; iterum commendamus; existimantes ma-  
gis futurum ex dignitate & usu Serenitatis Vestrae, si subditos suos Catholicos (e-  
tiam si ipsa Serenitas Vestra diversam religionem sequatur) reginali sua benigni-  
tate fovendos potius & tuendos, quàm persequendos & exagitandos, exterminan-  
dos & opprimendos duxerit.

Ideòq; Serenitatem Vestram benevolè rogamus, ut malit animos eorum Cle-  
mentia & Benignitate sibi conciliare, quàm persecutionibus & afflictionibus ali-  
eniores reddere. Adeòq; ne gravetur Serenitas Vestra illis in singulis Civitati-  
bus unum saltem Templum concedere, ubi liberè, tutò & sine molestia vel im-  
pedimento, ex vetere Sanctissimorum Patrum ac Ecclesiæ instituto, Deum cole-  
re, officia divina celebrare, ac Sacramentis salutaribus, animarum medicinâ,  
recreari possint. Qua quidem ratione Serenitas Vestra, non tam subditorum,  
quàm aliorum regum & principum Catholicorum studia, plurimùm sibi devin-  
ciet, magnâq; clementiæ & manfuetudinis laudem sibi comparabit. Nobis ve-  
rò factura est rem adeo gratam, ut omnem finis daturi operam, quo possumus  
eam rem Serenitati Vestrae mutuis benevolentiae ac fraterni animi studiis cumu-  
latisse compensare. Cui diuturnam incolumitatem & felicitatem conjunctam  
ex animo optamus. Datum Posseonia in Hungaria, 24. Septembr. 1563.

E.

*The Queen's ANSWER to the Emperor.*ELIZABETHA Dei Gratia Angliæ, Franciæ & Hiberniæ Regina, Fidei Defens.  
&c. Sereniss. ac Potentiss. D. Ferdinando Eleſto Romanorum Imperatori, &c.

**L**iteræ Vestrae Majestatis Posseonii 24. Septembr. dat. magnam nobis volupta- MSS.  
Penes me  
tem attulerunt, quod ex illis cognovimus gratum Vestrae Majestati studium  
nostrum fuisse, quo commotæ sumus ut tantam superioris nostræ Potestatis ra-  
tionem haberemus quantam Natura rei ferebat, quam à nobis eo tempore Maje-  
stas Vestra postulavit. Ex quo facto nostro Vestra Majestas intelligere potest  
quàm propensâ voluntate sumus ad concedenda omnia ea Vestra Majestati quæ  
ullâ ratione à nobis concedi possunt. Permagni enim erat res momenti, tam  
benignè agere cum illis hominibus, qui tam insolenter palam contra leges no-  
stras, contra quietem amantium & fidorum nostrorum subditorum reluctantes,  
seſe, intentaverunt. Inter quos etiam fuerunt hii præcipui, qui, regnantibus Pa-  
tre & Fratre nostro Nobilissimis Principibus, mente & manu, publicè concioni-

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bus

bus & scriptis, cum ipsi essent non privati homines, sed publici Magistratus, eandem ipsam doctrinam aliis ultrò afferebant, quam nunc tam obstinatè rejiciunt. His tamen hominibus nos, ad respectum postulati vestræ Majestatis, nostrā quidem gratiā, sed cum nostrorum sanè non levi offensā, pepercimus.

Quod autem porro Vestra Majestas amplius adhuc pro illis intercedit, ut certa Tempia separatim singulis in Civitatibus designentur, in quibus tutò & sine impedimento divina sua seorsim officia celebrent, hæc quidem postulatio hujusmodi est, & cum tot implicita difficultatibus, ut illa, salvā nostrā Republicā, illæso nostro honore, atq; Conscientiā, concedere non queamus. Nos enim & nostri (Deo sint gratiæ) non novas ullas, non alienas sectamur religiones, sed eam ipsam quam probat illustrissimorum Patrum mens consentiens, & vox. Concedere verò Templum diversis ritibus, præterquam quod apertè pugnat cum nostri Parlamenti [legibus] nihil aliud esset, quam serere Religionem ex Religione, distrahere mentes bonorum, alere studia factiosorum, Religionem & Rempub. perturbare in hoc jam quieto statu nostro: Id quod esset re malum, exemplo pessimum, perniciosum plane, [nullo modo] tutum. Et propterea quemadmodum nos antea, partim ex insitā quadām naturæ nostræ Clementiā atq; Commiseratione, potissimum vero ad gratiam vestri Postulati, paucorum hominum privatam insolentiam nonnihil connivendo, condonavimus, ita eorundem hominum præfractas mentes, & consimilium vel pares vel projectiores animos, nimium indulgendo, favere atq; alere nullo modo possumus.

Non dubitamus quin Vestra Majestas hanc animi nostri sententiam atq; responsionem, rectè sit acceptura. Et dolemus quidem vehementer rogatum vestrum hujusmodi fuisse, cui satisfacere non possumus; cum in quavis alia re, quæ cum regni nostri salute ad Vestræ Majestatis voluntatem propensas nos & faciles ad quidquid libenter concedendum nos ipsæ exhibebimus. Deus conservet Majestatem Vestram. *Vindforia*, Anno Domini, 1563. Regni vero nostri Quinto.

“ F.

*A Discourse upon a Motion in Parliament for the Queens declaring of the Succession after her: Viz. That the Limitation of the Succession of the Crown should be to the Queens Majesties Service.*

*Arguments.  
for a Successor to be appointed by the Queen.  
Cott. Libr.  
Titus.  
B. 2.*

1. **T**HE Encrease of fervent Love to her Majesty in al her Subjects, for so great a Benefit of their Assurance: which must needs be a great Means of her Highness Surety.
2. That Duty of good Will and Thankfulness in Him or Her, that should by her Majesties Benefit be declared Heir Apparent. Whereby he should be highly bound to love her Grace and Care for her Safety.
3. Such is a Successor, as it were by Adoption certainly limited, as is a Child by nature. And Children to a Prince are in common Presumption a Defence and Mean of Safety; tho' some have proved unnatural.
4. The Heir Apparent certainly declared wil not hazzard his Possibility certain, for any treacherous Attempt. Where he that nourisheth uncertain Hope is more likely to practise her Majesties Danger.
5. If any other should attempt against her Majesties Crown, she must needs be the stronger by the known Successor, for Safeguard of his own Remainder.
6. The Revenge likely to be Sharper, and the Escape harder, if any attempt against her Majesties Safety, when her Highness Issue, or a declared Successor, bound to Her by such Benefit, shalbe to revenge it; than if one unknown, and not so bound to Her should succede. Whereby the Limitation of a Successor must needs be a more Discouragement to such Attempts: And so for her greater Security.

7. Such

‘ 7. Such as maligne her Safty, or were to advance their Hope by End of her Majesties Life; having now nothing to withstand their Desire, but her Life only, should yet by Limitation of Succession, have mo Stays set betwixt Her; and their Hopes loose such Opportunities. And so be withdrawn from doing any thing to her Majesties Danger.

‘ 8. The Heir Apparent stil remaineth a Subject; and punishable for Treason.

‘ 9. The known Certainty of an Heir Apparent shal make him so open, that al his Attempts shalbe seen and watched with al mens Eyes. And so much less to be feared, than now, when we know not Who, nor how many.

‘ 10. If no Remainders be declared, each shal have a watchful Ey to the others Doings. And so the more for her Majesties sake.

‘ 11. The dangerous Encouragement of such as may take occasion of the Uncertainty of Succession, to frame to themselves a Hope to obtain the Crown.

‘ 12. The animating of such as may conceive such Hope, to some secret Enterprize against her Majesties Safty. Which is now most dangerous in Persons unknown, both in Title, Force and Number. And so harder to be provided against.

‘ 13. The Experience of Attempts, Practices and Conspiracies likely to have hazzarded her Majesties Estate, being partly grounded upon advancing a Successor, for Want of a certain Heir declared by Law.

‘ 14. The perillous Encouragement of Foreign Princes to attempt against her Majesties Safty; upon consideration, that if her Highness should so be taken away; then for Want of a certain Successor, they might make their Prey with certain Resistance.

‘ 15. The greater Terror that is brought to the Enemy by strengthening her Majesty with known Successors, so much more Safty must needs be to her Royal Person.

‘ 16. The Experience of the antient Policy of the wise *Roman* Emperors, upon mere Respect of their own Safty, to strengthen themselves with Elected *Cæsars*.

‘ 17. The Experience of the Kings of *Romans* in the Estate of the *German* Empire.

‘ 18. The Experience of the Crownes of *France* and *Scotland*; where the Succession is certain to Noble Families. And every of them no Danger; but Surety to the present Possessors of the Crown. Upon whom their own Remainders depend.

‘ 19. The Experience of K. *Henry VIII.* with al the Remainders by him declared. Where neither King *Edward* to his Father by any his Attempts; nor Q. *Mary* to K. *Edward* by any her Attempts: Nor the Queens Majesty to K. *Edward*, nor to Q. *Mary*, by any her Attempts; did ever bring Danger or Lack of Surety; but rather the Contrary. Neither that wise K. *Henry* and his grave Council, limiting those Remainders, seem to imagine any Danger, but Surety therby to himself and to those in Remainder after him.

‘ 20. The Safty and Quiet of her Majesties Soul and Conscience against the Burthen of such Harms as may fal for Want of such Provision; wherewith God may be displeased, to her Majesties Peril in this Life. Against whom no Policy can defend.

‘ 21. The exact Provisions that may, and, her Majesties Assent being had, are by the whole Parliament intended to be made for her Majesties Preservation and her Issue; and for good and jealous Watch to be had upon the Successor. But for the Attendants, Council, Places of Abiding, Governance, Company, Consultations, and al other Things and Doings; And also for such severe Punishments, with al Extremity upon al Attempts, yea Concelements that might tend to her Danger, as her most Excellent Majesty shal have good Cause upon such Limitation of Succession to conceive certain Trust of her Surety, and undoubted Comfortable Assurance, in  
the

' the Watchfulness of al her Subjects; and in the exquisite Provisions of Law,  
' and Orders against al the Attempts, that might by any Conjecture be feared;  
' and to repose her self joyfully under the chearful Prolonging of her happy  
' Days; upon this evident Knowledge, that her Majesty is the dearest Jewel,  
' that this Realm can have. For saving wherof they are and shalbe, by our  
' most earnest Care, Heed, Endeavour and Prayer. This Reason and Promise  
' to be principally, and most affectionatly urged and faithfully performed.  
' Note, that al that is said of Preservation of her Majesty is also meant and  
' spoken of her Issue and Successors, no otherwise meant, but in Lack of  
' Issue of her Highness Body.' "

" G.

*Lady Anne Boleyn to Cranmer Archbishop of Canterbury; for his  
Grant of the Benefice of Sundridge to Mr. Barlow.*

Cott. Libr.  
Vespasian.  
F. 3.

MY Lord, In my most humble wife I thank your Grace for the Gift of this  
Benefice for Mr. Barlo. Howbeit this standeth to none Effect. For it  
is made for Tonbridge. And I would have it (if your Pleasure were so) for  
Sondridg. For Tonbridge is in my Lord, my Fathers Gift by Avowson that he  
hath; and it is not yet Void. And I do trust your Grace do graunt him  
Sondrig. And considering the Pains that he hath taken, I do think that it  
shal be very wel bestowed. And in so doing I rekyn my self moch bound to  
your Grace for al those that hath takyn pain in the Kings Matter.

It shalbe my daily study to immagyn al the ways that I can devyse to do  
them Service and Pleasure. And thus, I make an End: Sending you again the  
Letter that you sent me, thanking your Grace most hartily for the Payn that  
you take for to write to me: Assuring you, that next the Kings Letter, there  
is nothing that can rejoyce me so much: With the Hand of her that is most  
bound to be

Your most humble and obedient Servant,

*Then by a Postscript she added;*

ANNE BOLEYN.

My Lord, I beseech your Grace to Remember the Parson of Honelane for  
my sake shortly.

*This Parson of Honylane was Tho. Garrard, who was an active man, and a  
great Spreader of Luthers Books; and burnt afterwards at a Stake for his Religion  
Anno 1540."*

H.

*Cox Bishop of Ely to BULLINGER; Upon Occasion of his Answer to the  
Pope's Bull against the Queen.*

*Colendissimo in Christo fratri, mihiq; dilectissimo, D. Henrico Bullingero Tiguri-  
nae Ecclesiae Ministro meritissimo, Tiguri.*

E. Biblioth.  
Ecc. Tiguri.

VEhementer me delectarunt tuae literae, Frater in Christo charissime; eas  
vero recepi non ante mensem Junii fere expletum. Recepi etiam una duos  
libellos: Alterum contra Jo. Brentii testamentum, hominis multiplici errore de-  
mentati. Huic ejus errori subinde serpenti viam tempestive obstruxisti. Alter est  
defensio munitissima contra terrificam illam Bullam, quavis bulla vaniorem. In  
qua ita authorem jugulasti, ut nullus superfit liberè spiranti halitus. Multum tibi  
debemus

debemus omnes, quod nostra omnium causa adeo sit tibi cordi. Ego de hoc argumento jejune atq; dilute ad te scripsi: At alter ex fratribus meis plenius & copiosius egit, qui & ipsius Bullæ copiam tibi fecit. Extorsit a tua pietate hanc Bullæ impugnationem, & nostri amor, & rei indignatio, & veritatis zelus ardentissimus. Hactenus vixisti in sanctissimis sacratissimisque divini verbi studiis, ut illud modis omnibus coleres & promoveres; huc ab ineunte ætate vocatus fuisti; hanc tuam Vocationem strenue ornasti, in eaq; usq; ad terminum vitæ dabit Dominus ut perseveres, ad Conscientiæ tranquillitatem, & piorum omnium expectationem avidissimam. Hinc est quod occasionem captes undecumq; de Religione Christiana benemerendi, & in pietatis hostes acriter animadvertendi. Hinc est quod tam tempestive *Brentii* morbo mederis, & *Bullæ* furorem compefcis. Equidem diligentissime curabo, ut Regina nostra & Græcè & Latine doctissima, intelligat tuum erga Ipsam studium & benevolentiam; efficiamq; ut tui libelli gustum capiat suavissimum. Quod autem commendas nobis rationem tractandi libellum tuum, cogitamus, ut quamprimum typis excudatur, & sub *H. Bullingeri* nomine prodeat; mittamq; ad te quamprimum potero aliquod exemplaria. *Henricus* ille *Buclerius*, quo de scribis, nondum me invisit. Dabo operam, ut cum ad me accesserit, mea opera non indigeat. Servet te Deus Opt. Max. frater in Christo dilectissime, idq; multos annos ad Ecclesiæ utilitatem. Precamurq; ut precibus tuis nos Domino commendes; maxime qui in ipsius vinea laboremus. Nova nulla tibi impertio; nam frater meus D. *Hornus* id præstiturum esse promittit.

Tuus in Domino, frater charissime,

Richardus Episc. Eliensis.

I.

*A Libellous Letter out of Scotland of certain English Papists; Against some Counsellours of Queen ELIZABETH.*

To their Loving Friends Sir John Littleton and Sir Tho. Russel, the Queen's Majesties Lieutenants in the County of Worcester, with al speed possible.

**A**FTER our hartly Commendations; Foreseeing by mature Advice and Consideration the present Perils and imminent Danger, wherinto the Realm is like to fall, and that even at hand, if Wisdom prevent not the same; and having a natural Care and faithful Affection towards our Country, as be seemeth al true Englishmen; We have thought good, as well to prevent the Peril, as also to take Care for the continual prosperous and peaceable Government of this State, to signify unto you, what we, as wel by credible report of Strangers, as also by the universal Speech of our Country-Men at home, understand to be the Causes of these so sudden Dangers like to ensue. The Commonalty of this Realm is thorowly persuaded, that the Lord Keeper, Master Secretary, Mr. *Mildmay*, and Mr. *Sadler* should so misgovern the State, and abuse our Sovereign, that al or the most part of these Dangers should arise from them, as Procurers of the same: And that by them, and the Paganical pretended Bishops, now usurping in this Realm, we should be thus still drawn and continued in a Religion of their devising, much worse than *Turkerie*.

Wherefore the Commons, not alonely wishing to advertise the Queen's Majesty hereof, but also with speed to return to the Catholic Christian Faith, before they shalbe compelled to do the same, have sent us two Books; the one, of their humble Submission, and Desire to return to the Catholic Faith; the other termed, *A Detection of certain Praedises*, &c. the Copy wherof we

Vol. I.

Cc

send

Cott.  
Libr.  
Titus.  
B. 2.

send you enclosed, the former we stay upon some Considerations partly moving.

And forasmuch as we certainly find, that their Doings herein carieth great Reason, besides a Necessity, and that they think not so much as evil towards the Queen our Sovereign *Elizabeth*; but only upon the Christian Intent to come home, and avoid Danger, Uniting themselves to the Church of God, and to all Christian Princes; we think it our Duties to be aiding in these Enterprizes, carrying both Vertue and Necessity, nothing against Laws lawfully constituted. Yet forasmuch as no Assembly can be made without danger of Bloud and great Waste, we have made stay of until such time as we shal have certain Knowledge what Effect wil first ensue upon Publication thereof. For which Cause we have determined to send into all Shires of this Realm. And forasmuch as we understand, you are the Queen's Majesties Lieutenants in her Graces County of *Worcester*, we send you this, praying you to grant Publication, and to have the continual Care that every true Englishman ought to have. So shal you greatly please God, and faithfully serve the Queen's Majesty, and your Country. At *Edenburgh*, the xxth of May.

F I N I S.



M A N U-



# MANUSCRIPTS

Made Use of in these

# ANNALS.

**C**otton Library. *Voll.* Titus B. 2.  
and C. 10. Julius B. 9. and F. 6.  
Vespasian D. 18. and F. 3. Vitellius  
F. 5.

*K. Edward's Council Book.*

*K. Edward's Book of Sales.*

*Minutes of Council under Q. Eliza-  
beth.*

*MSS. in the Queen's Paper-House.*

*MSS. Cecilian. & Burghlian.*

*Sir William Cecil's Diary.*

*MSS. Gulielm. Petyt. Armig.*

*MSS. in Officio Armor.*

*Vol. N. 51. intit. Presidents. Et  
Epist. ad Comit. Salop. in eod. Officio.*

*MSS. C. C. C. C. Synodal. Epist.  
Princip. &c.*

*MSS. D. Grey de Ruthen, nunc  
D. Viccomit. Longueville.*

*Sir Henry Sidneys Memorials.*

*Archbp. Usher's Papers.*

*MSS. in Biblioth. Lambethan.*

*MSS. in Biblioth. Eccles. Tigurinæ.*

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Belgic.*

*MSS. Johann. D. Episc. Elien.*

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*Extract of the Registers of Convoca-  
tion. Penes Reverend. Francisc. Atter-  
bury S. Th. P. Decan. Carliol.*

*MSS. Tho. Baker, S. T. B. D. Joann.  
Soc.*

*Tho. Randolph (sometime Ambassa-  
dor to Q. Elizabeth) his Journal and  
Instructions.*

*MSS. Penes me.*

*Life and Acts of Matthew Parker,  
Archbp. of Canterbury, penes me.*

*Archiv. Editor. Parliament.*

*Registrum Parker.*

*Registrum Grindal.*

*Registrum Durham.*

*Registrum Decani & Capital. Can-  
tuar.*

The old Books and Pamphlets printed in those Times, consulted and used  
in this Work, are too many to be here set down.

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